The Qur'an
A Complete Revelation
Sam Gerrans

THE QUR'AN

A COMPLETE REVELATION

THE QUR'AN claims to be a complete revelation to mankind from the creator of the heavens and the earth.

Traditionalist Islam, while paying lip service to the Qur'an, is predicated chiefly upon other texts — the *aḥādīth* — and interpretations and schools of thought derived from the same, the result of which is an ossified and increasingly discredited cultural narrative.

SAM GERRANS is an English writer and independent thinker with backgrounds in languages, media, strategic communications, and technologies. He is driven by commitment to ultimate meaning and focused on authentic approaches to revelation and *Realpolitik*. Whereas most translations and expositions of the Qur'an assume Traditionalist Islam's conclusions, his principal work *The Qur'an: A Complete Revelation* is built upon a system of hermeneutics in which preference is given to definitions originating in the Qur'an itself and to values derived by processes of pan-textual analysis. Values for key terms thus demonstrated are enforced across the text and documented.

While *The Qur'an: A Complete Revelation* exposes unambiguous tensions between Traditionalist Islam and the book that religion claims as its foundational scripture, that result was not Gerrans' motivation for writing it. Sam Gerrans believes in God and accepts the veracity of the Qur'an. His identification of Traditionalist Islam's preoccupations as a usurping narrative is a function of his process of due diligence upon the contents of the Qur'an rather than his primary interest. The motivation driving *The Qur'an: A Complete Revelation* was to provide a textual corpus in the English language which could supply a legitimate formal basis for his principal objective which is described now in full in his book *The God Protocol*.

The God Protocol identifies that mechanism in the Qur'an by which miscreant ruling elites of the past were made accountable before God and applies the same principle to the worldwide ruling elite of today.

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The Qur'an: A Complete Revelation

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For the few.

هَاتُواْ بُرۡهَٰنَكُمۡ Bring your evidence
(2:111, 21:24, 27:64, 28:75)

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Preface

The Qur'an claims to be a complete revelation to mankind from the creator of the heavens and the earth. Within that framework, *The Qur'an: A Complete Revelation* has two principal objectives.

The first is to provide the technical and legal platform for my book *The God Protocol*. That work shows that the Qur'an repeatedly demonstrates a formal protocol of warning as the mechanism by which aberrant ruling elites are held to account before God. It catalogues how former messengers followed this protocol, as did Muḥammad himself. That protocol of warning was in each case the legal prerequisite — the switch, if you will — for the punishments of God thereafter to become binding upon a community resulting in its total destruction, absent a meaningful change of direction by the elites of those times.

The principal intended audience for both works is the ruling caste of our time, which comprises a small coterie of elites united in purpose to degrade, enslave, and then to eradicate most of those over whom they rule. Their policies over the last century or more have resulted in such debasement of the human stock that there can be no doubt that, left to their present course, they will be entirely successful in effecting a profitable genocide and a total and unending tyranny over those whom they leave alive to serve them.

Most historical implementations of the *protocol* I mention pertained to areas ruled by elites with limited geographical reach. The ensuing destructions were, likewise, local in nature. Today, as at no other time in history, the world comprises a single community with a single ruling elite. Thus, the application of the same *protocol* in our time has worldwide implications.

While potentially providing the detonator to the Eschaton is an unenviable task, the consequences of not doing so will be infinitely worse for all but the elites themselves.

Identification of the *protocol* is in no way dependent upon my translation, but it was necessary to clear away some of Traditionalist Islam's more unhelpful impositions upon the Qur'an before proceeding to the main task. A legal protocol is a matter of meeting certain requirements, beginning with the fact that persons served under a protocol must have full access to the legal foundation upon which that protocol rests, even if they choose not to acquaint themselves with its details. The legal foundation in this case is the text of the Qur'an. As the language of the present ruling elite is English, the Qur'an must be presented in English. To import the meanings of certain key words as the Traditionalist does from an extraneous literature would compromise the validity of the English text as the basis for the application of the protocol. Thus, a hermeneutic was developed which treats the Qur'anic text itself as the source of definitions for important key terms. Additionally, norms of due process require that documentation and annotations attend principal legal texts in order to ensure maximum transparency. *The Qur'an: A Complete Revelation* meets both these requirements.

The elites are most particular about the legal processes they use against the general population;

they understand the principle of *culpability*: once one has been formally warned on the basis of a body of laws, he enters a fresh context legally, a context in which he is either newly culpable, or still culpable but in new way. But no one ever uses the same principles against the elites themselves. This denotes a lack of strategic awareness given that the elites' observance of legal conventions itself demonstrates that they recognise them as binding. Therefore, what is sauce for the goose may be sauce also for the gander.

The second principal objective behind *The Qur'an: A Complete Revelation* is to offer the Qur'anic text to a wider audience free of the impositions made upon it by what I call brand Islam. I am not on a crusade against the Traditionalist Muslim, but I am obliged to critique his claims and check his excesses in order to illustrate where and how they are at unambiguous variance with the book he claims as his foundational scripture. I accept that righteous Traditionalist Muslims exist, as I accept that righteous men exist in a number of religions. But since the Traditionalist's religion is the principal obstacle to meaningful access to the Qur'an I am bound to address it on that basis.

S.G.

Publications Overview

Books treating of the Qur'an published to date comprise the following:

- *The Qur'an: A Complete Revelation*
- *The Mysterious Letters of the Qur'an: A Complete Solution*
- *The God Protocol*

These books may be downloaded in pdf free or hardback editions purchased at quranite.com.

The Qur'an: A Complete Revelation
This comprises:
- *Background*
- *Translation* (parallel text)
- *Notes & Commentary*

The Mysterious Letters of the Qur'an: A Complete Solution
This comprises:
- *Framework for Qur'anic Methods of Exegesis*
- *Solution to the Mysterious Letters of the Qur'an* (marked *Article MLQ* in *Notes & Commentary*)

The God Protocol
This book forms the point and purpose of the works above.

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Addenda to The Qur'an: A Complete Revelation
This publication comprises:
- *Notepads*
- *Al Ṣalāt and Al Zakāt Considered* (marked *Article SZC* in *Notes & Commentary*)
- *Shayṭān, Jinn, and Related Terms Considered* (marked *Article SJC* in *Notes & Commentary*)

This document may be downloaded in pdf free at quranite.com.

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The *Translation* (parallel text) and *Notes & Commentary* are found also at reader.quranite.com.

Quranite Reader provides fast navigation across the body of the work, text-based searches, root searches, lexical information, and much besides. It was kindly contributed by Said Mirza.

Background

TRADITIONALIST ISLAM

I was not predisposed to reject the Traditionalist's arguments for his religion, but nor did I have a pre-existing allegiance to them. I listened to them. I studied them. And then I rejected them.

Traditionalist Islam claims — and is typically supported tacitly in its claim by the Orientalist scholar and mainstream media — that the Qur'an may be fully understood only via the Traditionalist and his recourse to a vast later literature called the *ḥadīth*; it also maintains that, taken together, the Qur'an and the *ḥadīth* provide the foundation of what is called Islam; it further maintains that Islam is a religion (in the sense of prescribed dogma, rite and custom) and that by following the Traditionalist's presentation of that religion one aligns oneself with the core Qur'anic imperatives. I reject each one of these claims on the basis of the Qur'anic text.

I believe in God. I have analysed the Qur'an with great care, and have become convinced thereby that it is from God. And on the basis of the same analysis I reject Traditionalist Islam. I do so for many of the same reasons I reject Trinitarian Christianity and Rabbinic Judaism: I reject any religion founded on writings, opinions and events which post-date their respective revelations in which I find little general (to say nothing of *exclusive*) correspondence between the resultant dogmas and the revelations to which they lay claim. Like the Karaite Jew, I take the guidance I hold in my hands from God to be sufficient for the business of knowing how to obey God, and take responsibility for the exercise of my intelligence on that basis.

The present work not only demonstrates that a full and satisfactory understanding of the Qur'an is possible without *ḥadīth* — or any other interloping literature claiming canonical status for that matter — it shows the religion commonly known as Islam to have, at best, vestigial correspondence with the Qur'an, and no claim to a monopoly over it whatever.

I provide evidence throughout, marshalling Qur'anic, etymological, contextual and historical data, as well as comparing a number of established translations, which expose as spurious, specious and extraneous those assertions which the Traditionalist insinuates between the reader and the text — assertions made solely to lend credence to the Traditionalist's claim to find confirmation in the Qur'an for his religion when, in truth, his religion has its genesis elsewhere. I also draw the reader's attention to some of the many instances where a plain reading of the text militates against that cultural narrative which today is called Islam.

While the energy expended in addressing the Traditionalist's claims defines the tone and content of much of this work, my dominant interest is neither in brand Islam nor in those who espouse it; nor am I writing for the edification of academia, or even for those who participate in online Muslim forums which de-emphasise *ḥadīth*. I will be glad no matter who reads, reflects on, and benefits from what is presented here. My intended audience is the elites, as stated in the Preface.

The Traditionalist's claim is that his secondary (in fact, *supplanting*) literature explains the Qur'an. The truth is that his religion has been decided upon on the basis of the aforementioned literature — one entirely removed from the Qur'an — and that the Qur'an serves only as a wall at which he throws those extracts of this supplanting literature which form the sum and substance of his religion in the hopes that some of them will stick, which some of them seem to do if the reader accepts assertions on a generalised or piecemeal basis and puts his faith in authorities and cultural conventions.

A key feature of the Traditionalist's method is the arbitrary assignment of specialised values to ambiguous or general statements. He claims that such statements mean whatever he likes in order to achieve his predetermined ends, and the laity assumes he is right. Should one challenge the merits of his assertions, his motives are called into question, or he is accused of impiety or heresy.

The Traditionalist's intellectual process, if one can call it that, features such logical fallacies as the contention that since his preferred literature says that a particular word means *x*, the fact that his externally derived expectations of *x* are not met in the Qur'an constitutes proof that his preferred literature is necessary in order to understand the Qur'an.

This is the logic of children.

When I have questioned the Traditionalist's assumption that *x* necessarily has the value his extra-Qur'anic stories claim for it — especially given the context of a revelation he himself acknowledges as both consistent and complete — he has typically either flown into a rage or denied the premise of my point by reference to nebulous, superior knowledge held by wise specialists, one to which he himself has no access and about which he knows nothing.

I came to the conclusion that in order to understand the Qur'an, I would have to do the spadework myself.

In one sense, of course, the Traditionalist is right: his religion can only be understood by reference to this other literature; he is right to such an extent that one can remove the Qur'an entirely from the construct within which he operates to no measurable effect.

My position is not that the Traditionalist should not follow his religion — he can follow what he likes no matter how little sense it makes to me; it is that he should cease conflating his religion with the Qur'an and claiming monopoly rights over a book for which he demonstrably has so little use.

My thoughts on the *ḥadīth* literature, in a nutshell, are as follows:

- The Qur'an itself claims to be from God and complete. If this is true, there is no good reason to follow anything else. And if it is not true, there is no good reason to follow the Qur'an.
- The *ḥadīth* literature is, both by universal consent and by dint of the genre itself, hearsay. And hearsay has no place, to my mind at least, in the business of establishing the facts about God.
- Close to the root of what divides the two major sects of what is today called Islam lies conflict between their competing bodies of *ḥadīth* literature. If they cannot agree among themselves on what they accept, I see no reason why I should accept any of it.
- The so-called science of *ḥadīth* (that system by which a particular chain of narrators is established and assessed) is predicated on obvious foolishness and a sophistic method; there is no such thing as reliable hearsay. All hearsay is unreliable.
- The Qur'an says that God sent down the best *ḥadīth* (39:23). If that is the case, I can see no scenario in which one would look to *ḥadīth* other than that which is best.

The Traditionalist's proselytising efforts are an amalgam of two related deceits: the first is the common bait-and-switch method (using the Qur'an primarily as a means to shoehorn a religion entirely of his own contrivance into the mind), and the second is the conflation of the Qur'anic revelation with another literature. Such a presentation leverages revelation rather than rests upon it, and insinuates a cultural mythology into the space created by an individual's engagement with that revelation — a revelation over which he, the Traditionalist, then claims expert, exclusive and exhaustive knowledge.

The religion the Traditionalist is so attached to has an emotional appeal — especially for those tired of both the tyranny of moral relativism and the undeclared religion of fraudulent science (among which number I certainly count myself) — yet it is, when viewed dispassionately, a cultural construct and mythical narrative, one with little or no direct foundation in revelation.

I am a white northern European. If it is simply a matter of finding an old mythology as a bulwark against the advancing nihilism and utilitarianism of a scorched-earth cultural policy agreed upon by the current ruling elite, there are better traditions to choose from than what brand Islam has to offer, ones much closer to my own cultural heritage and racial memory.

The question, then, for me is not about electing to believe something I like in order to fight a rear-guard action against something I do not. It is about responding appropriately to a preserved revelation from the creator of the universe.

I disregard the Traditionalist's understanding of the Qur'an not only because I am highly sceptical of his preferred sources, but also because I am not much impressed with his results. Nor am I much impressed with the rest of what he has done. Of course there have been some generative thinkers within the cultures in which the Traditionalist has prevailed, but that fact does nothing to mitigate for me the dominant tendency towards intellectual osteoarthritis in all places where the Traditionalist gains the ascendency. Those vigorous boosts which cultures today called Islamic received in the past were due in large part to the influence of the Qur'an, and intellectual and cultural progress was made despite the Traditionalist and his stock of fictions, not because of them.

While many people are afraid of criticising the religion of Islam, I regard such concerns in a

broader context. For me, brand Islam is just one among many streams of human energy being directed towards confluence and useful conflict by those who understand *Realpolitik*. If it were not required as an agenda item, Islam would not have been given its present form or imported into the West. I do not regard brand Islam as a cause, but almost entirely an effect. It is an effect like feminism, the cult of sexual license and perversion, the destruction of the family, the institution of dumbed-down education, mediocrity as the new excellence, the degeneration of cultural standards, or the promotion of distractions such as Hollywood and sports. If there is one thing of which I am completely sure as concerns the Traditionalist, it is that when it comes to the larger game, he is a pawn and not a player. And I have greater concerns than how one particular group of unthinking people allows itself to be manipulated given a world in which there are so many such groups of pawns that we are drowning in them. I am not looking to reform or influence Islam; but neither will I be intimidated out of using my mind by people who cannot or will not use theirs. The strategists who have given brand Islam some time on the playing field run a great number of projects, some of which seem contradictory, but enough of which have the extermination of the majority of the world population as a mid-term goal for a sensible man to consider it a credible threat. And if I do not fear such people or their plans more than I do God, the Traditionalist may rest assured that being individually killed by him and his intellectually mediocre co-religionist pawns is no more intimidating to me than is the prospect of being caught up in a planned mass cull at the hands of the highly organised, interlocking cabals of those extremely intelligent men who do control strategy.

In short, there is a line of men with murderous agendas which have me in their sights, as they do billions of others, and the Traditionalist, if he wants a piece of me, should join the end of it.

Much of the Traditionalist's difficulty with others like himself lies in the fact that interpretive efforts are assessed, in the final analysis, on perception of the authority of the personality behind them. When it comes right down to it, it is simply a question of who has the longest beard. And the question of who has the longest beard is nothing if not a reliable source of frustration and conflict. And while such a dynamic provides intelligent men with a reliable constant for evolving strategies of *Realpolitik,* it does nothing to provide other intelligent men with a reliable constant for evolving questions of hermeneutics. And it is for this reason that the majority of the intellectual overhead in the present work was spent on the creation and testing of an intrinsically Qur'anic system of hermeneutics – one larger and, I hope, more enduring and interesting than the question of the length of my particular beard.

MEANINGS OF WORDS

The values men ascribe to words are a means to govern how they may interpret the world and, therefore, limit what they will do in it.

This fact is understood by ruling elites in all ages, and they employ clever men trained in the sciences of how we work to ensure that this reality serves their interests. They have had millennia to practice their craft; they keep records, and they are continually learning more.

When I was a child gay meant happy. Today gay is the sanctioned nomenclature for what my

father's generation called *homosexual*, my grandfather's generation called *queer*, and my great-grandfather's generation called *sodomite*. The day may come when any connection between *gay* and *happy* will be expunged from the lexicons and popular memory altogether.

Unthinking adoption of the new word value I am using to illustrate my point is become almost universal. Potty-training the herd in the use of this new, fluffy euphemism was a necessary though minor line-item in a larger plan — one of many such plans which have as their combined object political and cultural goals which the population not only had no part in deciding, it will never be apprised of their existence.

The masses think of their lives as individually significant, and they plan in hours, days, weeks and months. The ruling elite regards the masses as a herd with no individual significance at all, one which needs to be managed by its betters; and it plans in decades and centuries.

The transition from *sodomite* to *gay* took a few decades. That is a long time for the man in the street, but not for those who rule him.

The Qur'an is many centuries old. It is natural that key Qur'anic word values should have attracted the attention of previous ruling elites and that such elites should have assigned intellectual capital under their direction to the task of making those values work for them. It is equally as predictable that this should have been achieved by stealth and have gone largely unnoticed by — and with the unthinking complicity of — the masses.

It was interesting to me as I began to apply myself to the Qur'an in earnest that it contains — as part of its DNA as it were — a number of inbuilt defences against the imposition of arbitrary values upon its components, by means of which the original values of key terms may be recovered should they be corrupted.

Among these is what is simply a feature of that system of roots which underpins the Arabic language. This system is useful in that it allows words to be analysed and assessed on the basis of predictable and consistent criteria.

I will give the reader without access to Arabic a taste of what I am referring to by means of an illustration, albeit an imperfect one, by taking what I will call for these purposes the English root *h-s-p*. From this root we get *hospital*, *hospice*, *hospitable*, and *hospitalise*. Because we are speakers of English we recognise that these words are connected. But let's say everyone in the world starts to agree that *to hospitalise* means *to give money to the priesthood*. We can go along to get along, which is what most people do when the world agrees upon something. But we can also choose to demonstrate, even decades or centuries later, on the basis of the broader milieu of the language why *to hospitalise* does not and cannot mean *to give money to the priesthood.* And more than that, we can provide a strong case for what it does mean.

Arabic allows one both to expose and to clarify cases where values have been twisted, and it allows one to do so to an extent far greater than is possible in English. And the interlocking

root structure of Arabic I have just mentioned is but one of the mechanisms we now have at our disposal. There are others, and I will touch upon those in due course.

We do not have to guess at what the Traditionalist thinks the Qur'an means. He is quite open about it. His exegesis is implicit in his translation. His process is, in the main, eclectic, erratic, and unblushingly outcome-based; that is, he knows what he wants the text to mean and, by God, he intends to bludgeon it into the required shape no matter what problems are created in the process — and there are many. I have read many translations and refer in this work to common Traditionalist assertions and assumptions in the process of exposing and dismantling them.

For my part, I did not begin with a fixed idea of what the text means. I began with a number of precepts, certainly – such as the precept that the Qur'an is from God, complete and preserved – but I have treated the text itself as a perfect structure, something the mechanics of which may be learnt, applied and tested; I sought to understand what it means rather than to tell it what it means. And the process of rendering the Arabic into English, while demanding high levels of attention, was, in the end, largely a technical one, a function of that hermeneutic method which grew out of my extensive preliminary investigations.

There were two breakthroughs which informed my process which deserve mention, both derived, although by different routes, through unconnected reading on the Hittite civilisation.

The first came about when I became interested in the brilliant Czech linguist Bedřich Hrozný who translated the Hittite libraries which were discovered early in the twentieth century.

The texts were written in cuneiform which, of course, was known to scholars. However, the Hittite language itself was not. Hrozný, undaunted, undertook the translation of these works from an unknown language with no dictionaries and no source materials other than his knowledge of languages in general and a lively intelligence. He first went through the entire body of texts and found the most commonly occurring word. He reasoned that this word must mean *bread* (which it did). And working on this basis he pieced the entire language together like a giant jigsaw puzzle.

I reasoned that it must be possible to apply something of Hrozný's approach to the Qur'an in at least some of those cases where the Traditionalist's claims for word values are neither consistent nor in harmony with the totality of the language or available contexts. And this insight informed part of my eventual method.

My task was far easier than that which Hrozný faced since the meaning of the broader context is known. But where the Traditionalist's treatment of a word causes a disconnect for any reason, or he claims a value which he imports from elsewhere, I searched the entire text for every instance or form of that word, and it was only when I had both investigated that word and its root and identified a meaning which was acceptable in the totality of contexts (that is, one which brings all instances into alignment) that I allowed that value. And not only did I allow

such a value, I insisted that its feet be held to the fire in terms of consistency. And on that basis I translated the text; not in linear fashion but iteratively, traversing the entire text to determine key values before allowing them, a process I repeated many thousands of times.

There are cases where I use a synonym by virtue of the requirements of the English language, but none in which I leap erratically from one value to another for the same source item.

Where a source item objectively has more than one sense, notes are added where necessary. The Traditionalist on the other hand hops shamelessly across entire lexical categories to ascribe to the same word the values he requires it to bear in order to justify his religion – some of which process I expose both *in situ* (i.e. in the Notes & Commentary) and elsewhere in the supporting documentation.[1] My experience in such contexts is that where a value is correctly identified, it fits all cases; where it is contrived, comparison of all instances across the entire set exposes where and how the Traditionalist has done violence to the language to achieve his aims.

My second breakthrough connected with the Hittites came by reading an article on Hittite history. The Hittites were a successful civilisation, I was interested to learn, less by force of arms than by the wisdom of their treatises. As I studied the format of a Hittite suzerainty treaty it dawned on me that *al fātiḥah* (the first chapter of the Qur'an) comprises a contract between lord and vassal with much in common with the conventions found in the Hittites' suzerainty treaty.

Having had some experience of contracts in my working life, I knew that contracts typically define their terms in the preamble. I approached the opening pages of *al baqarah* (the second chapter of the Qur'an) with this awareness in mind and found that they indeed contain exact definitions for some of the most common key terms found in the Qur'an. I then took those values and applied them across the entire text and found that not only do they make consistent sense, they make full and illuminating sense in many places where the Traditionalist's current values are redundant or at odds with the context, or both.

The other methods by which meaning is demonstrated are outlined *in situ* (i.e. in the Notes & Commentary) or elsewhere in the supporting documentation.[2]

There are a few things I wish to say before moving to the topic of translations.

Firstly, I would be remiss in my duty not to say that over the course of my extensive analysis of and work with the Qur'an I have acquired a professional respect for the men who constructed the religion known as Islam. As I have unpicked what they contrived so long ago (as they, quite clearly, set out to neutralise and emasculate what they must have seen as the threat of a nascent, burgeoning Qur'an-fuelled movement), I have grown sincerely impressed at their ingenuity, knowledge of human foibles and mastery of subtlety. The fact that I do not condone

1 See Publications Overview, p. xvii.

2 See Publications Overview, p. xvii.

what these men did does not prevent me from respecting their minds. These were men of insight and genius, used to planning over centuries, and accustomed never to fight head on what they could direct towards other purposes.

They had to be both vigilant and subtle. They knew that the Qur'an was universally read — and had been committed to memory — by sincere and careful students. Their influence had to be at once minimal but effective.

Yet, now that I have finished my process of reverse-engineering the influence of their work, I am even more impressed — overwhelmed, in fact — by the integrity of the Qur'anic text, something which the Traditionalist himself has worked to preserve. This process has made the Qur'an proof against later cultural interference, and allowed the deciphering and unpicking of a barrage of misdirection, and the recovery of much, if not all, of the original sense, even after so many centuries.

Secondly, I should be clear that this project is not the product of a desire to engage academics, theory tourists or novelty seekers. My principal purpose is set out in the Preface. But over and above that, I wanted also to complete my own due diligence upon the text of the Qur'an, to satisfy my own desire to understand it, and to do so free of brand Islam, a *Weltanschauung* born of a literature both extraneous to the Qur'an and obviously, to me at least, originating in political interests, both mediaeval and recent.

Having completed that process of due diligence to my own satisfaction it is my hope that the result will provide a comprehensive, intellectually robust, and accessible resource to sincere people who, like myself, feel the impetus to do something meaningful with their lives.

EXISTING TRANSLATIONS

What follows is an overview of translations of the Qur'an into English; I have tried to include a representative selection of the most influential translations within three broad categories: Traditionalist, Orientalist, and Independent.

I refer frequently to five translations in the Notes & Commentary in order to illustrate certain points. Those which feature in this way in my work are marked by an asterisk below.

TRADITIONALIST TRANSLATIONS

Muhammad Asad*

Muhammad Asad (1900-1992) was an Austrian Jew. He was a journalist, diplomat and accomplished linguist who converted to the religion called Islam.

While he states in the introduction to his translation that the Qur'an can be understood independently he, lamentably, does not pursue that end. Nevertheless, his work is, for me,

one of the least troubling among the Traditionalist translations. His rendering is fanciful and flighty, suggestive to me of a good man rather more, perhaps, than of a fastidious translator. However, his comments are intelligent, well researched, and insightful in many places, and I have included a considerable number of them in the Notes & Commentary.

Asad was a man of letters, an intellectual, a refined man, and perhaps also just a little naïve. He threw his impressive energies and talents behind the Islamic experiment in post-Partition Pakistan, but was likely more enamoured of the idea of what it might become than of what it, in fact, became.

Chastened, I suspect, by reality, he withdrew to Andalusian Spain to live out the remainder of his days.

Abdullah Yusuf Ali

Abdullah Yusuf Ali (1872-1953) was born in Bombay, India, and later removed to England where he lived to the end of his life.

The impression one gains from his translation and commentary is of an intellectual, fair-minded writer, and gentle soul.

His was the first translation I read. In it, he attempts to tip his hat in the direction of King James English, with varying degrees of success.

He sets out to interpret the Qur'an in the light of orthodoxy (namely, Sunni orthodoxy) rather than to investigate or to reason from first principles. His translation is the one recommended by the Saudi authorities, which is perhaps a reason to be careful of it, although I understand that they have modified his original work.

He makes some interesting points in a number of his comments, a few of which I have included.

Marmaduke Pickthall

Marmaduke Pickthall (1875-1936) was the son of an English clergyman and became a novelist esteemed by many contemporary writers, as well as a journalist and headmaster.

His translation, which followed his conversion to Islam, is subordinate to Traditionalist orthodoxy. Its style is dated and a little stilted to the modern ear.

Drs. Hilali and Muhsin Khan*

Dr. Muhammad Taqi-ud-Din bin Adil-Qadir al-Hilali (1893-1987) was a 20th-century Islamic scholar from Morocco, and Dr. Muhammad Muhsin Khan is a Pakistani with Afghan Khattak heritage.

If Muhammad Asad's translation can be thought of as representing the side of contemplation, reason, compassion and intellect within the Traditionalist spectrum, the Hilali-Muhsin Khan

work is firmly dug in at the opposing end. It attempts to force the entire Qur'anic narrative through a filter of *ḥadīth* literature and is full of interpolations and footnotes based on the same. Its value lies in the insight it provides the outsider into a vocal and dominant mindset within the church of Islam.

If the Hilali-Muhsin Khan rendition truly represented the message of the Qur'an, my own engagement with the Qur'an would have lasted no longer than a short perusal.

Saheeh International*

The Saheeh International translation was produced by a small team. The idea appears to have been to bring together Traditionalist orthodoxy — presumably as intoned by a group of Pakistanis or Arabs — with native-English editing capabilities. It follows without apology or question the standard Traditionalist line and, like all other translations I have seen, unabashedly switches values for key terms in order to achieve predetermined outcomes.

I use this version frequently to represent the Traditionalist position. While the reader may form the opinion that I am picking unduly on the Saheeh International translation, the fact is that I use it because it represents a consistent and fair demonstration of the Traditionalist view; a middle ground between the erudite and mystical Asad on one hand and the problematic Hilali-Muhsin Khan on the other. It is also useful because it generally indicates by means of square parenthesis where words have been inserted into the text to reach the foregone conclusions Sunni orthodoxy requires of it.

ORIENTALIST TRANSLATIONS

N. J. Dawood*

Born in 1927 in Iraq, N. J. Dawood grew up bilingual in Arabic and English. His translation of the Qur'an broadly follows the thrust of Traditionalist orthodoxy though with a number of creative flourishes of his own. His style is economical, well-crafted and generally pleasing to read.

Since he is a Jew and not a convert to Sunni Islam, his translation tends to be snubbed by Muslims. It is, however, one of the best-selling versions among the non-Muslim population having been published by Penguin since 1956.

A. J. Arberry*

A. J. Arberry (1905-1969) was a British Orientalist. His translation of the Qur'an makes no historic interpretative strides but then neither does it offend. His style is quiet and careful, pleasing in parts, and more exact in many cases than other renderings.

INDEPENDENT TRANSLATIONS

Ghulam Ahmad Parwez

Ghulam Ahmad Parwez (1903-1985) was a Pakistani, the son of a prominent Sufi, and a civil servant. He was denounced as a heretic by the Traditionalist mullahs for refuting the *ḥadīth*. He is incorrectly credited by some Traditionalists today with founding the movement for the Qur'an alone. He was friend and mentor to Abdul Wadud, author of *Conspiracies Against the Qur'an.*

His rendering of the Qur'an into English comprises a highly subjective and lengthy exposition of Qur'anic themes, one which gives voice to his view that the Qur'an's primary mission is to institute a form of socialism in the name of God.

Rashad Khalifa

Rashad Khalifa (1935-1990) was an Arab-American biochemist who achieved notoriety on the basis of his computational work with the Qur'an focused on the number nineteen. He rejected the *ḥadīth* literature entirely.

Khalifa later claimed to be a messenger of God which move brought down the wrath of Traditionalist Islam upon his head, and he was murdered.

His translation itself is unremarkable and a Traditionalist would find in it little to enrage him. Khalifa was not a native speaker of English and, without wishing to be unkind to him, his translation suffers as a result.

Edip Yuksel

Edip Yuksel (b. 1957) is a Turkish-American university lecturer. He was born in Turkey and as a young man was an active Sunni radical and imprisoned by the Turkish authorities as a consequence. While in prison, he was befriended by Rashad Khalifa by letter, after which Yuksel became convinced of many of Khalifa's arguments against sectarian Islam.

As a student of Khalifa it is natural that Yuksel places a heavy emphasis on mathematical proofs. I am neither a mathematician nor temperamentally inclined to concentrate on the type of numerical patterns Yuksel discerns within the Qur'an; for me, such an emphasis is of limited relevance or application. However, I both admit and embrace the fact that people bring different talents to their study of the Qur'an.

I reviewed his translation only in part but was unable to identify a coherent and consistent hermeneutic system apropos key word values, and it is that which is my primary focus.

The Monotheist Group

The Monotheist Group grew out of the free-minds.org website, and members of that group created a translation called *The Qur'an: A Monotheist Translation*.

The foreword to the translation contains an interesting article on pan-Qur'anic exegesis. The translation itself adopts the rendering of *raḥmān* as *almighty* (as do I), but does not explain why it does so, a point which has left some readers perplexed. Its assumptions, so far as I can tell, comprise a composite of the views of Khalifa, Yuksel, and perhaps one or two of the more vocal contributors to the free-minds.org site.

There is no system in the application of terms across the greater text, which renders the result as subjective as any other translation to my mind.

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There exist many other translations, not all of which I have read. However, I am confident that I have presented a fair and representative selection of those translations (or, rather, translators) pertinent to my broader thesis. I will now turn to the question of motivations and results.

The Orientalist translators are easiest to deal with. They are typically unconcerned with Eternity; they are concerned with royalties, with their professional standing among their peers, and with not having to check under their cars before backing out of the garage. They have taken what they consider the safest route: to turn a Sunni orthodox reading into something digestible in English which the publisher will like.

The translators of the remaining two categories are, like myself, ideologically motivated. However, they both fall at the same fence to varying degrees in that acceptance of their readings boils down to a question of personal authority.

The authority for the Traditionalist's translations derives from a perception of his traditions and of those who wrote and expounded upon them. The authority for what I have called independent translations — while deriving from a different historical basis — rests, in the end, upon a similar type of foundation: one must choose to believe or not believe that Parwez, Khalifa, Yuksel or the authors of the Monotheist Group are sufficiently wise, clever or competent to make their work reliable.

The point I am making is not that these people are not wise, clever or competent. For all I know they are superlatively so. I am saying that, at bottom, the same mechanism is at work in the mind of the reader regarding the non-*ḥadīth* readings as with Traditionalist translations: in both cases the reader has no choice but to make an assessment based upon a perception of the personal competence of the translator.

THIS TRANSLATION

Certainly, I have a worldview, and I regard the Qur'an within the framework of that worldview. For example, I dismiss many popular coincidence theories of history and current affairs, and in terms of *Realpolitik* have something in common with aspects of the Patriot Movement, the Truth Movement, some historical revisionism, libertarianism, and perhaps even anarchism.

I am independently minded and conservative, and temperamentally opposed to so-called Modernity.

However, my textual approach was not actuated by my worldview. And acceptance by the reader of my findings is not contingent upon his worldview and mine corresponding. I have developed and applied a method of linguistic hermeneutics which can be picked apart or utilised by anyone prepared to take the time to do so no matter what his worldview might be. This allows the emphasis to be taken off how wise or foolish I may be personally, and placed on a methodology.

While I have certain preferences, I am ultimately interested less in who is right than in what is right, so I am not blindly or unreasonably protective of my efforts. If someone more talented than myself can produce a cogent and integrated demonstration of the total Qur'anic corpus — not just some small part of it — which both proves my presentation wrong and his right, I will thank him and henceforth read his translation and not my own. I am principally interested in what I touch on in the Preface and discuss in detail in *The God Protocol*; that is, in the Qur'an as a template for holding a miscreant ruling elite to account before God. Extended discussions of the Qur'an which miss this focus — especially those such as one commonly sees online — seem to me little more than a parlour game and I ignore them.

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I summarise the postulates and other bases upon which my work is founded below.

HERMENEUTICS

Postulates

- The Qur'an is not invented by men (10:37-38, 11:13-14, 11:35, 12:111, 32:1-3, 42:24, 46:8-9, 52:33-34)
- The Qur'an is guidance for mankind (2:185)
- The Qur'an is free of inconsistency or deviation (4:82, 18:1, 39:28)
- The Qur'an requires careful consideration and full attention (4:82, 7:204, 47:24)
- The Qur'an can only be from God (10:37, 17:88)
- The Qur'an is in Arabic so that we should use reason and understand (12:2, 43:3)
- The Qur'an contains the best *ḥadīth* (39:23)
- The Qur'an was sufficient for Muḥammad (10:15)
- The Qur'an guides to that which is most upright (17:9)
- The Qur'an was both divided and compiled by God (17:106, 75:17)
- The Qur'an would be abandoned by its original recipients (25:30)
- The Qur'an is that by which Muḥammad warned (27:92, 50:45)
- The Qur'an is wise and guides to sound judgment (36:2, 72:1-2)
- The Qur'an is taught by God (55:1-2)

- The Qur'an is guarded by God and accessible only to those who are clean (15:9, 56:77-79)
- The Qur'an is complete (6:38, 6:114-115)
- The Qur'an needs no supplement (18:109)

Personal qualifications

- The Qur'an was sent down as guidance for all mankind — a group to which I belong (2:185)
- I have taken the time to give the Qur'an careful consideration and full attention (4:82, 7:204, 47:24)
- I have studied the Arabic of the Qur'an and use reason (12:2, 43:3)

Resources

- Definitions found within the Qur'anic text (6:114-115, 16:89, 75:19)
- The principles and norms of the Arabic language (12:2, 43:3)
- Arabic usage across the totality of the Qur'an (39:28)
- Reason (8:22, 13:4, 21:10, 23:80, 45:5)
- Historical evidence (16:43, 21:7)

General Method

- Where a definition for a word is identified within the Qur'an itself, that value is adopted and sustained — either overtly in the translation or by means of elucidation in corresponding notes — across the entire text and documentation supplied.
- Values derived by means of pan-textual analysis are held to be binding across the text in the function or in the collocation in which they are identified, and documentation supplied.
- Where historically accepted word values cause no tension or dissonance either within local contexts or across the totality of instances they are considered potentially acceptable and if found to be so are applied consistently subject to the criterion which follows.
- Where there are insufficient instances of a word to identify its value by comparing contexts, human reason is deemed sufficient to identify from lexicons which available value best fits the local context given consideration of the broader narrative.
- Where appropriate, either for the purposes of full disclosure or in the interests of the broader perspective of the reader, documentation is supplied in the Notes & Commentary.
- There are cases where the work of other translators is imported into the Notes & Commentary in order to supply perspectives to the reader that would otherwise be lost.
- In places I include comments which I find intelligent and reasonable (but not all of which I fully agree with) by previous translators in order to furnish the reader with a broader perspective.
- Usages which differ from established norms are supported by documentation supplied in the Notes & Commentary or in Notepads or Articles.[3]

3 See Publications Overview, p. xvii.

COMMON CONVENTIONS

- I use the commonly accepted anglicised versions of names in the Translation where possible, preferring transliterated Arabic in the Notes & Commentary; I am aiming for readability in my translation and clarification in the Notes & Commentary.
- I include relevant notation pertaining to *the mysterious letters* for a given sūrah at the top of the page of the Translation (for my full analysis, see Article MLQ).
- The bare Qur'anic text has no punctuation; rather, the narrative force implies punctuation. For example, the Qur'an does not use the exclamation mark, but where the context requires one by convention in English, I provide it.
- While my use of parenthesis is more extensive than that of other translations, I make no interpolations. I have no need of them. The Qur'an clearly contains nested statements; by revealing them as such, the need for interpolation beyond ellipsis falls away. All comments or explanations are found in the Notes & Commentary.
- The Qur'an makes use of ellipsis (where the narrative trails off and intimates rather than explicitly states a conclusion, a convention widely recognised to exist and employed by the majority of translators and commentators). I accept and use this convention and indicate what I take to be the implicit text by means of scilicet the implication of which is supplied in the Notes & Commentary.
- I identify a number of cases where one speaker cuts off the preceding speaker which action I indicate by means of double dashes.
- I use *chapter* and *sūrah* interchangeably in the Notes & Commentary.
- I use the archaic *thou* form for the second person singular since it identifies easily what is addressed to the Prophet as well as — by extension — to the individual believer in many cases.
- I render the first letter of God's attributes in lower case where they occur without the definite article and in upper case where they occur with the definite article in those instances which denote titles.
- I render *allāh* as *God* which is the correct nomenclature in English; the Arabic *allāh* is not a proper noun and making it one in English contributes to the conceit that the Qur'anic revelation is an exclusively or specifically Arab matter.
- I stay as close to the original word order as I can without unduly offending the English ear.
- The common *idh* is rendered as *when* (or occasionally as *then* where it provides a complement to a preceding adverb). After *baʿda* it tends to be elided.
- I treat *wa idh* commonly as *and when*.
- Such stylistic devices and flourishes as *inna* (often rendered *lo!*) and the double *nūn*s found in certain verbs indicating intensity of degree (often rendered *indeed*) are almost entirely elided since they add little in contemporary English, and the attempt to accommodate them clouds rather than clarifies.
- Devices such as *balā* and *bal* are observed, and the function of the former as a pan-textual indicator identified.
- I treat *fa* as a comma, a colon, *for*, *then*, *so*, *and* or *but* depending on context, which is standard.
- I treat *wa* typically as *and* or *but* depending on context; and sometimes as *when* or *so*, which is standard.

- I provide information on grammar, word order, or the literal meaning of certain phrases in the Notes & Commentary both to assist the serious student and to aid potential future translators of this work into other languages achieve a high level of consistency in their target language.
- Modern English confuses the nominative and accusative personal pronoun in certain circumstances (*There is no god but Him* and *There is no god but He*). I hold to the latter convention when the personal pronoun is not an object of any kind.
- In those cases where I have made pan-textual comparisons and reached conclusions which require comment, I apply the appropriate value and supply a note for all instances of that term.
- Where a word forms part of a collocation (that is, it works predictably in combination with another word or words to create a consistent compound meaning) I strive to stay true to the rendering of that collocation throughout to the extent that English usage will allow.
- Where a particular word objectively has more than one meaning — and more than one of the available meanings fits the context (for example, some instances of *imām*, *ummah*, or *azwāj*) — a note tends to be supplied in relevant contexts.
- I pay close attention to grammatical constructions and other formulæ, enforcing maximum consistency throughout — again, to the extent that English usage will allow — and deriving values on the basis of pan-textual comparison, much in the same way as is done with vocabulary.

LAYOUT CONVENTIONS

Translation

- Page numbers are on the inner edges at the top of each page.
- Sūrah and verse numbers indicating the verse in force in the Arabic text at the start of the page are on the top outer edge of the of the page to facilitate speedy navigation across the text.
- Where a sūrah is headed by an instance of *the mysterious letters* (Arabic: *al ḥurūf al muqaṭṭaʿāt*) these letters are included at the top of the page for the duration of the sūrah, with the Arabic letters above the centre of the Arabic text column and the transliterated English equivalent above the centre of the translated text. A full analysis of their meaning and the reasons for the addition of *rā* and § will be found my book *The Mysterious Letters of the Qur'an: A Complete Solution*.[4]
- I do not believe the *bismillah*s to be native to the Qur'anic revelation beyond *al fātiḥah*, a view which is supported by the fact that *bismillah*s beyond that which opens *al fātiḥah* are not numbered as verses by longstanding convention. It is my view that their inclusion distracts from the obvious narrative connections which exist between a number of contiguous sūrahs, and I have elected to minimise their visual intrusion in the print version of this work. Having reviewed some of the earliest codices, I have come to the view that chapter divisions are of no more moment than are paragraph breaks today.

4 See Publications Overview, p. xvii.

- I include the *juz'* convention of text division (i.e. the marking of the Qur'an into thirty equal parts) each of which is subdivided into eighths, as found in most Arabic Qur'ans. This convention is a useful means of planning one's reading of the entire text over, say, a month. The star symbols marking each of these divisions are found on the right-hand side of the Arabic text column, while the numbers which track them over the course of the text are at the top of the page directly above. These numbers follow a convention of, for example, 21:3 meaning: the twenty-first *juz'*, the third eighth). This allows the reader to know at all times where he is in his reading of the text.
- There exists more than one convention of subdividing sūrahs into segments known as *rukuʿ*s. These are used to produce manageable segments for use in prayer and to divide longer sūrahs into digestible segments (sūrahs from 80 through 114, which are comparatively short, do not feature them). I have taken an existing method of thus punctuating the text and modified it slightly. These segments are indicated on the left-hand side of the English text column, and directly above at the top of the page. The convention within the text is: pilcrow followed by sūrah number and the *rukuʿ* number within that sūrah, e.g. ¶30.5 means sūrah thirty, *rukuʿ* five. The first *rukuʿ* in any sūrah is assumed, and its boundaries are between the first verse of the sūrah and the point at which the second *rukuʿ* of that sūrah begins.

Notes & Commentary

- Page numbers are on the inner edges at the top of each page.
- Sūrah and verse numbers indicating the verse note in force at the start of the page are on the top outer edge of each page to facilitate speedy navigation across the text.
- Each sūrah number and its *rukuʿ* divisions are emphasised within the text to facilitate speedy navigation across it.

VIEWS OF HISTORY

I remain to be convinced of aspects of the dominant so-called Judaeo-Christian historical narrative (hereafter: the Egypt-Palestine thesis) and parts of that narrative as advanced by Traditionalist Islam. My research continues, and the present work neither assumes nor rejects this thesis.

I am generally convinced of the rightness of much of the view advanced by Dan Gibson in his book *Quranic Geography* which identifies Petra as the place of pilgrimage (i.e. *al masjid al ḥarām*) and which is referred to in the present work as the Petra pilgrimage thesis. I am generally neutral on many of his other claims.

I previously rather allowed that Gibson's further assertions regarding the location of ʿĀd, Thamūd, and so on, as geographically local to *al masjid al ḥarām*, were correct. And they may be. But I make a distinction between my support for the Petra pilgrimage thesis (i.e. that Petra was the location of *al masjid al ḥarām*) and other theses Dan Gibson presents.

Like Gibson, I question the assumption that the location of *al masjid al ḥarām* and the city of

Muḥammad's origin and initial locus of action were necessarily one and the same. I do not refute the claim outright; I simply allow that it may not be the case. I am in favour of extensive, diligent investigation on the ground.

FINAL WORD

I make no apology for my role as self-appointed irritant to the established order.

The function of the histories of key messengers in the Qur'an from Noah to Muḥammad is to impel the believer to follow the prophetic example: to warn the dominant ruling elite and call it to turn to God alone. Despite the seemingly insurmountable branding problem the Qur'an has by longstanding association with the Traditionalist's commitment to an unrelated cult, such remains the Qur'anic model for overthrowing tyranny. But this imperative has little if anything to do with promoting or enforcing that religion which is today called Islam.

The present ruling elites are close to their goal of perfected and total tyranny. I see no means of defeating their agenda but by following the protocol the Qur'an supplies.

That subject is explored in full in my work *The God Protocol*.

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100. العاديات *al ʿādiyāt*
101. القارعة *al qāriʿa*
102 التكاثر *al takāthur*
103. العصر *al ʿaṣr*
104. الهمزة *al humazah*
105. الفيل *al fīl*
106. قريش *quraysh*
107. الماعون *al māʿūn*
108. الكوثر *al kawthar*
109. الكافرون *al kāfirūn*
110. النصر *al naṣr*
111. المسد *al masad*
112. الإخلاص *al ikhlāṣ*
113 الفلق *al falaq*
114. الناس *al nās*

THE QUR'AN

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1

[1] **1** In the name of God, the Almighty,[1] the Merciful.
2 Praise belongs to God, the Lord of All Creation,[1]
3 The Almighty,[1] the Merciful,

4 Master of the Day of Judgment.[1]

5 Thee alone do we serve,[1] and from Thee alone do we seek help.[2]
6 Guide Thou us on the straight path,[1]

7 The path of those whom Thou hast favoured; not of those who incur wrath,[1] nor of those who go astray.[2]

In the name of God, the Almighty,[1] the Merciful.

2

[2] **1** *alif lām mīm*[1]

2 That[1] is the Writ about which there is no doubt,[2] a guidance to those of prudent fear:[3]

3 Those who believe in[1] the Unseen, and uphold the duty,[2] and of what We have provided them they spend;

4 And those who believe in[1] what was sent down to thee, and what was sent down before thee,[2] and of the Hereafter they are certain:[3]

5 Those are upon guidance from their Lord; and it is they who are the successful.[1]

6 Those who ignore warning,[1] it is the same to them whether thou hast warned them or thou hast not warned them; they do not believe:[2]
7God has sealed their hearts, and over their hearing and over their sight is a covering;

أَبۡصَٰرِهِمۡ غِشَٰوَةٞ وَلَهُمۡ عَذَابٌ عَظِيمٞ
٧

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قَالُوٓاْ أَنُؤۡمِنُ كَمَآ ءَامَنَ ٱلسُّفَهَآءُۗ أَلَآ
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خَلَوۡاْ إِلَىٰ شَيَٰطِينِهِمۡ قَالُوٓاْ إِنَّا مَعَكُمۡ
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يَعۡمَهُونَ ١٥

and they have a great punishment.

8 ¶**2.2** And of men are some who say: "We believe in[1] God and the Last Day," but they are not believers.[2]

9 They would deceive God and those who heed warning,[1] but they deceive only themselves; and they perceive not.

10 In their hearts is disease, so God has increased their disease; and for them is a painful punishment because they have lied.

11 And when it is said to them: "Work not corruption in the land," they say: "We are but those who do right."

12 In truth,[1] it is they who are the workers of corruption; but they perceive not.

13 And when it is said to them: "Believe as mankind has believed," they say: "Shall we believe as the foolish have believed?" In truth,[1] it is they who are the foolish; but they know not.

14 And when they meet those who heed warning,[1] they say: "We believe." But when they are alone with their satans,[2] they say: "We are with you; we were only mocking!"

15 God mocks them, and increases them in wandering blindly in their inordinacy.

أُوْلَٰٓئِكَ ٱلَّذِينَ ٱشۡتَرَوُاْ ٱلضَّلَٰلَةَ بِٱلۡهُدَىٰ
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أَضَآءَ لَهُم مَّشَوۡاْ فِيهِ وَإِذَآ أَظۡلَمَ عَلَيۡهِمۡ
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وَأَبۡصَٰرِهِمۡ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ
٢٠
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خَلَقَكُمۡ وَٱلَّذِينَ مِن قَبۡلِكُمۡ
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فَأَخۡرَجَ بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزۡقٗا لَّكُمۡ

16 Those are they who bought error at the price of guidance, so their transaction profited not; and they were not guided.

17 Their likeness is as the likeness of one who kindled a fire: — when it had illuminated what was round about him, God took away their light and left them in darkness; they do not see.

18 Deaf, dumb, blind; so they will not return.

19 Or[1] like a thundercloud from the sky wherein is darkness,[2] and thunder, and lightning: they put their fingers in their ears against the thunderbolts in fear of death; but God encompasses the false claimers of guidance.[3]

20 The lightning nigh snatches away their sight; whenever it gives them light, they walk therein; and when it darkens over them, they stand still.[1] And had God willed, He would have taken away their hearing and their sight; God is over all things powerful.

21 ¶**2.3** O mankind: serve your Lord who created you, and those before you, that you might be in prudent fear;[1]

22 Who made the earth for you a couch,[1] and the sky a structure,[2] and sent down from the sky water, then brought forth thereby fruits as provision for you; so make not equals to God when you know.[3]

فَلَا تَجۡعَلُواْ لِلَّهِ أَندَادٗا وَأَنتُمۡ تَعۡلَمُونَ ٢٢

وَإِن كُنتُمۡ فِي رَيۡبٖ مِّمَّا نَزَّلۡنَا عَلَىٰ عَبۡدِنَا فَأۡتُواْ بِسُورَةٖ مِّن مِّثۡلِهِۦ وَٱدۡعُواْ شُهَدَآءَكُم مِّن دُونِ ٱللَّهِ إِن كُنتُمۡ صَٰدِقِينَ ٢٣

فَإِن لَّمۡ تَفۡعَلُواْ وَلَن تَفۡعَلُواْ فَٱتَّقُواْ ٱلنَّارَ ٱلَّتِي وَقُودُهَا ٱلنَّاسُ وَٱلۡحِجَارَةُ أُعِدَّتۡ لِلۡكَٰفِرِينَ ٢٤

وَبَشِّرِ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمۡ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ كُلَّمَا رُزِقُواْ مِنۡهَا مِن ثَمَرَةٖ رِّزۡقٗا قَالُواْ هَٰذَا ٱلَّذِي رُزِقۡنَا مِن قَبۡلُ وَأُتُواْ بِهِۦ مُتَشَٰبِهٗا وَلَهُمۡ فِيهَآ أَزۡوَٰجٞ مُّطَهَّرَةٞ وَهُمۡ فِيهَا خَٰلِدُونَ ٢٥

۞ إِنَّ ٱللَّهَ لَا يَسۡتَحۡيِۦٓ أَن يَضۡرِبَ مَثَلٗا مَّا بَعُوضَةٗ فَمَا فَوۡقَهَا فَأَمَّا ٱلَّذِينَ ءَامَنُواْ فَيَعۡلَمُونَ أَنَّهُ ٱلۡحَقُّ مِن رَّبِّهِمۡ وَأَمَّا ٱلَّذِينَ كَفَرُواْ فَيَقُولُونَ مَاذَآ أَرَادَ ٱللَّهُ بِهَٰذَا مَثَلٗا يُضِلُّ بِهِۦ كَثِيرٗا وَيَهۡدِي بِهِۦ كَثِيرٗا وَمَا يُضِلُّ بِهِۦٓ إِلَّا ٱلۡفَٰسِقِينَ ٢٦

23 And if you are in doubt about what We have sent down upon Our servant, then bring a sūrah[1] the like thereof; and call your witnesses other than[2] God, if you be truthful.[3]

24 But if you do not — and you will not — then be in prudent fear[1] of the Fire, whose fuel is men and stones,[2] prepared for the false claimers of guidance.[3]

25 And bear thou glad tidings to those who heed warning[1] and do righteous deeds, that they have gardens beneath which rivers flow; whenever they are provided with the fruit thereof they say: "This is what we were provided with before"; and they are given thereby a likeness;[2] and they have therein purified spouses; and they abide therein eternally.

26 God is not ashamed to strike a similitude, be it of a gnat or of what is above it. Then as for those who heed warning:[1] they know that it is the truth[2] from their Lord; and as for those who ignore warning:[3] they say: "What means God by this similitude?" He leads astray many thereby, and He guides many thereby; and He leads astray thereby only the perfidious:[4]

ٱلَّذِينَ يَنقُضُونَ عَهۡدَ ٱللَّهِ مِنۢ بَعۡدِ مِيثَٰقِهِۦ وَيَقۡطَعُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيُفۡسِدُونَ فِي ٱلۡأَرۡضِ أُوْلَٰٓئِكَ هُمُ ٱلۡخَٰسِرُونَ ٢٧

كَيۡفَ تَكۡفُرُونَ بِٱللَّهِ وَكُنتُمۡ أَمۡوَٰتٗا فَأَحۡيَٰكُمۡ ثُمَّ يُمِيتُكُمۡ ثُمَّ يُحۡيِيكُمۡ ثُمَّ إِلَيۡهِ تُرۡجَعُونَ ٢٨

هُوَ ٱلَّذِي خَلَقَ لَكُم مَّا فِي ٱلۡأَرۡضِ جَمِيعٗا ثُمَّ ٱسۡتَوَىٰٓ إِلَى ٱلسَّمَآءِ فَسَوَّىٰهُنَّ سَبۡعَ سَمَٰوَٰتٖ وَهُوَ بِكُلِّ شَيۡءٍ عَلِيمٞ ٢٩

وَإِذۡ قَالَ رَبُّكَ لِلۡمَلَٰٓئِكَةِ إِنِّي جَاعِلٞ فِي ٱلۡأَرۡضِ خَلِيفَةٗ قَالُوٓاْ أَتَجۡعَلُ فِيهَا مَن يُفۡسِدُ فِيهَا وَيَسۡفِكُ ٱلدِّمَآءَ وَنَحۡنُ نُسَبِّحُ بِحَمۡدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّيٓ أَعۡلَمُ مَا لَا تَعۡلَمُونَ ٣٠

وَعَلَّمَ ءَادَمَ ٱلۡأَسۡمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمۡ عَلَى ٱلۡمَلَٰٓئِكَةِ فَقَالَ أَنۢبِـُٔونِي بِأَسۡمَآءِ هَٰٓؤُلَآءِ إِن كُنتُمۡ صَٰدِقِينَ ٣١

قَالُواْ سُبۡحَٰنَكَ لَا عِلۡمَ لَنَآ إِلَّا مَا عَلَّمۡتَنَآ إِنَّكَ أَنتَ ٱلۡعَلِيمُ ٱلۡحَكِيمُ ٣٢

قَالَ يَٰٓـَٔادَمُ أَنۢبِئۡهُم بِأَسۡمَآئِهِمۡ فَلَمَّآ أَنۢبَأَهُم بِأَسۡمَآئِهِمۡ قَالَ أَلَمۡ أَقُل لَّكُمۡ إِنِّيٓ

27 Those who break the covenant with God[1] after its agreement,[2] and sever what God commanded to be joined, and work corruption in the land; it is they who are the losers.

28 How can you deny God? When you were dead, He gave you life; then will He give you death; then will He give you life; then to Him will you be returned.

29 He it is that created for you all that is in the earth; then He directed Himself to the sky and fashioned[1] them seven[2] heavens; and He knows all things.

30 ¶**2.4** And when thy Lord said to the angels: "I am placing in the earth a successor," they said: "Wilt Thou place therein one who will do harm therein, and shed blood, while we give glory[1] with Thy praise and hallow Thee?" He said: "I know what you know not."

31 And He taught Adam the names, all of them; then He presented them to the angels and said: "Inform Me of the names of these, if you be truthful."[1]

32 They said: "Glory[1] be to Thee! We have no knowledge save what Thou hast taught us; Thou art the Knowing, the Wise."

33 He said: "O Adam: inform thou them of their names." And when he had informed them of their names, He said: "Said I not to you that I know the unseen of the heavens

أَعْلَمُ غَيْبَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَأَعْلَمُ
مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ ﴿٣٣﴾
وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِـَٔادَمَ
فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ أَبَىٰ وَٱسْتَكْبَرَ
وَكَانَ مِنَ ٱلْكَٰفِرِينَ ﴿٣٤﴾
وَقُلْنَا يَٰٓـَٔادَمُ ٱسْكُنْ أَنتَ وَزَوْجُكَ
ٱلْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا
وَلَا تَقْرَبَا هَٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ
ٱلظَّٰلِمِينَ ﴿٣٥﴾
فَأَزَلَّهُمَا ٱلشَّيْطَٰنُ عَنْهَا فَأَخْرَجَهُمَا
مِمَّا كَانَا فِيهِ وَقُلْنَا ٱهْبِطُوا۟ بَعْضُكُمْ
لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِى ٱلْأَرْضِ مُسْتَقَرٌّ
وَمَتَٰعٌ إِلَىٰ حِينٍ ﴿٣٦﴾
فَتَلَقَّىٰٓ ءَادَمُ مِن رَّبِّهِۦ كَلِمَٰتٍ فَتَابَ
عَلَيْهِ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿٣٧﴾
قُلْنَا ٱهْبِطُوا۟ مِنْهَا جَمِيعًا فَإِمَّا
يَأْتِيَنَّكُم مِّنِّى هُدًى فَمَن تَبِعَ هُدَاىَ
فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾
وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَآ أُو۟لَٰٓئِكَ
أَصْحَٰبُ ٱلنَّارِ هُمْ فِيهَا خَٰلِدُونَ ﴿٣٩﴾
يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱذْكُرُوا۟ نِعْمَتِىَ ٱلَّتِىٓ
أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا۟ بِعَهْدِىٓ

and the earth? And I know what you reveal, and what you have concealed."

34 And when We said to the angels: "Submit[1] to Adam," then they submitted.[2] Not so[3] Iblīs;[4] he refused, and had waxed proud, and was of the false claimers of guidance.[5]

35 And We said: "O Adam: dwell thou and thy wife in the garden, and eat[1] thereof freely wheresoever you[2] will; but approach[3] not this tree lest you[4] be of the wrongdoers."[5]

36 But the satan[1] caused them[2] to fall therefrom, and turned them[3] out of what they[4] were in; and We said: "Get you all[5] down, an enemy to one another; and for you in the earth are a dwelling-place and provision for a time."

37 Then received Adam words from his Lord, and He[1] turned towards him; He is the Accepting of Repentance, the Merciful.

38 We said: "Get you down from it all together. And if[1] there comes to you guidance from Me, whoso follows My guidance: no fear will be upon them, nor will they grieve.

39 "But those who ignore warning[1] and deny Our proofs:[2] those are the companions of the Fire; therein they abide eternally."

40 **¶2.5** O children of Israel:[1] remember My favour wherewith I favoured you; and fulfil the covenant with Me,[2] and[3] I will fulfil the covenant with you;[4] and Me — be you in fear

أُوفِ بِعَهْدِكُمْ وَإِيَّٰىَ فَٱرْهَبُونِ ﴿٤٠﴾
وَءَامِنُوا۟ بِمَآ أَنزَلْتُ مُصَدِّقًا لِّمَا
مَعَكُمْ وَلَا تَكُونُوٓا۟ أَوَّلَ كَافِرٍۭ بِهِۦ
وَلَا تَشْتَرُوا۟ بِـَٔايَٰتِى ثَمَنًا قَلِيلًا وَإِيَّٰىَ
فَٱتَّقُونِ ﴿٤١﴾
وَلَا تَلْبِسُوا۟ ٱلْحَقَّ بِٱلْبَٰطِلِ وَتَكْتُمُوا۟
ٱلْحَقَّ وَأَنتُمْ تَعْلَمُونَ ﴿٤٢﴾
وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَٱرْكَعُوا۟
مَعَ ٱلرَّٰكِعِينَ ﴿٤٣﴾
۞ أَتَأْمُرُونَ ٱلنَّاسَ بِٱلْبِرِّ وَتَنسَوْنَ
أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ ٱلْكِتَٰبَ
أَفَلَا تَعْقِلُونَ ﴿٤٤﴾
وَٱسْتَعِينُوا۟ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ وَإِنَّهَا
لَكَبِيرَةٌ إِلَّا عَلَى ٱلْخَٰشِعِينَ ﴿٤٥﴾
ٱلَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَٰقُوا۟ رَبِّهِمْ وَأَنَّهُمْ
إِلَيْهِ رَٰجِعُونَ ﴿٤٦﴾
يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱذْكُرُوا۟ نِعْمَتِىَ ٱلَّتِىٓ
أَنْعَمْتُ عَلَيْكُمْ وَأَنِّى فَضَّلْتُكُمْ
عَلَى ٱلْعَٰلَمِينَ ﴿٤٧﴾
وَٱتَّقُوا۟ يَوْمًا لَّا تَجْزِى نَفْسٌ عَن نَّفْسٍ
شَيْـًٔا وَلَا يُقْبَلُ مِنْهَا شَفَٰعَةٌ وَلَا يُؤْخَذُ
مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤٨﴾

of Me.

41 And believe in[1] what I have sent down confirming what is with you, and be not the first to deny it; and sell not My proofs[2] at a cheap price; and Me — be you in prudent fear[3] of Me.

42 And clothe not truth[1] with vanity, nor conceal the truth[2] when you know.[3]

43 And uphold the duty,[1] and render the purity,[2] and be lowly[3] with the lowly.[4]

44 Enjoin you virtue upon mankind, and forget yourselves[1] when you recite the Writ?[2] Will you then not[3] use reason!

45 And seek help in patience and duty;[1] and it is hard save for the humble:[2]

46 Those who consider that they will meet their Lord, and that to Him they are returning.

47 **¶2.6** O children of Israel: remember My favour wherewith I favoured you, and that I preferred you above all mankind.[1]

48 And be in prudent fear[1] of a day no soul will avail a soul anything, nor will intercession be accepted from it, nor will compensation be taken from it; nor will they be helped.[2]

وَإِذۡ نَجَّيۡنَٰكُم مِّنۡ ءَالِ فِرۡعَوۡنَ
يَسُومُونَكُمۡ سُوٓءَ ٱلۡعَذَابِ يُذَبِّحُونَ
أَبۡنَآءَكُمۡ وَيَسۡتَحۡيُونَ نِسَآءَكُمۡ وَفِي
ذَٰلِكُم بَلَآءٞ مِّن رَّبِّكُمۡ عَظِيمٞ ﴿٤٩﴾

49 And when[1] We delivered you from the house of Pharaoh:[2] they were afflicting you with an evil punishment, slaughtering your sons and sparing your women; and in that was a great trial from your Lord.

وَإِذۡ فَرَقۡنَا بِكُمُ ٱلۡبَحۡرَ فَأَنجَيۡنَٰكُمۡ
وَأَغۡرَقۡنَآ ءَالَ فِرۡعَوۡنَ وَأَنتُمۡ تَنظُرُونَ
﴿٥٠﴾

50 And when[1] We divided for you the sea, and delivered you, and drowned the house of Pharaoh[2] — and you were looking on.

وَإِذۡ وَٰعَدۡنَا مُوسَىٰٓ أَرۡبَعِينَ لَيۡلَةٗ ثُمَّ
ٱتَّخَذۡتُمُ ٱلۡعِجۡلَ مِنۢ بَعۡدِهِۦ وَأَنتُمۡ
ظَٰلِمُونَ ﴿٥١﴾

51 And when[1] We appointed for Moses[2] forty nights; then you took up the calf while he was away;[3] and you were wrongdoers.[4]

ثُمَّ عَفَوۡنَا عَنكُم مِّنۢ بَعۡدِ ذَٰلِكَ
لَعَلَّكُمۡ تَشۡكُرُونَ ﴿٥٢﴾

52 Then We pardoned you after that, that you might be grateful.

وَإِذۡ ءَاتَيۡنَا مُوسَى ٱلۡكِتَٰبَ وَٱلۡفُرۡقَانَ
لَعَلَّكُمۡ تَهۡتَدُونَ ﴿٥٣﴾

53 And when[1] We gave Moses the Writ[2] and the Division,[3] that you might be guided.

وَإِذۡ قَالَ مُوسَىٰ لِقَوۡمِهِۦ يَٰقَوۡمِ إِنَّكُمۡ
ظَلَمۡتُمۡ أَنفُسَكُم بِٱتِّخَاذِكُمُ ٱلۡعِجۡلَ
فَتُوبُوٓاْ إِلَىٰ بَارِئِكُمۡ فَٱقۡتُلُوٓاْ
أَنفُسَكُمۡ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ
عِندَ بَارِئِكُمۡ فَتَابَ عَلَيۡكُمۡ إِنَّهُۥ
هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿٥٤﴾

54 And when[1] Moses said to his people: "O my people: you have wronged your souls by your taking up the calf. So turn to your Creator and kill yourselves;[2] that is best for you in the sight of your Creator." Then He turned towards you; He is the Accepting of Repentance, the Merciful.

وَإِذۡ قُلۡتُمۡ يَٰمُوسَىٰ لَن نُّؤۡمِنَ لَكَ حَتَّىٰ
نَرَى ٱللَّهَ جَهۡرَةٗ فَأَخَذَتۡكُمُ ٱلصَّٰعِقَةُ

55 And when[1] you said: "O Moses: we will not believe thee until we see God openly"; and the thunderbolt took you — and you were looking on.

وَأَنتُمۡ تَنظُرُونَ ﴿٥٥﴾
ثُمَّ بَعَثۡنَٰكُم مِّنۢ بَعۡدِ مَوۡتِكُمۡ
لَعَلَّكُمۡ تَشۡكُرُونَ ﴿٥٦﴾

56 Then We raised you up after your death, that you might be grateful.

وَظَلَّلۡنَا عَلَيۡكُمُ ٱلۡغَمَامَ وَأَنزَلۡنَا
عَلَيۡكُمُ ٱلۡمَنَّ وَٱلسَّلۡوَىٰ كُلُواْ مِن
طَيِّبَٰتِ مَا رَزَقۡنَٰكُمۡ وَمَا ظَلَمُونَا
وَلَٰكِن كَانُوٓاْ أَنفُسَهُمۡ يَظۡلِمُونَ ﴿٥٧﴾

57 And We caused the cloud to overshadow you; and We sent down upon you manna and quails: "Eat of the good things that We have provided you." And they wronged Us not, but they wronged their souls.

وَإِذۡ قُلۡنَا ٱدۡخُلُواْ هَٰذِهِ ٱلۡقَرۡيَةَ فَكُلُواْ
مِنۡهَا حَيۡثُ شِئۡتُمۡ رَغَدٗا وَٱدۡخُلُواْ ٱلۡبَابَ
سُجَّدٗا وَقُولُواْ حِطَّةٞ نَّغۡفِرۡ لَكُمۡ
خَطَٰيَٰكُمۡ وَسَنَزِيدُ ٱلۡمُحۡسِنِينَ ﴿٥٨﴾

58 And when[1] We said: "Enter this city, and eat freely of it wheresoever you will. And enter the gate in submission,[2] and say: 'A mitigation!'[3] We will forgive you your offences,[4] and will increase the doers of good."

فَبَدَّلَ ٱلَّذِينَ ظَلَمُواْ قَوۡلًا غَيۡرَ ٱلَّذِي قِيلَ
لَهُمۡ فَأَنزَلۡنَا عَلَى ٱلَّذِينَ ظَلَمُواْ رِجۡزٗا مِّنَ
ٱلسَّمَآءِ بِمَا كَانُواْ يَفۡسُقُونَ ﴿٥٩﴾

59 Then those who did wrong changed the saying[1] to other than what was said to them, so We sent down a scourge from the sky upon those who did wrong because they were perfidious.[2]

۞ وَإِذِ ٱسۡتَسۡقَىٰ مُوسَىٰ لِقَوۡمِهِۦ فَقُلۡنَا
ٱضۡرِب بِّعَصَاكَ ٱلۡحَجَرَ فَٱنفَجَرَتۡ مِنۡهُ
ٱثۡنَتَا عَشۡرَةَ عَيۡنٗا قَدۡ عَلِمَ كُلُّ أُنَاسٖ
مَّشۡرَبَهُمۡ كُلُواْ وَٱشۡرَبُواْ مِن رِّزۡقِ ٱللَّهِ
وَلَا تَعۡثَوۡاْ فِي ٱلۡأَرۡضِ مُفۡسِدِينَ ﴿٦٠﴾

60 ¶**2.7** And when[1] Moses sought water for his people; so We said: "Strike thou with thy staff the rock," then there gushed therefrom twelve springs; each people knew its drinking-place: "Eat and drink of the provision of God, and commit not evil in the earth, working corruption."

وَإِذۡ قُلۡتُمۡ يَٰمُوسَىٰ لَن نَّصۡبِرَ عَلَىٰ طَعَامٖ
وَٰحِدٖ فَٱدۡعُ لَنَا رَبَّكَ يُخۡرِجۡ لَنَا مِمَّا
تُنۢبِتُ ٱلۡأَرۡضُ مِنۢ بَقۡلِهَا وَقِثَّآئِهَا

61 And when[1] you said: "O Moses: we will not endure one food, so call thou to thy Lord for us that He bring forth for us of what the earth grows of its green herbs, and its cucumbers, and its garlic,[2] and its lentils, and its onions." He said: "Would you exchange for

وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا قَالَ
أَتَسۡتَبۡدِلُونَ ٱلَّذِى هُوَ أَدۡنَىٰ بِٱلَّذِى هُوَ
خَيۡرٌ ٱهۡبِطُواْ مِصۡرًا فَإِنَّ لَكُم مَّا
سَأَلۡتُمۡ وَضُرِبَتۡ عَلَيۡهِمُ ٱلذِّلَّةُ وَٱلۡمَسۡكَنَةُ
وَبَآءُو بِغَضَبٍ مِّنَ ٱللَّهِ ذَٰلِكَ بِأَنَّهُمۡ
كَانُواْ يَكۡفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَيَقۡتُلُونَ
ٱلنَّبِيِّـۧنَ بِغَيۡرِ ٱلۡحَقِّ ذَٰلِكَ بِمَا عَصَواْ
وَّكَانُواْ يَعۡتَدُونَ ﴿٦١﴾

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَٱلَّذِينَ هَادُواْ
وَٱلنَّصَٰرَىٰ وَٱلصَّٰبِـِٔينَ مَنۡ ءَامَنَ بِٱللَّهِ
وَٱلۡيَوۡمِ ٱلۡأٓخِرِ وَعَمِلَ صَٰلِحًا فَلَهُمۡ
أَجۡرُهُمۡ عِندَ رَبِّهِمۡ وَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا
هُمۡ يَحۡزَنُونَ ﴿٦٢﴾

وَإِذۡ أَخَذۡنَا مِيثَٰقَكُمۡ وَرَفَعۡنَا
فَوۡقَكُمُ ٱلطُّورَ خُذُواْ مَآ ءَاتَيۡنَٰكُم
بِقُوَّةٍ وَٱذۡكُرُواْ مَا فِيهِ لَعَلَّكُمۡ تَتَّقُونَ
﴿٦٣﴾

ثُمَّ تَوَلَّيۡتُم مِّنۢ بَعۡدِ ذَٰلِكَ فَلَوۡلَا فَضۡلُ
ٱللَّهِ عَلَيۡكُمۡ وَرَحۡمَتُهُۥ لَكُنتُم مِّنَ
ٱلۡخَٰسِرِينَ ﴿٦٤﴾

وَلَقَدۡ عَلِمۡتُمُ ٱلَّذِينَ ٱعۡتَدَوۡاْ مِنكُمۡ فِى
ٱلسَّبۡتِ فَقُلۡنَا لَهُمۡ كُونُواْ قِرَدَةً خَٰسِـِٔينَ

what is worse what is better? Get you down to Egypt,[3] and you will have what you have asked." And humiliation and wretchedness were pitched upon them; and they incurred wrath from God, for it is that[4] they denied the proofs[5] of God! And they killed the prophets without cause,[6] for it is that[7] they opposed and they exceeded all bounds![8]

62 ¶**2.8** (Those who heed warning,[1] and those who hold to Judaism,[2] and the Christians,[3] and the Sabaeans[4] — whoso believes in God and the Last Day and works righteousness — they have their reward with their Lord, and no fear will be upon them, nor will they grieve.)

63 And when[1] We took your agreement and raised the mount[2] above you: "Hold fast what We have given you, and remember what is therein, that you might be in prudent fear."[3]

64 Then you turned away after that; and were it not for the bounty of God upon you and His mercy, you would have been among the losers.

65 And you had known those among you who transgressed the Sabbath; and We said to them: "Be despised apes!"

﴿٦٥﴾

فَجَعَلۡنَٰهَا نَكَٰلًا لِّمَا بَيۡنَ يَدَيۡهَا وَمَا
خَلۡفَهَا وَمَوۡعِظَةً لِّلۡمُتَّقِينَ ﴿٦٦﴾

وَإِذۡ قَالَ مُوسَىٰ لِقَوۡمِهِۦٓ إِنَّ ٱللَّهَ
يَأۡمُرُكُمۡ أَن تَذۡبَحُواْ بَقَرَةً قَالُوٓاْ أَتَتَّخِذُنَا
هُزُوًا قَالَ أَعُوذُ بِٱللَّهِ أَنۡ أَكُونَ مِنَ
ٱلۡجَٰهِلِينَ ﴿٦٧﴾

قَالُواْ ٱدۡعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِىَ قَالَ
إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا فَارِضٌ وَلَا بِكۡرٌ
عَوَانُۢ بَيۡنَ ذَٰلِكَ فَٱفۡعَلُواْ مَا تُؤۡمَرُونَ
﴿٦٨﴾

قَالُواْ ٱدۡعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا لَوۡنُهَا
قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٌ صَفۡرَآءُ فَاقِعٌ
لَّوۡنُهَا تَسُرُّ ٱلنَّٰظِرِينَ ﴿٦٩﴾

قَالُواْ ٱدۡعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِىَ إِنَّ
ٱلۡبَقَرَ تَشَٰبَهَ عَلَيۡنَا وَإِنَآ إِن شَآءَ ٱللَّهُ
لَمُهۡتَدُونَ ﴿٧٠﴾

قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا ذَلُولٌ تُثِيرُ
ٱلۡأَرۡضَ وَلَا تَسۡقِى ٱلۡحَرۡثَ مُسَلَّمَةٌ
لَّا شِيَةَ فِيهَا قَالُواْ ٱلۡـَٰٔنَ جِئۡتَ بِٱلۡحَقِّ
فَذَبَحُوهَا وَمَا كَادُواْ يَفۡعَلُونَ ﴿٧١﴾

وَإِذۡ قَتَلۡتُمۡ نَفۡسًا فَٱدَّٰرَٰٔتُمۡ فِيهَا وَٱللَّهُ

66 And We made it an exemplary lesson for their time,[1] and that following it, and an admonition to those of prudent fear.[2]

67 And when[1] Moses said to his people: "God commands you that you sacrifice a heifer," they said: "Dost thou take us in mockery?" He said: "I seek refuge in God lest I be of the ignorant."

68 They said: "Call thou to thy Lord for us, that He make plain[1] to us what she is." He said: "He says: 'She is a heifer neither old nor young, middling between that,' so do what you are commanded."

69 They said: "Call thou to thy Lord for us that He make plain[1] to us what her hue is." He said: "He says: 'She is a yellow heifer; bright is her hue, making glad the beholders.'"

70 They said: "Call thou to thy Lord for us that He make plain[1] to us what she is; heifers seem alike to us; and, if God wills, we will be guided."

71 He said: "He says: 'She is a heifer neither broken to plough the earth nor to water the tilth, perfect, no blemish on her.'" They said: "Now hast thou brought the truth."[1] Then they sacrificed her, but they had hardly done it.

72 ¶**2.9** And when[1] you killed a soul: you disputed about it, but God was to bring forth

مُخۡرِجٞ مَّا كُنتُمۡ تَكۡتُمُونَ ٧٢

فَقُلۡنَا ٱضۡرِبُوهُ بِبَعۡضِهَا كَذَٰلِكَ يُحۡيِ
ٱللَّهُ ٱلۡمَوۡتَىٰ وَيُرِيكُمۡ ءَايَٰتِهِۦ
لَعَلَّكُمۡ تَعۡقِلُونَ ٧٣

ثُمَّ قَسَتۡ قُلُوبُكُم مِّنۢ بَعۡدِ ذَٰلِكَ
فَهِيَ كَٱلۡحِجَارَةِ أَوۡ أَشَدُّ قَسۡوَةٗۚ وَإِنَّ مِنَ
ٱلۡحِجَارَةِ لَمَا يَتَفَجَّرُ مِنۡهُ ٱلۡأَنۡهَٰرُۚ وَإِنَّ
مِنۡهَا لَمَا يَشَّقَّقُ فَيَخۡرُجُ مِنۡهُ ٱلۡمَآءُۚ وَإِنَّ
مِنۡهَا لَمَا يَهۡبِطُ مِنۡ خَشۡيَةِ ٱللَّهِۗ وَمَا
ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعۡمَلُونَ ٧٤

۞ أَفَتَطۡمَعُونَ أَن يُؤۡمِنُواْ لَكُمۡ وَقَدۡ
كَانَ فَرِيقٞ مِّنۡهُمۡ يَسۡمَعُونَ كَلَٰمَ ٱللَّهِ
ثُمَّ يُحَرِّفُونَهُۥ مِنۢ بَعۡدِ مَا عَقَلُوهُ وَهُمۡ
يَعۡلَمُونَ ٧٥

وَإِذَا لَقُواْ ٱلَّذِينَ ءَامَنُواْ قَالُوٓاْ ءَامَنَّا وَإِذَا
خَلَا بَعۡضُهُمۡ إِلَىٰ بَعۡضٖ قَالُوٓاْ أَتُحَدِّثُونَهُم
بِمَا فَتَحَ ٱللَّهُ عَلَيۡكُمۡ لِيُحَآجُّوكُم
بِهِۦ عِندَ رَبِّكُمۡۚ أَفَلَا تَعۡقِلُونَ ٧٦

أَوَلَا يَعۡلَمُونَ أَنَّ ٱللَّهَ يَعۡلَمُ مَا يُسِرُّونَ
وَمَا يُعۡلِنُونَ ٧٧

وَمِنۡهُمۡ أُمِّيُّونَ لَا يَعۡلَمُونَ ٱلۡكِتَٰبَ
إِلَّآ أَمَانِيَّ وَإِنۡ هُمۡ إِلَّا يَظُنُّونَ ٧٨

what you concealed,

73 And We said: "Strike it in some of them."[1] Thus[2] gives God life to the dead, and shows His proofs[3] to you, that you might use reason.

74 Then your hearts became hardened after that; and they are like stones or harder. And among stones is that from which gush forth rivers, and among them are those that split and water issues forth, and among them are those that fall down from fear of God; and God is not unmindful of what you do.

75 Do you hope that they will believe you? And a faction among them had heard the word of God, then twisted it after they had understood it, when they knew.[1]

76 And when they meet those who heed warning,[1] they say: "We believe." But when they are alone with one another, they say: "Do you recount to them what God has revealed to you, that they might argue against you before your Lord?" Will you then not[2] use reason!

77 Or know they not that God knows what they keep secret and what they make known?

78 And among them are those unschooled:[1] they know not the Writ[2] save vain desires;[3] and they are only assuming.

فَوَيۡلٞ لِّلَّذِينَ يَكۡتُبُونَ ٱلۡكِتَٰبَ
بِأَيۡدِيهِمۡ ثُمَّ يَقُولُونَ هَٰذَا مِنۡ عِندِ ٱللَّهِ
لِيَشۡتَرُواْ بِهِۦ ثَمَنٗا قَلِيلٗاۖ فَوَيۡلٞ لَّهُم مِّمَّا
كَتَبَتۡ أَيۡدِيهِمۡ وَوَيۡلٞ لَّهُم مِّمَّا يَكۡسِبُونَ
٧٩

وَقَالُواْ لَن تَمَسَّنَا ٱلنَّارُ إِلَّآ أَيَّامٗا
مَّعۡدُودَةٗۚ قُلۡ أَتَّخَذۡتُمۡ عِندَ ٱللَّهِ عَهۡدٗا
فَلَن يُخۡلِفَ ٱللَّهُ عَهۡدَهُۥٓۖ أَمۡ تَقُولُونَ عَلَى
ٱللَّهِ مَا لَا تَعۡلَمُونَ ٨٠

بَلَىٰ مَن كَسَبَ سَيِّئَةٗ وَأَحَٰطَتۡ بِهِۦ
خَطِيٓـَٔتُهُۥ فَأُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ
فِيهَا خَٰلِدُونَ ٨١

وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلۡجَنَّةِۖ هُمۡ فِيهَا
خَٰلِدُونَ ٨٢

وَإِذۡ أَخَذۡنَا مِيثَٰقَ بَنِيٓ إِسۡرَٰٓءِيلَ لَا
تَعۡبُدُونَ إِلَّا ٱللَّهَ وَبِٱلۡوَٰلِدَيۡنِ إِحۡسَٰنٗا
وَذِي ٱلۡقُرۡبَىٰ وَٱلۡيَتَٰمَىٰ وَٱلۡمَسَٰكِينِ
وَقُولُواْ لِلنَّاسِ حُسۡنٗا وَأَقِيمُواْ ٱلصَّلَوٰةَ
وَءَاتُواْ ٱلزَّكَوٰةَ ثُمَّ تَوَلَّيۡتُمۡ إِلَّا قَلِيلٗا
مِّنكُمۡ وَأَنتُم مُّعۡرِضُونَ ٨٣

وَإِذۡ أَخَذۡنَا مِيثَٰقَكُمۡ لَا تَسۡفِكُونَ

79 So woe to those who write the Writ[1] with their hands, then say: "This is from God," that they might sell it[2] at a cheap price;[3] so woe to them for what their hands have written, and woe to them for what they earn.

80 And they say: "The Fire will not touch us save days numbered."[1] Say thou: "Have you taken a covenant with God — for God will not fail in His covenant — or do you ascribe to God what you know not?"

81 Verily,[1] whoso earns evil,[2] and his offences[3] have encompassed him: those are the companions of the Fire; therein they abide eternally.

82 And those who heed warning[1] and do righteous deeds: those are the companions of the Garden; therein they abide eternally.

83 ¶**2.10** And when[1] We took an agreement of the children of Israel: "Serve not save God; and towards parents good conduct, and towards kin, and the fatherless,[2] and the poor; and speak kindly to men; and uphold the duty,[3] and render the purity,"[4] then you turned away save a few among you; and you are averse.

84 And when[1] We took your agreement: "Shed not your blood, and turn not your own[2]

دِمَآءَكُمۡ وَلَا تُخۡرِجُونَ أَنفُسَكُم مِّن
دِيَٰرِكُمۡ ثُمَّ أَقۡرَرۡتُمۡ وَأَنتُمۡ تَشۡهَدُونَ ﴿٨٤﴾
ثُمَّ أَنتُمۡ هَٰٓؤُلَآءِ تَقۡتُلُونَ أَنفُسَكُمۡ
وَتُخۡرِجُونَ فَرِيقٗا مِّنكُم مِّن دِيَٰرِهِمۡ
تَظَٰهَرُونَ عَلَيۡهِم بِٱلۡإِثۡمِ وَٱلۡعُدۡوَٰنِ وَإِن
يَأۡتُوكُمۡ أُسَٰرَىٰ تُفَٰدُوهُمۡ وَهُوَ مُحَرَّمٌ
عَلَيۡكُمۡ إِخۡرَاجُهُمۡۚ أَفَتُؤۡمِنُونَ بِبَعۡضِ
ٱلۡكِتَٰبِ وَتَكۡفُرُونَ بِبَعۡضٖۚ فَمَا جَزَآءُ
مَن يَفۡعَلُ ذَٰلِكَ مِنكُمۡ إِلَّا خِزۡيٞ فِي
ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۖ وَيَوۡمَ ٱلۡقِيَٰمَةِ يُرَدُّونَ إِلَىٰٓ
أَشَدِّ ٱلۡعَذَابِۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا
تَعۡمَلُونَ ﴿٨٥﴾
أُوْلَٰٓئِكَ ٱلَّذِينَ ٱشۡتَرَوُاْ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا
بِٱلۡأٓخِرَةِ فَلَا يُخَفَّفُ عَنۡهُمُ ٱلۡعَذَابُ وَلَا
هُمۡ يُنصَرُونَ ﴿٨٦﴾
وَلَقَدۡ ءَاتَيۡنَا مُوسَى ٱلۡكِتَٰبَ وَقَفَّيۡنَا
مِنۢ بَعۡدِهِۦ بِٱلرُّسُلِۖ وَءَاتَيۡنَا عِيسَى ٱبۡنَ
مَرۡيَمَ ٱلۡبَيِّنَٰتِ وَأَيَّدۡنَٰهُ بِرُوحِ ٱلۡقُدُسِۗ
أَفَكُلَّمَا جَآءَكُمۡ رَسُولُۢ بِمَا لَا تَهۡوَىٰٓ
أَنفُسُكُمُ ٱسۡتَكۡبَرۡتُمۡ فَفَرِيقٗا كَذَّبۡتُمۡ
وَفَرِيقٗا تَقۡتُلُونَ ﴿٨٧﴾
وَقَالُواْ قُلُوبُنَا غُلۡفُۢۚ بَل لَّعَنَهُمُ ٱللَّهُ

out of your homes," then you affirmed and bore witness;

85 Then are you those who kill your own,[1] and turn a faction among you out of their homes, assisting one another against them in sin[2] and enmity; and if they come to you as captives, you ransom them, but unlawful for you was their expulsion. Do you believe in[3] part of the Writ[4] and deny part? Then what is the reward of him among you who does that save disgrace in the life of this world? And on the Day of Resurrection they are sent back to the harshest punishment; and God is not unmindful of what you do.

86 Those are they who bought the life of this world at the price of the Hereafter, so the punishment will not be lightened for them, nor will they be helped.

87 ¶**2.11** And We gave Moses the Writ,[1] and sent the messengers after him. And We gave Jesus,[2] son of Mary[3] the clear signs, and strengthened him with the Spirit of Holiness. Is it not that whenever there came to you a messenger with what your souls desired not you waxed proud, and a faction[4] you denied and a faction you killed?

88 And they say: "Our hearts are covered." Nay,[1] God has cursed them for their denial, so

بِكُفۡرِهِمۡ فَقَلِيلٗا مَّا يُؤۡمِنُونَ ﴿٨٨﴾
وَلَمَّا جَآءَهُمۡ كِتَٰبٞ مِّنۡ عِندِ ٱللَّهِ
مُصَدِّقٞ لِّمَا مَعَهُمۡ وَكَانُواْ مِن قَبۡلُ
يَسۡتَفۡتِحُونَ عَلَى ٱلَّذِينَ كَفَرُواْ فَلَمَّا
جَآءَهُم مَّا عَرَفُواْ كَفَرُواْ بِهِۦۚ فَلَعۡنَةُ ٱللَّهِ
عَلَى ٱلۡكَٰفِرِينَ ﴿٨٩﴾
بِئۡسَمَا ٱشۡتَرَوۡاْ بِهِۦٓ أَنفُسَهُمۡ أَن
يَكۡفُرُواْ بِمَآ أَنزَلَ ٱللَّهُ بَغۡيًا أَن يُنَزِّلَ
ٱللَّهُ مِن فَضۡلِهِۦ عَلَىٰ مَن يَشَآءُ مِنۡ
عِبَادِهِۦۖ فَبَآءُو بِغَضَبٍ عَلَىٰ غَضَبٖۚ
وَلِلۡكَٰفِرِينَ عَذَابٞ مُّهِينٞ ﴿٩٠﴾
وَإِذَا قِيلَ لَهُمۡ ءَامِنُواْ بِمَآ أَنزَلَ ٱللَّهُ
قَالُواْ نُؤۡمِنُ بِمَآ أُنزِلَ عَلَيۡنَا وَيَكۡفُرُونَ
بِمَا وَرَآءَهُۥ وَهُوَ ٱلۡحَقُّ مُصَدِّقٗا لِّمَا مَعَهُمۡۗ
قُلۡ فَلِمَ تَقۡتُلُونَ أَنۢبِيَآءَ ٱللَّهِ مِن قَبۡلُ إِن
كُنتُم مُّؤۡمِنِينَ ﴿٩١﴾
۞ وَلَقَدۡ جَآءَكُم مُّوسَىٰ بِٱلۡبَيِّنَٰتِ
ثُمَّ ٱتَّخَذۡتُمُ ٱلۡعِجۡلَ مِنۢ بَعۡدِهِۦ وَأَنتُمۡ
ظَٰلِمُونَ ﴿٩٢﴾
وَإِذۡ أَخَذۡنَا مِيثَٰقَكُمۡ وَرَفَعۡنَا
فَوۡقَكُمُ ٱلطُّورَ خُذُواْ مَآ ءَاتَيۡنَٰكُم
بِقُوَّةٖ وَٱسۡمَعُواْۖ قَالُواْ سَمِعۡنَا وَعَصَيۡنَا

little is it they believe.

89 And when there came to them a Writ[1] from God, confirming what was with them — and they before sought victory[2] over those who ignore warning[3] — then when there came to them what they recognised, they denied it; but the curse of God is upon the false claimers of guidance.[4]

90 Evil is that for which they sold themselves, denying what God sent down, through sectarian zealotry,[1] that God should send down of His bounty upon whom He wills of His servants. So they incurred wrath upon wrath; and for the false claimers of guidance[2] is a humiliating punishment.

91 And when it is said to them: "Believe in[1] what God has sent down," they say: "We believe in[2] what was sent down to us," and they deny what is beyond it, when it is the truth[3] confirming what is with them. Say thou: "Why then killed you the prophets of God before, if you be believers?"[4]

92 And Moses came to you with clear signs; then you took up the calf while he was away,[1] and you were wrongdoers.[2]

93 And when[1] We took your agreement and raised the mount[2] above you: "Hold fast what We give you, and listen," they said: "We hear and we oppose"; and they were filled with drinking the calf in their hearts for their denial. Say thou: "Evil is what your faith

وَأُشْرِبُواْ فِي قُلُوبِهِمُ ٱلْعِجْلَ بِكُفْرِهِمْ قُلْ
بِئْسَمَا يَأْمُرُكُم بِهِۦٓ إِيمَٰنُكُمْ إِن
كُنتُم مُّؤْمِنِينَ ﴿٩٣﴾
قُلْ إِن كَانَتْ لَكُمُ ٱلدَّارُ ٱلْـَٔاخِرَةُ
عِندَ ٱللَّهِ خَالِصَةً مِّن دُونِ ٱلنَّاسِ
فَتَمَنَّوُاْ ٱلْمَوْتَ إِن كُنتُمْ صَٰدِقِينَ ﴿٩٤﴾
وَلَن يَتَمَنَّوْهُ أَبَدًۢا بِمَا قَدَّمَتْ أَيْدِيهِمْ
وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ ﴿٩٥﴾
وَلَتَجِدَنَّهُمْ أَحْرَصَ ٱلنَّاسِ عَلَىٰ حَيَوٰةٍ
وَمِنَ ٱلَّذِينَ أَشْرَكُواْ يَوَدُّ أَحَدُهُمْ لَوْ
يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحْزِحِهِۦ
مِنَ ٱلْعَذَابِ أَن يُعَمَّرَ وَٱللَّهُ بَصِيرٌۢ بِمَا
يَعْمَلُونَ ﴿٩٦﴾
قُلْ مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُۥ نَزَّلَهُۥ
عَلَىٰ قَلْبِكَ بِإِذْنِ ٱللَّهِ مُصَدِّقًا لِّمَا بَيْنَ
يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٩٧﴾
مَن كَانَ عَدُوًّا لِّلَّهِ وَمَلَٰٓئِكَتِهِۦ
وَرُسُلِهِۦ وَجِبْرِيلَ وَمِيكَىٰلَ فَإِنَّ ٱللَّهَ
عَدُوٌّ لِّلْكَٰفِرِينَ ﴿٩٨﴾
وَلَقَدْ أَنزَلْنَآ إِلَيْكَ ءَايَٰتٍۭ بَيِّنَٰتٍ وَمَا
يَكْفُرُ بِهَآ إِلَّا ٱلْفَٰسِقُونَ ﴿٩٩﴾
أَوَكُلَّمَا عَٰهَدُواْ عَهْدًا نَّبَذَهُۥ فَرِيقٌ

enjoins upon you, if you be believers."[3]

94 Say thou: "If the abode of the Hereafter with God be for you to the exclusion of other[1] men, then wish for death, if you be truthful."[2]

95 But never will they wish for it because of what their hands have sent ahead; and God knows the wrongdoers.[1]

96 And thou wilt find them the greediest of men for life. And of those[1] who ascribe a partnership:[2] one of them wishes to be granted life of a thousand years, but it will not remove him from the punishment were he to be granted life; and God sees what they do.

97 **¶2.12** (Say thou: "Whoso is an enemy to Gabriel:"[1] — and he it is that brought it down upon thy heart, by the leave of God, confirming what was before it,[2] and as guidance and glad tidings for the believers[3] —

98 "Whoso is an enemy to God and His angels and His messengers, and Gabriel and Michael:[1] God is an enemy to the false claimers of guidance."[2]

99 And We have sent down to thee clear proofs,[1] and none deny them save the perfidious.[2])

100 Whenever they made a covenant, did not a faction among them reject it? The truth is,[1]

مِّنْهُم بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠٠﴾
وَلَمَّا جَآءَهُمْ رَسُولٌ مِّنْ عِندِ ٱللَّهِ
مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ ٱلَّذِينَ
أُوتُواْ ٱلْكِتَٰبَ كِتَٰبَ ٱللَّهِ وَرَآءَ
ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾
وَٱتَّبَعُواْ مَا تَتْلُواْ ٱلشَّيَٰطِينُ عَلَىٰ مُلْكِ
سُلَيْمَٰنَ وَمَا كَفَرَ سُلَيْمَٰنُ وَلَٰكِنَّ
ٱلشَّيَٰطِينَ كَفَرُواْ يُعَلِّمُونَ ٱلنَّاسَ
ٱلسِّحْرَ وَمَآ أُنزِلَ عَلَى ٱلْمَلَكَيْنِ
بِبَابِلَ هَٰرُوتَ وَمَٰرُوتَ وَمَا يُعَلِّمَانِ
مِنْ أَحَدٍ حَتَّىٰ يَقُولَآ إِنَّمَا نَحْنُ فِتْنَةٌ
فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ
بِهِۦ بَيْنَ ٱلْمَرْءِ وَزَوْجِهِۦ وَمَا هُم
بِضَآرِّينَ بِهِۦ مِنْ أَحَدٍ إِلَّا بِإِذْنِ ٱللَّهِ
وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ وَلَقَدْ
عَلِمُواْ لَمَنِ ٱشْتَرَىٰهُ مَا لَهُۥ فِى ٱلْـَٔاخِرَةِ
مِنْ خَلَٰقٍ وَلَبِئْسَ مَا شَرَوْاْ بِهِۦٓ أَنفُسَهُمْ
لَوْ كَانُواْ يَعْلَمُونَ ﴿١٠٢﴾
وَلَوْ أَنَّهُمْ ءَامَنُواْ وَٱتَّقَوْاْ لَمَثُوبَةٌ مِّنْ
عِندِ ٱللَّهِ خَيْرٌ لَّوْ كَانُواْ يَعْلَمُونَ ﴿١٠٣﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَقُولُواْ رَٰعِنَا
وَقُولُواْ ٱنظُرْنَا وَٱسْمَعُواْ وَلِلْكَٰفِرِينَ

most of them do not believe.[2]

101 And when there came to them a messenger from God confirming what is with them,[1] a faction among those given[2] the Writ[3] cast the Writ[4] of God[5] behind their backs as if they knew not

102 And they followed what[1] the satans[2] recited during[3] the reign of Solomon;[4] and Solomon denied not; but the satans[5] denied, teaching men sorcery,[6] and what was sent down upon the two angels[7] at Babylon,[8] Hārūt and Mārūt. And they[9] taught no one until they[10] had said: "We are but a means of denial,[11] so deny thou not."[12] Then from them[13] they learn that by which they cause division between a man and his wife; but they harm no one thereby save by the leave of God. And they learn what harms them, and profits them not, knowing well that whoso buys it[14] has in the Hereafter no share; and evil is that for which they sold their souls, had they but known.

103 And had they believed and been in prudent fear,[1] recompense from God would have been better, had they but known.[2]

104 **¶2.13** O you who heed warning:[1] say not: "Attend[2] thou to us," but say: "Look thou upon us," and listen;[3] and for the false claimers of guidance[4] is a painful punishment.

عَذَابٌ أَلِيمٌ ﴿١٠٤﴾

مَّا يَوَدُّ ٱلَّذِينَ كَفَرُواْ مِنۡ أَهۡلِ
ٱلۡكِتَٰبِ وَلَا ٱلۡمُشۡرِكِينَ أَن يُنَزَّلَ
عَلَيۡكُم مِّنۡ خَيۡرٖ مِّن رَّبِّكُمۡ
وَٱللَّهُ يَخۡتَصُّ بِرَحۡمَتِهِۦ مَن يَشَآءُ
وَٱللَّهُ ذُو ٱلۡفَضۡلِ ٱلۡعَظِيمِ ﴿١٠٥﴾

۞ مَا نَنسَخۡ مِنۡ ءَايَةٍ أَوۡ نُنسِهَا نَأۡتِ
بِخَيۡرٖ مِّنۡهَآ أَوۡ مِثۡلِهَآۗ أَلَمۡ تَعۡلَمۡ أَنَّ ٱللَّهَ
عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ ﴿١٠٦﴾

أَلَمۡ تَعۡلَمۡ أَنَّ ٱللَّهَ لَهُۥ مُلۡكُ ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضِۖ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن
وَلِيّٖ وَلَا نَصِيرٍ ﴿١٠٧﴾

أَمۡ تُرِيدُونَ أَن تَسۡـَٔلُواْ رَسُولَكُمۡ
كَمَا سُئِلَ مُوسَىٰ مِن قَبۡلُۗ وَمَن يَتَبَدَّلِ
ٱلۡكُفۡرَ بِٱلۡإِيمَٰنِ فَقَدۡ ضَلَّ سَوَآءَ
ٱلسَّبِيلِ ﴿١٠٨﴾

وَدَّ كَثِيرٞ مِّنۡ أَهۡلِ ٱلۡكِتَٰبِ لَوۡ
يَرُدُّونَكُم مِّنۢ بَعۡدِ إِيمَٰنِكُمۡ
كُفَّارًا حَسَدٗا مِّنۡ عِندِ أَنفُسِهِم مِّنۢ بَعۡدِ
مَا تَبَيَّنَ لَهُمُ ٱلۡحَقُّۚ فَٱعۡفُواْ وَٱصۡفَحُواْ
حَتَّىٰ يَأۡتِيَ ٱللَّهُ بِأَمۡرِهِۦٓۗ إِنَّ ٱللَّهَ عَلَىٰ
كُلِّ شَيۡءٖ قَدِيرٌ ﴿١٠٩﴾

105 Neither those who ignore warning[1] among the doctors of the Law[2] nor the idolaters[3] wish that there be sent down upon you any good from your Lord, but God chooses for His mercy whom He wills; and God is possessor of tremendous bounty.

106 What proof[1] We abolish[2] or cause to be forgotten, We bring one better than it or the like thereof; knowest thou not that God is over all things powerful?

107 Knowest thou not that God, to Him belongs the dominion of the heavens and the earth? And you have, besides[2] God, neither ally nor helper.[2]

108 If[1] you desire to ask your messenger as Moses was asked before:[2] — and whoso exchanges faith for denial has strayed from the right path —

109 Many among the doctors of the Law[1] wish to turn you back as atheists[2] after your faith out of envy from their souls after the truth[3] has become clear to them.[4] But pardon and forbear until God brings His command; God is over all things powerful.

وَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَۚ وَمَا
تُقَدِّمُواْ لِأَنفُسِكُم مِّنۡ خَيۡرٖ تَجِدُوهُ
عِندَ ٱللَّهِۗ إِنَّ ٱللَّهَ بِمَا تَعۡمَلُونَ بَصِيرٞ

﴿١١٠﴾

وَقَالُواْ لَن يَدۡخُلَ ٱلۡجَنَّةَ إِلَّا مَن كَانَ
هُودًا أَوۡ نَصَٰرَىٰۗ تِلۡكَ أَمَانِيُّهُمۡۗ قُلۡ
هَاتُواْ بُرۡهَٰنَكُمۡ إِن كُنتُمۡ صَٰدِقِينَ

﴿١١١﴾

بَلَىٰ مَنۡ أَسۡلَمَ وَجۡهَهُۥ لِلَّهِ وَهُوَ مُحۡسِنٞ
فَلَهُۥٓ أَجۡرُهُۥ عِندَ رَبِّهِۦ وَلَا خَوۡفٌ
عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ﴿١١٢﴾

وَقَالَتِ ٱلۡيَهُودُ لَيۡسَتِ ٱلنَّصَٰرَىٰ عَلَىٰ
شَيۡءٖ وَقَالَتِ ٱلنَّصَٰرَىٰ لَيۡسَتِ ٱلۡيَهُودُ
عَلَىٰ شَيۡءٖ وَهُمۡ يَتۡلُونَ ٱلۡكِتَٰبَۗ كَذَٰلِكَ
قَالَ ٱلَّذِينَ لَا يَعۡلَمُونَ مِثۡلَ قَوۡلِهِمۡۚ فَٱللَّهُ
يَحۡكُمُ بَيۡنَهُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ فِيمَا
كَانُواْ فِيهِ يَخۡتَلِفُونَ ﴿١١٣﴾

وَمَنۡ أَظۡلَمُ مِمَّن مَّنَعَ مَسَٰجِدَ ٱللَّهِ
أَن يُذۡكَرَ فِيهَا ٱسۡمُهُۥ وَسَعَىٰ فِي خَرَابِهَآۚ
أُوْلَٰٓئِكَ مَا كَانَ لَهُمۡ أَن يَدۡخُلُوهَآ إِلَّا
خَآئِفِينَۚ لَهُمۡ فِي ٱلدُّنۡيَا خِزۡيٞ وَلَهُمۡ فِي
ٱلۡأٓخِرَةِ عَذَابٌ عَظِيمٞ ﴿١١٤﴾

110 And uphold the duty,[1] and render the purity;[2] and what good you send ahead for your souls, you will find it with God; God sees what you do.

111 And they say: "None will enter the Garden save such as hold to Judaism,[1] or are Christians."[2] Those are their vain desires.[3] Say thou: "Bring your evidence, if you be truthful."[4]

112 Verily,[1] whoso submits his face to God[2] and is a doer of good, he has his reward with his Lord; and no fear will be upon them, nor will they grieve.

113 **¶2.14** And the Rabbinic Jews[1] say: "The Christians[2] have nothing to stand upon,"[3] and the Christians[4] say: "The Rabbinic Jews[5] have nothing to stand upon,"[6] when they read the Writ;[7] thus say those who know not likewise.[8] And God will judge between them on the Day of Resurrection concerning that wherein they differed.

114 And who is more unjust than he who hinders the places of worship[1] of God, that His name be not mentioned therein, and strives to undermine them?[2] Those: it was not for them to enter them save in fear; they have disgrace in the World, and they have in the Hereafter a great punishment.

وَلِلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا۟
فَثَمَّ وَجْهُ ٱللَّهِ إِنَّ ٱللَّهَ وَٰسِعٌ عَلِيمٌ ﴿١١٥﴾
وَقَالُوا۟ ٱتَّخَذَ ٱللَّهُ وَلَدًا سُبْحَٰنَهُۥ بَل
لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ كُلٌّ لَّهُۥ
قَٰنِتُونَ ﴿١١٦﴾
بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَإِذَا قَضَىٰٓ
أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴿١١٧﴾
وَقَالَ ٱلَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا
ٱللَّهُ أَوْ تَأْتِينَآ ءَايَةٌ كَذَٰلِكَ قَالَ ٱلَّذِينَ
مِن قَبْلِهِم مِّثْلَ قَوْلِهِمْ تَشَٰبَهَتْ قُلُوبُهُمْ
قَدْ بَيَّنَّا ٱلْءَايَٰتِ لِقَوْمٍ يُوقِنُونَ ﴿١١٨﴾
إِنَّآ أَرْسَلْنَٰكَ بِٱلْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا
تُسْـَٔلُ عَنْ أَصْحَٰبِ ٱلْجَحِيمِ ﴿١١٩﴾
وَلَن تَرْضَىٰ عَنكَ ٱلْيَهُودُ وَلَا ٱلنَّصَٰرَىٰ
حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَى ٱللَّهِ
هُوَ ٱلْهُدَىٰ وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم بَعْدَ
ٱلَّذِى جَآءَكَ مِنَ ٱلْعِلْمِ مَا لَكَ مِنَ ٱللَّهِ
مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾
ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَتْلُونَهُۥ حَقَّ
تِلَاوَتِهِۦٓ أُو۟لَٰٓئِكَ يُؤْمِنُونَ بِهِۦ وَمَن
يَكْفُرْ بِهِۦ فَأُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ
﴿١٢١﴾

115 And to God belong the East and the West: wheresoever you turn, there is the face of God;[1] God is encompassing and knowing.

116 And they say: “God has taken a son.” Glory[1] be to Him! The truth is,[2] to Him[3] belongs what is in the heavens and the earth; all are humbly obedient to Him.

117 The Originator of the Heavens and the Earth: when He decrees a matter, He but says to it: “Be thou,” and it is.

118 And those who know not say: “Oh, that God would but[1] speak to us, or a proof[2] but come to us!” Thus said those before them likewise;[3] their hearts are similar. We have made plain[4] the proofs[5] for people[6] who are certain.[7]

119 We sent thee with the truth[1] as a bearer of glad tidings and a warner; and thou wilt not be questioned about[2] the companions of Hell.

120 And never will the Rabbinic Jews[1] be pleased with thee, nor will the Christians,[2] until thou follow their creed;[3] say thou: “The guidance of God, that is guidance”; and if thou follow their vain desires[4] after the knowledge which has come to thee, thou wilt have against God neither ally nor helper.

121 Those to whom We[1] gave the Writ[2] recite it with the recital due it;[3] they believe in[4] it. And whoso denies it, it is they who are the losers.

يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱذْكُرُوا۟ نِعْمَتِىَ ٱلَّتِىٓ
أَنْعَمْتُ عَلَيْكُمْ وَأَنِّى فَضَّلْتُكُمْ
عَلَى ٱلْعَٰلَمِينَ ﴿١٢٢﴾
وَٱتَّقُوا۟ يَوْمًا لَّا تَجْزِى نَفْسٌ عَن نَّفْسٍ
شَيْـًٔا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنفَعُهَا
شَفَٰعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿١٢٣﴾
۞ وَإِذِ ٱبْتَلَىٰٓ إِبْرَٰهِـۧمَ رَبُّهُۥ بِكَلِمَٰتٍ
فَأَتَمَّهُنَّ قَالَ إِنِّى جَاعِلُكَ لِلنَّاسِ إِمَامًا
قَالَ وَمِن ذُرِّيَّتِى قَالَ لَا يَنَالُ عَهْدِى
ٱلظَّٰلِمِينَ ﴿١٢٤﴾
وَإِذْ جَعَلْنَا ٱلْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا
وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى
وَعَهِدْنَآ إِلَىٰٓ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ أَن
طَهِّرَا بَيْتِىَ لِلطَّآئِفِينَ وَٱلْعَٰكِفِينَ
وَٱلرُّكَّعِ ٱلسُّجُودِ ﴿١٢٥﴾
وَإِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّ ٱجْعَلْ هَٰذَا بَلَدًا
ءَامِنًا وَٱرْزُقْ أَهْلَهُۥ مِنَ ٱلثَّمَرَٰتِ مَنْ
ءَامَنَ مِنْهُم بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ قَالَ
وَمَن كَفَرَ فَأُمَتِّعُهُۥ قَلِيلًا ثُمَّ أَضْطَرُّهُۥٓ إِلَىٰ
عَذَابِ ٱلنَّارِ وَبِئْسَ ٱلْمَصِيرُ ﴿١٢٦﴾
وَإِذْ يَرْفَعُ إِبْرَٰهِـۧمُ ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ
وَإِسْمَٰعِيلُ رَبَّنَا تَقَبَّلْ مِنَّآ إِنَّكَ أَنتَ

122 **¶2.15** O children of Israel: remember My favour wherewith I favoured you, and that I preferred you over all mankind.[1]

123 And be in prudent fear[1] of a day no soul will avail a soul anything, nor will compensation be accepted from it, nor will intercession benefit it. And they will not be helped.

124 And when[1] his Lord tried Abraham[2] with words and he fulfilled them, He said: “I will make thee a leader[3] for mankind.” Said he: “And of my progeny?” He said: “My covenant does not reach the wrongdoers.”[4]

125 And when[1] We made the house[2] a meeting place for mankind, and a place of security — and make[3] from the station[4] of Abraham[5] a place of duty[6] — and We made a covenant with Abraham and Ishmael:[7] “Purify[8] My house[9] for those who walk around,[10] and those who remain,[11] and the lowly[12] and the submitting.”[13]

126 And when[1] Abraham said: “My Lord, make Thou this a secure land,[2] and provide Thou its people with fruits, whoso among them believes in[3] God and the Last Day,” He said: “And whoso denies, him will I let enjoy a little, then will I drive him to the punishment of the Fire; and evil is the journey’s end.”

127 And when[1] Abraham and Ishmael raised[2] the foundations[3] of the house: “Our Lord: be Thou accepting of us; Thou art the Hearing, the Knowing.

ٱلسَّمِيعُ ٱلۡعَلِيمُ ﴿١٢٧﴾

رَبَّنَا وَٱجۡعَلۡنَا مُسۡلِمَيۡنِ لَكَ وَمِن
ذُرِّيَّتِنَآ أُمَّةٗ مُّسۡلِمَةٗ لَّكَ وَأَرِنَا مَنَاسِكَنَا
وَتُبۡ عَلَيۡنَآ إِنَّكَ أَنتَ ٱلتَّوَّابُ ٱلرَّحِيمُ

﴿١٢٨﴾

رَبَّنَا وَٱبۡعَثۡ فِيهِمۡ رَسُولٗا مِّنۡهُمۡ يَتۡلُواْ
عَلَيۡهِمۡ ءَايَٰتِكَ وَيُعَلِّمُهُمُ ٱلۡكِتَٰبَ
وَٱلۡحِكۡمَةَ وَيُزَكِّيهِمۡ إِنَّكَ أَنتَ ٱلۡعَزِيزُ
ٱلۡحَكِيمُ ﴿١٢٩﴾

وَمَن يَرۡغَبُ عَن مِّلَّةِ إِبۡرَٰهِـۧمَ إِلَّا مَن
سَفِهَ نَفۡسَهُۥۚ وَلَقَدِ ٱصۡطَفَيۡنَٰهُ فِي ٱلدُّنۡيَاۖ
وَإِنَّهُۥ فِي ٱلۡأٓخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ ﴿١٣٠﴾

إِذۡ قَالَ لَهُۥ رَبُّهُۥٓ أَسۡلِمۡ قَالَ أَسۡلَمۡتُ
لِرَبِّ ٱلۡعَٰلَمِينَ ﴿١٣١﴾

وَوَصَّىٰ بِهَآ إِبۡرَٰهِـۧمُ بَنِيهِ وَيَعۡقُوبُ
يَٰبَنِيَّ إِنَّ ٱللَّهَ ٱصۡطَفَىٰ لَكُمُ ٱلدِّينَ
فَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ ﴿١٣٢﴾

أَمۡ كُنتُمۡ شُهَدَآءَ إِذۡ حَضَرَ يَعۡقُوبَ
ٱلۡمَوۡتُ إِذۡ قَالَ لِبَنِيهِ مَا تَعۡبُدُونَ مِنۢ
بَعۡدِي قَالُواْ نَعۡبُدُ إِلَٰهَكَ وَإِلَٰهَ ءَابَآئِكَ
إِبۡرَٰهِـۧمَ وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ إِلَٰهٗا وَٰحِدٗا
وَنَحۡنُ لَهُۥ مُسۡلِمُونَ ﴿١٣٣﴾

128 "Our Lord: make Thou us[1] submitting[2] to Thee, and of our progeny a community submitting[3] to Thee; and show Thou us our rites,[4] and turn Thou towards us; Thou art the Accepting of Repentance, the Merciful.

129 "Our Lord: raise Thou up[1] among them a messenger from among them who will recite to them Thy proofs,[2] and teach them the Writ[3] and wisdom,[4] and increase them in purity;[5] Thou art the Exalted in Might, the Wise."[6]

130 **¶2.16** And who is averse to the creed of Abraham[1] save he who befools himself? And We chose him in the World; and in the Hereafter he is among the righteous.

131 When his Lord said to him: "Submit thou," he said: "I have submitted to the Lord of All Creation."[1]

132 The same[1] did Abraham enjoin upon his sons, as did[2] Jacob: "O my sons: God has chosen the doctrine[3] for you; so die not save when you are submitting."[4]

133 If[1] you were witnesses when death was present with Jacob: — when he said to his sons: "What will you serve after me?"[2] — they said:[3] "We will serve thy God, and God of thy fathers Abraham and Ishmael and Isaac,[4] One God, and to Him are we submitting."[5]

تِلۡكَ أُمَّةٞ قَدۡ خَلَتۡ لَهَا مَا كَسَبَتۡ
وَلَكُم مَّا كَسَبۡتُمۡ وَلَا تُسۡـَٔلُونَ عَمَّا
كَانُواْ يَعۡمَلُونَ ﴿١٣٤﴾

وَقَالُواْ كُونُواْ هُودًا أَوۡ نَصَٰرَىٰ تَهۡتَدُواْۗ
قُلۡ بَلۡ مِلَّةَ إِبۡرَٰهِـۧمَ حَنِيفٗا وَمَا كَانَ
مِنَ ٱلۡمُشۡرِكِينَ ﴿١٣٥﴾

قُولُوٓاْ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيۡنَا وَمَآ
أُنزِلَ إِلَىٰٓ إِبۡرَٰهِـۧمَ وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ
وَيَعۡقُوبَ وَٱلۡأَسۡبَاطِ وَمَآ أُوتِيَ مُوسَىٰ
وَعِيسَىٰ وَمَآ أُوتِيَ ٱلنَّبِيُّونَ مِن رَّبِّهِمۡ
لَا نُفَرِّقُ بَيۡنَ أَحَدٖ مِّنۡهُمۡ وَنَحۡنُ لَهُۥ
مُسۡلِمُونَ ﴿١٣٦﴾

فَإِنۡ ءَامَنُواْ بِمِثۡلِ مَآ ءَامَنتُم بِهِۦ فَقَدِ
ٱهۡتَدَواْۖ وَّإِن تَوَلَّوۡاْ فَإِنَّمَا هُمۡ فِي شِقَاقٖۖ
فَسَيَكۡفِيكَهُمُ ٱللَّهُۚ وَهُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ

﴿١٣٧﴾

صِبۡغَةَ ٱللَّهِ وَمَنۡ أَحۡسَنُ مِنَ ٱللَّهِ
صِبۡغَةٗ وَنَحۡنُ لَهُۥ عَٰبِدُونَ ﴿١٣٨﴾

قُلۡ أَتُحَآجُّونَنَا فِي ٱللَّهِ وَهُوَ رَبُّنَا
وَرَبُّكُمۡ وَلَنَآ أَعۡمَٰلُنَا وَلَكُمۡ
أَعۡمَٰلُكُمۡ وَنَحۡنُ لَهُۥ مُخۡلِصُونَ ﴿١٣٩﴾

أَمۡ تَقُولُونَ إِنَّ إِبۡرَٰهِـۧمَ وَإِسۡمَٰعِيلَ

134 That is a community which has passed away; it has what it earned, and you have what you earned; and you will not be questioned about what they did.

135 And they say: "Be such as hold to Judaism,[1] or Christians[2] — you will be guided." Say thou: "Nay,[3] the creed of Abraham, inclining to truth;[4] and he was not of the idolaters."[5]

136 Say: "We believe in[1] God, and what has been sent down to us, and what was sent down to Abraham and Ishmael and Isaac, and Jacob and the Grandsons,[2] and what was given to Moses and Jesus,[3] and what was given to the prophets from their Lord; We make no division between any of them, and to Him are we submitting."[4]

137 Then if they believe in[1] the like of that in which you believe, they have been guided; but if they turn away, they are only in schism. And God will suffice thee[2] against them; and He is the Hearing, the Knowing.

138 "The immersion[1] of God––"[2] And who is better than God to immerse? And Him are we serving.

139 Say thou: "Dispute you with us concerning God when He is our Lord and your Lord? And we have our works, and you have your works; and to Him are we sincere."

140 If[1] you say that Abraham and Ishmael and Isaac, and Jacob and the Grandsons[2] were

وَإِسۡحَٰقَ وَيَعۡقُوبَ وَٱلۡأَسۡبَاطَ كَانُواْ
هُودًا أَوۡ نَصَٰرَىٰ قُلۡ ءَأَنتُمۡ أَعۡلَمُ أَمِ
ٱللَّهُ وَمَنۡ أَظۡلَمُ مِمَّن كَتَمَ شَهَٰدَةً
عِندَهُۥ مِنَ ٱللَّهِ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا
تَعۡمَلُونَ ﴿١٤٠﴾

تِلۡكَ أُمَّةٞ قَدۡ خَلَتۡ لَهَا مَا كَسَبَتۡ
وَلَكُم مَّا كَسَبۡتُمۡ وَلَا تُسۡـَٔلُونَ عَمَّا
كَانُواْ يَعۡمَلُونَ ﴿١٤١﴾

۞ سَيَقُولُ ٱلسُّفَهَآءُ مِنَ ٱلنَّاسِ مَا
وَلَّىٰهُمۡ عَن قِبۡلَتِهِمُ ٱلَّتِي كَانُواْ عَلَيۡهَا
قُل لِّلَّهِ ٱلۡمَشۡرِقُ وَٱلۡمَغۡرِبُ يَهۡدِي مَن
يَشَآءُ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ﴿١٤٢﴾

وَكَذَٰلِكَ جَعَلۡنَٰكُمۡ أُمَّةٗ وَسَطٗا
لِّتَكُونُواْ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ
ٱلرَّسُولُ عَلَيۡكُمۡ شَهِيدٗا وَمَا جَعَلۡنَا
ٱلۡقِبۡلَةَ ٱلَّتِي كُنتَ عَلَيۡهَآ إِلَّا لِنَعۡلَمَ
مَن يَتَّبِعُ ٱلرَّسُولَ مِمَّن يَنقَلِبُ عَلَىٰ
عَقِبَيۡهِ وَإِن كَانَتۡ لَكَبِيرَةً إِلَّا عَلَى
ٱلَّذِينَ هَدَى ٱللَّهُ وَمَا كَانَ ٱللَّهُ لِيُضِيعَ
إِيمَٰنَكُمۡ إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٞ
رَّحِيمٞ ﴿١٤٣﴾

قَدۡ نَرَىٰ تَقَلُّبَ وَجۡهِكَ فِي ٱلسَّمَآءِ

such as hold to Judaism[3] or Christians,[4] say thou: “Know you better, or does God?” And who is more unjust than he who conceals a witness he has from God?[5] And God is not unmindful of what you do.

141 That is a community which has passed away. It has what it earned, and you have what you earned; and you will not be questioned about what they did.

142 **¶2.17** The foolish among mankind will say: “What has turned them from their course[1] which they were on?” Say thou: “To God belong the East and the West.[2] He guides whom He wills to a straight path.”[3]

143 And thus[1] We made you an intermediary community that you might be witnesses to mankind, and that the Messenger might be a witness to you.[2] And We made not the course[3] which thou wast on[4] save that We might know him who follows the Messenger from him who turns on his heels.[5] And it is hard save for those whom God has guided. And God would not cause your faith to be lost; God is towards men kind and merciful.

144 We have seen the turning of thy face towards[1] the sky, and We will turn thee

فَلَنُوَلِّيَنَّكَ قِبۡلَةٗ تَرۡضَىٰهَا فَوَلِّ وَجۡهَكَ
شَطۡرَ ٱلۡمَسۡجِدِ ٱلۡحَرَامِ وَحَيۡثُ مَا كُنتُمۡ
فَوَلُّواْ وُجُوهَكُمۡ شَطۡرَهُۥ وَإِنَّ ٱلَّذِينَ
أُوتُواْ ٱلۡكِتَٰبَ لَيَعۡلَمُونَ أَنَّهُ ٱلۡحَقُّ
مِن رَّبِّهِمۡ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا يَعۡمَلُونَ
﴿١٤٤﴾

وَلَئِنۡ أَتَيۡتَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ
بِكُلِّ ءَايَةٖ مَّا تَبِعُواْ قِبۡلَتَكَ وَمَآ أَنتَ
بِتَابِعٖ قِبۡلَتَهُمۡ وَمَا بَعۡضُهُم بِتَابِعٖ قِبۡلَةَ
بَعۡضٖ وَلَئِنِ ٱتَّبَعۡتَ أَهۡوَآءَهُم مِّنۢ بَعۡدِ مَا
جَآءَكَ مِنَ ٱلۡعِلۡمِ إِنَّكَ إِذٗا لَّمِنَ ٱلظَّٰلِمِينَ
﴿١٤٥﴾

ٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ يَعۡرِفُونَهُۥ
كَمَا يَعۡرِفُونَ أَبۡنَآءَهُمۡ وَإِنَّ فَرِيقٗا مِّنۡهُمۡ
لَيَكۡتُمُونَ ٱلۡحَقَّ وَهُمۡ يَعۡلَمُونَ ﴿١٤٦﴾

ٱلۡحَقُّ مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ
ٱلۡمُمۡتَرِينَ ﴿١٤٧﴾

وَلِكُلّٖ وِجۡهَةٌ هُوَ مُوَلِّيهَا فَٱسۡتَبِقُواْ
ٱلۡخَيۡرَٰتِ أَيۡنَ مَا تَكُونُواْ يَأۡتِ بِكُمُ
ٱللَّهُ جَمِيعًا إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ
﴿١٤٨﴾

وَمِنۡ حَيۡثُ خَرَجۡتَ فَوَلِّ وَجۡهَكَ شَطۡرَ

towards a course[2] that will satisfy thee. So direct thou thy face[3] towards[4] the inviolable place of worship.[5] And wheresoever you be, direct your faces towards it; and those given[6] the Writ[7] know that it[8] is the truth[9] from their Lord, and God is not unmindful of what they do.

145 And if thou bring those given[1] the Writ[2] every proof[3] they will not follow thy course;[4] neither wilt thou follow their course; nor will they follow each other’s course. And if thou follow their vain desires[5] after what has come to thee of knowledge, thou wilt then be of the wrongdoers.[6]

146 Those to whom We[1] gave the Writ[2] recognise it[3] as they recognise their sons,[4] but a faction among them conceals the truth[5] when they know.[6]

147 The truth[1] is from thy Lord, so be thou not of those who doubt.

148 **¶2.18** And for each is a direction towards which he turns. So vie with one another in good deeds. Wherever you be, God will bring you all together; God is over all things powerful.

149 And from wheresoever[1] thou goest out, direct thou thy face[2] towards the inviolable

ٱلۡمَسۡجِدِ ٱلۡحَرَامِ وَإِنَّهُۥ لَلۡحَقُّ مِن رَّبِّكَ
وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعۡمَلُونَ ﴿١٤٩﴾

وَمِنۡ حَيۡثُ خَرَجۡتَ فَوَلِّ وَجۡهَكَ
شَطۡرَ ٱلۡمَسۡجِدِ ٱلۡحَرَامِ وَحَيۡثُ مَا كُنتُمۡ
فَوَلُّواْ وُجُوهَكُمۡ شَطۡرَهُۥ لِئَلَّا يَكُونَ
لِلنَّاسِ عَلَيۡكُمۡ حُجَّةٌ إِلَّا ٱلَّذِينَ
ظَلَمُواْ مِنۡهُمۡ فَلَا تَخۡشَوۡهُمۡ وَٱخۡشَوۡنِي
وَلِأُتِمَّ نِعۡمَتِي عَلَيۡكُمۡ وَلَعَلَّكُمۡ
تَهۡتَدُونَ ﴿١٥٠﴾

كَمَآ أَرۡسَلۡنَا فِيكُمۡ رَسُولٗا مِّنكُمۡ
يَتۡلُواْ عَلَيۡكُمۡ ءَايَٰتِنَا وَيُزَكِّيكُمۡ
وَيُعَلِّمُكُمُ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ
وَيُعَلِّمُكُم مَّا لَمۡ تَكُونُواْ تَعۡلَمُونَ
﴿١٥١﴾

فَٱذۡكُرُونِيٓ أَذۡكُرۡكُمۡ وَٱشۡكُرُواْ لِي وَلَا
تَكۡفُرُونِ ﴿١٥٢﴾

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱسۡتَعِينُواْ بِٱلصَّبۡرِ
وَٱلصَّلَوٰةِ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ﴿١٥٣﴾

وَلَا تَقُولُواْ لِمَن يُقۡتَلُ فِي سَبِيلِ ٱللَّهِ
أَمۡوَٰتُۢ بَلۡ أَحۡيَآءٞ وَلَٰكِن لَّا تَشۡعُرُونَ
﴿١٥٤﴾

وَلَنَبۡلُوَنَّكُم بِشَيۡءٖ مِّنَ ٱلۡخَوۡفِ

place of worship;[3] and it[4] is the truth[5] from thy Lord, and God is not unmindful of what you do.

150 And from wheresoever[1] thou goest out, direct thou thy face[2] towards the inviolable place of worship.[3] And wheresoever you be, direct your faces towards it, that men might have no argument[4] against you save those who do wrong among them — so fear them not, but fear Me — and that I might complete My favour upon you, and that you might be guided.[5]

151 Like as I have sent to you a messenger from among you reciting to you Our proofs[1] and increasing you in purity[2] and teaching you the Writ[3] and wisdom[4] and teaching you what you knew not,[5]

152 So[1] remember[2] Me, I will remember you; and be grateful to Me, and deny Me not.

153 **¶2.19** O you who heed warning:[1] seek help in patience and duty;[2] God is with the patient.[3]

154 And say not of those killed in the cause of God: "They are dead." The truth is,[1] they are living, but you perceive not.

155 And We will try you with something of fear and hunger, and loss of wealth and lives

وَٱلۡجُوعِ وَنَقۡصٖ مِّنَ ٱلۡأَمۡوَٰلِ وَٱلۡأَنفُسِ
وَٱلثَّمَرَٰتِۗ وَبَشِّرِ ٱلصَّٰبِرِينَ ﴿١٥٥﴾

ٱلَّذِينَ إِذَآ أَصَٰبَتۡهُم مُّصِيبَةٞ قَالُوٓاْ إِنَّا
لِلَّهِ وَإِنَّآ إِلَيۡهِ رَٰجِعُونَ ﴿١٥٦﴾

أُوْلَٰٓئِكَ عَلَيۡهِمۡ صَلَوَٰتٞ مِّن رَّبِّهِمۡ
وَرَحۡمَةٞۖ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُهۡتَدُونَ ﴿١٥٧﴾

۞ إِنَّ ٱلصَّفَا وَٱلۡمَرۡوَةَ مِن شَعَآئِرِ ٱللَّهِۖ
فَمَنۡ حَجَّ ٱلۡبَيۡتَ أَوِ ٱعۡتَمَرَ فَلَا جُنَاحَ
عَلَيۡهِ أَن يَطَّوَّفَ بِهِمَاۚ وَمَن تَطَوَّعَ خَيۡرٗا
فَإِنَّ ٱللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾

إِنَّ ٱلَّذِينَ يَكۡتُمُونَ مَآ أَنزَلۡنَا مِنَ
ٱلۡبَيِّنَٰتِ وَٱلۡهُدَىٰ مِنۢ بَعۡدِ مَا بَيَّنَّٰهُ
لِلنَّاسِ فِي ٱلۡكِتَٰبِ أُوْلَٰٓئِكَ يَلۡعَنُهُمُ
ٱللَّهُ وَيَلۡعَنُهُمُ ٱللَّٰعِنُونَ ﴿١٥٩﴾

إِلَّا ٱلَّذِينَ تَابُواْ وَأَصۡلَحُواْ وَبَيَّنُواْ
فَأُوْلَٰٓئِكَ أَتُوبُ عَلَيۡهِمۡ وَأَنَا ٱلتَّوَّابُ
ٱلرَّحِيمُ ﴿١٦٠﴾

إِنَّ ٱلَّذِينَ كَفَرُواْ وَمَاتُواْ وَهُمۡ كُفَّارٌ
أُوْلَٰٓئِكَ عَلَيۡهِمۡ لَعۡنَةُ ٱللَّهِ وَٱلۡمَلَٰٓئِكَةِ
وَٱلنَّاسِ أَجۡمَعِينَ ﴿١٦١﴾

خَٰلِدِينَ فِيهَا لَا يُخَفَّفُ عَنۡهُمُ ٱلۡعَذَابُ
وَلَا هُمۡ يُنظَرُونَ ﴿١٦٢﴾

and fruits; but bear thou glad tidings to the patient:[1]

156 Who, when calamity befalls them, say: "We belong to God, and to Him are we returning."

157 Upon those are duties[1] and mercy from their Lord, and it is they who are the guided.

158 Al-Ṣafā and Al-Marwa[1] are among the tokens of God.[2] So whoso made pilgrimage to the house[3] or visited,[4] he did no wrong[5] to walk around between[6] them;[7] and whoso does good voluntarily, God is grateful and knowing.

159 Those who conceal what We sent down of clear signs[1] and guidance after We made it plain[2] to men in the Writ:[3] those are cursed by God,[4] and cursed by those who curse,

160 Save those who repent and make right and make plain:[1] those are they towards whom I turn; and I am the Accepting of Repentance, the Merciful.

161 Those who ignore warning[1] and die as atheists:[2] — those: upon them is the curse of God and of angels and of men all together,

162 They abiding eternally therein; the punishment will not be lightened for them, nor will they be granted respite.

وَإِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ ۖ لَّآ إِلَٰهَ إِلَّا هُوَ
ٱلرَّحْمَٰنُ ٱلرَّحِيمُ ﴿١٦٣﴾
إِنَّ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ وَٱلْفُلْكِ ٱلَّتِى
تَجْرِى فِى ٱلْبَحْرِ بِمَا يَنفَعُ ٱلنَّاسَ وَمَآ
أَنزَلَ ٱللَّهُ مِنَ ٱلسَّمَآءِ مِن مَّآءٍ فَأَحْيَا
بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِن
كُلِّ دَآبَّةٍ وَتَصْرِيفِ ٱلرِّيَٰحِ وَٱلسَّحَابِ
ٱلْمُسَخَّرِ بَيْنَ ٱلسَّمَآءِ وَٱلْأَرْضِ لَءَايَٰتٍ
لِّقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾
وَمِنَ ٱلنَّاسِ مَن يَتَّخِذُ مِن دُونِ ٱللَّهِ
أَندَادًا يُحِبُّونَهُمْ كَحُبِّ ٱللَّهِ ۖ وَٱلَّذِينَ
ءَامَنُوٓا۟ أَشَدُّ حُبًّا لِّلَّهِ ۗ وَلَوْ يَرَى ٱلَّذِينَ
ظَلَمُوٓا۟ إِذْ يَرَوْنَ ٱلْعَذَابَ أَنَّ ٱلْقُوَّةَ لِلَّهِ
جَمِيعًا وَأَنَّ ٱللَّهَ شَدِيدُ ٱلْعَذَابِ ﴿١٦٥﴾
إِذْ تَبَرَّأَ ٱلَّذِينَ ٱتُّبِعُوا۟ مِنَ ٱلَّذِينَ ٱتَّبَعُوا۟
وَرَأَوُا۟ ٱلْعَذَابَ وَتَقَطَّعَتْ بِهِمُ ٱلْأَسْبَابُ
﴿١٦٦﴾
وَقَالَ ٱلَّذِينَ ٱتَّبَعُوا۟ لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ
مِنْهُمْ كَمَا تَبَرَّءُوا۟ مِنَّا ۗ كَذَٰلِكَ يُرِيهِمُ
ٱللَّهُ أَعْمَٰلَهُمْ حَسَرَٰتٍ عَلَيْهِمْ ۖ وَمَا هُم
بِخَٰرِجِينَ مِنَ ٱلنَّارِ ﴿١٦٧﴾

163 And your God is One God. There is no god save He, the Almighty,[1] the Merciful.

164 **¶2.20** In the creation of the heavens and the earth, and the alternation of night and day, and the ship[1] which runs in the sea with what benefits men, and what God sent down of water from the sky then gave life thereby to the earth after its death, and spread therein every[2] creature, and in[3] the circulation of the winds and the clouds made subject between the heaven and the earth are proofs[4] for people who reason.

165 And among men is he who takes as equals other than[1] God, loving them with a love like the love for God.[2] But those who heed warning[3] are stronger in love for God. And had those who do wrong seen when they will see the punishment — that power belongs to God altogether, and that God is the Severe in Punishment —

166 When those who were followed will disown those who followed; and they will see the punishment, and the connections[1] between them will be cut,

167 And those who followed will say: "Were we to return, we would disown them just as they have disowned us,"[...].[1] Thus will God show them their deeds as regrets for them; and they will not come out of the Fire.

يَٰٓأَيُّهَا ٱلنَّاسُ كُلُوا۟ مِمَّا فِى ٱلْأَرْضِ
حَلَٰلًا طَيِّبًا وَلَا تَتَّبِعُوا۟ خُطُوَٰتِ
ٱلشَّيْطَٰنِ ۚ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٦٨﴾
إِنَّمَا يَأْمُرُكُم بِٱلسُّوٓءِ وَٱلْفَحْشَآءِ وَأَن
تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٩﴾
وَإِذَا قِيلَ لَهُمُ ٱتَّبِعُوا۟ مَآ أَنزَلَ ٱللَّهُ
قَالُوا۟ بَلْ نَتَّبِعُ مَآ أَلْفَيْنَا عَلَيْهِ ءَابَآءَنَآ
أَوَلَوْ كَانَ ءَابَآؤُهُمْ لَا يَعْقِلُونَ شَيْـًٔا وَلَا
يَهْتَدُونَ ﴿١٧٠﴾
وَمَثَلُ ٱلَّذِينَ كَفَرُوا۟ كَمَثَلِ ٱلَّذِى يَنْعِقُ
بِمَا لَا يَسْمَعُ إِلَّا دُعَآءً وَنِدَآءً ۚ صُمٌّۢ
بُكْمٌ عُمْىٌ فَهُمْ لَا يَعْقِلُونَ ﴿١٧١﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُلُوا۟ مِن طَيِّبَٰتِ
مَا رَزَقْنَٰكُمْ وَٱشْكُرُوا۟ لِلَّهِ إِن كُنتُمْ
إِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾
إِنَّمَا حَرَّمَ عَلَيْكُمُ ٱلْمَيْتَةَ وَٱلدَّمَ
وَلَحْمَ ٱلْخِنزِيرِ وَمَآ أُهِلَّ بِهِۦ لِغَيْرِ ٱللَّهِ
فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَآ إِثْمَ
عَلَيْهِ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٧٣﴾
إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلَ ٱللَّهُ مِنَ
ٱلْكِتَٰبِ وَيَشْتَرُونَ بِهِۦ ثَمَنًا قَلِيلًا
أُو۟لَٰٓئِكَ مَا يَأْكُلُونَ فِى بُطُونِهِمْ إِلَّا ٱلنَّارَ

168 **¶2.21** O mankind: eat of what is in the earth lawful and good, and follow not the footsteps of the satan;[1] he is to you an open enemy.

169 He but enjoins upon you evil[1] and sexual immorality,[2] and that you ascribe to God what you know not.

170 And when it is said to them: "Follow what God has sent down," they say: "Nay,[1] we will follow that upon which we found our fathers," — even though their fathers did not reason, nor were they guided?

171 And the likeness of those who ignore warning[1] is as the likeness of one who yells to what hears not save a call and a shout: deaf, dumb, blind, so they do not reason.

172 O you who heed warning:[1] eat of the good things that We have provided you; and be grateful to God if it be Him you serve.

173 He has only made unlawful to you carrion, and blood, and the flesh of swine, and that dedicated to other than God. But whoso is forced, neither desiring nor transgressing, no sin[1] is upon him; God is forgiving and merciful.

174 Those who conceal what God has sent down of the Writ[1] and sell it at a cheap price,[2] those eat into their bellies only fire. And God will not speak to them on the Day of Resurrection, nor will He increase them in purity;[3] and they have a painful punishment.

وَلَا يُكَلِّمُهُمُ ٱللَّهُ يَوْمَ ٱلْقِيَٰمَةِ وَلَا
يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾
أُو۟لَٰٓئِكَ ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلضَّلَٰلَةَ بِٱلْهُدَىٰ
وَٱلْعَذَابَ بِٱلْمَغْفِرَةِ فَمَآ أَصْبَرَهُمْ عَلَى
ٱلنَّارِ ﴿١٧٥﴾
ذَٰلِكَ بِأَنَّ ٱللَّهَ نَزَّلَ ٱلْكِتَٰبَ بِٱلْحَقِّ
وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا۟ فِى ٱلْكِتَٰبِ لَفِى
شِقَاقٍۭ بَعِيدٍ ﴿١٧٦﴾
۞ لَّيْسَ ٱلْبِرَّ أَن تُوَلُّوا۟ وُجُوهَكُمْ
قِبَلَ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَلَٰكِنَّ
ٱلْبِرَّ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ
وَٱلْمَلَٰٓئِكَةِ وَٱلْكِتَٰبِ وَٱلنَّبِيِّۦنَ
وَءَاتَى ٱلْمَالَ عَلَىٰ حُبِّهِۦ ذَوِى ٱلْقُرْبَىٰ
وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينَ وَٱبْنَ ٱلسَّبِيلِ
وَٱلسَّآئِلِينَ وَفِى ٱلرِّقَابِ وَأَقَامَ ٱلصَّلَوٰةَ
وَءَاتَى ٱلزَّكَوٰةَ وَٱلْمُوفُونَ بِعَهْدِهِمْ
إِذَا عَٰهَدُوا۟ وَٱلصَّٰبِرِينَ فِى ٱلْبَأْسَآءِ
وَٱلضَّرَّآءِ وَحِينَ ٱلْبَأْسِ أُو۟لَٰٓئِكَ ٱلَّذِينَ
صَدَقُوا۟ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُتَّقُونَ ﴿١٧٧﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُتِبَ عَلَيْكُمُ
ٱلْقِصَاصُ فِى ٱلْقَتْلَى ٱلْحُرُّ بِٱلْحُرِّ وَٱلْعَبْدُ
بِٱلْعَبْدِ وَٱلْأُنثَىٰ بِٱلْأُنثَىٰ فَمَنْ عُفِىَ

175 Those are they who bought error at the price of guidance, and punishment at the price of forgiveness — how they do strive for the Fire! —

176 For it is that[1] God sent down the Writ[2] with the truth,[3] and those who differ concerning the Writ[4] are in extreme schism!

177 **¶2.22** It is not virtue that you turn your faces towards the East and the West.[1] But virtue is: one who believes in[2] God, and the Last Day, and the angels, and the Writ,[3] and the prophets, and gives wealth in spite of love of it to relatives, and the fatherless,[4] and the needy, and the wayfarer,[5] and those who ask, and to manumit slaves;[6] and who upholds the duty,[7] and renders the purity;[8] and those who keep their covenant when they make a covenant; and the patient[9] in affliction and adversity, and during conflict: those are they who are sincere; and it is they who are those of prudent fear.[10]

178 O you who heed warning:[1] just requital is ordained for you concerning those killed:[2] the freeman for the freeman, and the slave for the slave, and the female for the female. But whoso is pardoned anything by his brother,[3] let the pursuance be according

لَهُۥ مِنْ أَخِيهِ شَىْءٌ فَٱتِّبَاعٌۢ بِٱلْمَعْرُوفِ
وَأَدَآءٌ إِلَيْهِ بِإِحْسَٰنٍ ذَٰلِكَ تَخْفِيفٌ مِّن
رَّبِّكُمْ وَرَحْمَةٌ فَمَنِ ٱعْتَدَىٰ بَعْدَ ذَٰلِكَ
فَلَهُۥ عَذَابٌ أَلِيمٌ ﴿١٧٨﴾
وَلَكُمْ فِى ٱلْقِصَاصِ حَيَوٰةٌ يَٰٓأُو۟لِى
ٱلْأَلْبَٰبِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾
كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ
ٱلْمَوْتُ إِن تَرَكَ خَيْرًا ٱلْوَصِيَّةُ لِلْوَٰلِدَيْنِ
وَٱلْأَقْرَبِينَ بِٱلْمَعْرُوفِ حَقًّا عَلَى ٱلْمُتَّقِينَ
﴿١٨٠﴾
فَمَنۢ بَدَّلَهُۥ بَعْدَ مَا سَمِعَهُۥ فَإِنَّمَآ إِثْمُهُۥ
عَلَى ٱلَّذِينَ يُبَدِّلُونَهُۥٓ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ
﴿١٨١﴾
فَمَنْ خَافَ مِن مُّوصٍ جَنَفًا أَوْ إِثْمًا
فَأَصْلَحَ بَيْنَهُمْ فَلَآ إِثْمَ عَلَيْهِ إِنَّ ٱللَّهَ
غَفُورٌ رَّحِيمٌ ﴿١٨٢﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُتِبَ عَلَيْكُمُ
ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن
قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾
أَيَّامًا مَّعْدُودَٰتٍ فَمَن كَانَ مِنكُم
مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ
أُخَرَ وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدْيَةٌ طَعَامُ

to what is fitting[4] and the payment to him with good conduct; that is an alleviation and mercy from your Lord. And whoso transgresses after that, he has a painful punishment.

179 And there is life for you in just requital, O you men of understanding, that you might be in prudent fear.[1]

180 Prescribed for you when death is present with one of you, if he leaves wealth: the bequest to parents and relatives according to what is fitting[1] is binding upon[2] those of prudent fear.[3]

181 And whoso changes it after he hears it, the sin[1] thereof is only upon those who change it; God is hearing and knowing.

182 But whoso fears[1] from a testator partiality or sin[2] and makes right between them, no sin[3] is upon him; God is forgiving and merciful.

183 **¶2.23** O you who heed warning:[1] fasting is prescribed for you: — as it was prescribed for those before you, that you might be in prudent fear[2] —

184 For days numbered.[1] And whoso among you is sick or on a journey: then a number of other days.[2] And for those who are able to do it[3] is a redemption: feeding a needy person.

مِسۡكِينٖۖ فَمَن تَطَوَّعَ خَيۡرٗا فَهُوَ خَيۡرٞ
لَّهُۥۚ وَأَن تَصُومُواْ خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ
تَعۡلَمُونَ ١٨٤

شَهۡرُ رَمَضَانَ ٱلَّذِيٓ أُنزِلَ فِيهِ ٱلۡقُرۡءَانُ
هُدٗى لِّلنَّاسِ وَبَيِّنَٰتٖ مِّنَ ٱلۡهُدَىٰ
وَٱلۡفُرۡقَانِۚ فَمَن شَهِدَ مِنكُمُ ٱلشَّهۡرَ
فَلۡيَصُمۡهُۖ وَمَن كَانَ مَرِيضًا أَوۡ عَلَىٰ سَفَرٖ
فَعِدَّةٞ مِّنۡ أَيَّامٍ أُخَرَۗ يُرِيدُ ٱللَّهُ بِكُمُ
ٱلۡيُسۡرَ وَلَا يُرِيدُ بِكُمُ ٱلۡعُسۡرَ
وَلِتُكۡمِلُواْ ٱلۡعِدَّةَ وَلِتُكَبِّرُواْ ٱللَّهَ عَلَىٰ
مَا هَدَىٰكُمۡ وَلَعَلَّكُمۡ تَشۡكُرُونَ

١٨٥

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي
قَرِيبٗۖ أُجِيبُ دَعۡوَةَ ٱلدَّاعِ إِذَا دَعَانِۖ
فَلۡيَسۡتَجِيبُواْ لِي وَلۡيُؤۡمِنُواْ بِي لَعَلَّهُمۡ
يَرۡشُدُونَ ١٨٦

أُحِلَّ لَكُمۡ لَيۡلَةَ ٱلصِّيَامِ ٱلرَّفَثُ إِلَىٰ
نِسَآئِكُمۡۚ هُنَّ لِبَاسٞ لَّكُمۡ وَأَنتُمۡ
لِبَاسٞ لَّهُنَّۗ عَلِمَ ٱللَّهُ أَنَّكُمۡ كُنتُمۡ
تَخۡتَانُونَ أَنفُسَكُمۡ فَتَابَ عَلَيۡكُمۡ
وَعَفَا عَنكُمۡۖ فَٱلۡـَٰٔنَ بَٰشِرُوهُنَّ
وَٱبۡتَغُواْ مَا كَتَبَ ٱللَّهُ لَكُمۡۚ وَكُلُواْ

And whoso does good voluntarily, it is better for him. And that you fast is better for you, if you would know.

185 A[1] moon[2] of scorching heat[3] was that in which the Qur'an[4] was sent down, a guidance for mankind, and clear signs of the guidance and the Division[...].[5] So whoso among you witnesses the moon,[6] let him fast in[7] it.[8] And whoso of you is sick or on a journey: then a number[9] of other days.[10] God desires for you ease, and He desires not for you hardship; but that you complete the number; and that you magnify God for guiding you; and that you might be grateful.

186 And when My servants ask thee concerning Me: "I am near." I respond to the call of the caller when he calls to Me. So let them respond to Me, and let them believe in[1] Me, that they might be guided.[2]

187 It is made lawful for you on the night of the fast to go in unto your women. They are a covering for you, and you are a covering for them. God knows that you deceived yourselves, so He turned towards you and pardoned you; so now lie[1] with them and seek what God has prescribed for you. And eat and drink until clear to you be the white thread from the black thread of the dawn.[2] Then complete the fast until night.[3] And lie with them not[4] when you remain[5] in the places of worship.[6] Those are the limits of

وَٱشۡرَبُواْ حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلۡخَيۡطُ
ٱلۡأَبۡيَضُ مِنَ ٱلۡخَيۡطِ ٱلۡأَسۡوَدِ مِنَ
ٱلۡفَجۡرِۖ ثُمَّ أَتِمُّواْ ٱلصِّيَامَ إِلَى ٱلَّيۡلِۚ وَلَا
تُبَٰشِرُوهُنَّ وَأَنتُمۡ عَٰكِفُونَ فِي ٱلۡمَسَٰجِدِۗ
تِلۡكَ حُدُودُ ٱللَّهِ فَلَا تَقۡرَبُوهَاۗ كَذَٰلِكَ
يُبَيِّنُ ٱللَّهُ ءَايَٰتِهِۦ لِلنَّاسِ لَعَلَّهُمۡ يَتَّقُونَ

١٨٧

وَلَا تَأۡكُلُوٓاْ أَمۡوَٰلَكُم بَيۡنَكُم
بِٱلۡبَٰطِلِ وَتُدۡلُواْ بِهَآ إِلَى ٱلۡحُكَّامِ لِتَأۡكُلُواْ
فَرِيقٗا مِّنۡ أَمۡوَٰلِ ٱلنَّاسِ بِٱلۡإِثۡمِ وَأَنتُمۡ
تَعۡلَمُونَ ١٨٨

۞ يَسۡـَٔلُونَكَ عَنِ ٱلۡأَهِلَّةِۖ قُلۡ هِيَ
مَوَٰقِيتُ لِلنَّاسِ وَٱلۡحَجِّۗ وَلَيۡسَ ٱلۡبِرُّ بِأَن
تَأۡتُواْ ٱلۡبُيُوتَ مِن ظُهُورِهَا وَلَٰكِنَّ ٱلۡبِرَّ
مَنِ ٱتَّقَىٰۚ وَأۡتُواْ ٱلۡبُيُوتَ مِنۡ أَبۡوَٰبِهَاۚ
وَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمۡ تُفۡلِحُونَ ١٨٩

وَقَٰتِلُواْ فِي سَبِيلِ ٱللَّهِ ٱلَّذِينَ
يُقَٰتِلُونَكُمۡ وَلَا تَعۡتَدُوٓاْۚ إِنَّ ٱللَّهَ لَا
يُحِبُّ ٱلۡمُعۡتَدِينَ ١٩٠

وَٱقۡتُلُوهُمۡ حَيۡثُ ثَقِفۡتُمُوهُمۡ وَأَخۡرِجُوهُم
مِّنۡ حَيۡثُ أَخۡرَجُوكُمۡۚ وَٱلۡفِتۡنَةُ
أَشَدُّ مِنَ ٱلۡقَتۡلِۚ وَلَا تُقَٰتِلُوهُمۡ عِندَ

God, so approach them not. Thus does God make plain[7] His proofs[8] to men, that they might be in prudent fear.[9]

188 And consume not your wealth among yourselves in vanity, neither[1] offer[2] it to the authorities that you might consume part of the property of the people through sin,[3] when you know.[4]

189 ¶**2.24** They ask thee about the phases of the moon.[1] Say thou: "They are measurements of time for the people and the pilgrimage."[2] And it is not virtue that you approach houses[3] by the backs thereof — but virtue is[...][4] one who is in prudent fear[5] — but approach houses by the doors thereof;[6] and be in prudent fear[7] of God, that you might be successful.

190 And fight in the cause of God those who fight you,[1] but transgress not; God loves not the transgressors.

191 And kill them wheresoever you find them,[1] and turn them out from wheresoever[2] they turned you out; and means of denial[3] is worse than killing.[4] And fight them not in the inviolable place of worship[5] until they fight you therein. But if they fight you, then kill

ٱلۡمَسۡجِدِ ٱلۡحَرَامِ حَتَّىٰ يُقَٰتِلُوكُمۡ فِيهِ
فَإِن قَٰتَلُوكُمۡ فَٱقۡتُلُوهُمۡ كَذَٰلِكَ جَزَآءُ
ٱلۡكَٰفِرِينَ ﴿١٩١﴾
فَإِنِ ٱنتَهَوۡاْ فَإِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ ﴿١٩٢﴾
وَقَٰتِلُوهُمۡ حَتَّىٰ لَا تَكُونَ فِتۡنَةٞ وَيَكُونَ
ٱلدِّينُ لِلَّهِ فَإِنِ ٱنتَهَوۡاْ فَلَا عُدۡوَٰنَ إِلَّا
عَلَى ٱلظَّٰلِمِينَ ﴿١٩٣﴾
ٱلشَّهۡرُ ٱلۡحَرَامُ بِٱلشَّهۡرِ ٱلۡحَرَامِ
وَٱلۡحُرُمَٰتُ قِصَاصٞ فَمَنِ ٱعۡتَدَىٰ
عَلَيۡكُمۡ فَٱعۡتَدُواْ عَلَيۡهِ بِمِثۡلِ
مَا ٱعۡتَدَىٰ عَلَيۡكُمۡ وَٱتَّقُواْ ٱللَّهَ
وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ مَعَ ٱلۡمُتَّقِينَ ﴿١٩٤﴾
وَأَنفِقُواْ فِي سَبِيلِ ٱللَّهِ وَلَا تُلۡقُواْ
بِأَيۡدِيكُمۡ إِلَى ٱلتَّهۡلُكَةِ وَأَحۡسِنُوٓاْ
إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُحۡسِنِينَ ﴿١٩٥﴾
وَأَتِمُّواْ ٱلۡحَجَّ وَٱلۡعُمۡرَةَ لِلَّهِ فَإِنۡ
أُحۡصِرۡتُمۡ فَمَا ٱسۡتَيۡسَرَ مِنَ ٱلۡهَدۡيِۖ وَلَا
تَحۡلِقُواْ رُءُوسَكُمۡ حَتَّىٰ يَبۡلُغَ ٱلۡهَدۡيُ
مَحِلَّهُۥۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوۡ
بِهِۦٓ أَذٗى مِّن رَّأۡسِهِۦ فَفِدۡيَةٞ مِّن صِيَامٍ
أَوۡ صَدَقَةٍ أَوۡ نُسُكٖۚ فَإِذَآ أَمِنتُمۡ فَمَن
تَمَتَّعَ بِٱلۡعُمۡرَةِ إِلَى ٱلۡحَجِّ فَمَا ٱسۡتَيۡسَرَ

them; thus is the reward of the false claimers of guidance.[6]

192 But if they desist, then God is forgiving and merciful.

193 And fight them until there is no more means of denial[1] and the doctrine[2] belongs to God; but if they desist, then is there no enmity save against the wrongdoers.[3]

194 The inviolable month[1] is for the inviolable month,[2] and the inviolable deeds[3] are just requital: whoso transgressed against you,[4] transgress against him just as he transgressed against you. But be in prudent fear[5] of God, and know that God is with those of prudent fear.[6]

195 And spend in the cause of God, and give not yourselves over to[1] destruction. And do good; God loves the doers of good.

196 And complete the pilgrimage[1] and the attendance[2] for God. But if you be straitened,[3] then what is easy of the offering.[4] And shave not your heads[5] until the offering[6] reaches its place of sacrifice.[7] And whoso among you is sick or has a hindrance[8] of the head:[9] the redemption is by fast or charity or penance. And when you are secure,[10] then whoso enjoys the attendance[11] until[12] the pilgrimage,[13] then what is easy of the offering.[14] And whoso has not the means:[15] a fast of three days during the pilgrimage,[16] and seven when you have returned. Those are ten complete.[17] That is for him whose

مِنَ ٱلۡهَدۡيِۚ فَمَن لَّمۡ يَجِدۡ فَصِيَامُ ثَلَٰثَةِ
أَيَّامٖ فِي ٱلۡحَجِّ وَسَبۡعَةٍ إِذَا رَجَعۡتُمۡۗ تِلۡكَ
عَشَرَةٞ كَامِلَةٞۗ ذَٰلِكَ لِمَن لَّمۡ يَكُنۡ أَهۡلُهُۥ
حَاضِرِي ٱلۡمَسۡجِدِ ٱلۡحَرَامِۚ وَٱتَّقُواْ ٱللَّهَ
وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ ﴿١٩٦﴾
ٱلۡحَجُّ أَشۡهُرٞ مَّعۡلُومَٰتٞۚ فَمَن فَرَضَ فِيهِنَّ
ٱلۡحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي
ٱلۡحَجِّۗ وَمَا تَفۡعَلُواْ مِنۡ خَيۡرٖ يَعۡلَمۡهُ ٱللَّهُۗ
وَتَزَوَّدُواْ فَإِنَّ خَيۡرَ ٱلزَّادِ ٱلتَّقۡوَىٰۚ وَٱتَّقُونِ
يَٰٓأُوْلِي ٱلۡأَلۡبَٰبِ ﴿١٩٧﴾
لَيۡسَ عَلَيۡكُمۡ جُنَاحٌ أَن تَبۡتَغُواْ فَضۡلٗا
مِّن رَّبِّكُمۡۚ فَإِذَآ أَفَضۡتُم مِّنۡ عَرَفَٰتٖ
فَٱذۡكُرُواْ ٱللَّهَ عِندَ ٱلۡمَشۡعَرِ ٱلۡحَرَامِۖ
وَٱذۡكُرُوهُ كَمَا هَدَىٰكُمۡ وَإِن كُنتُم مِّن
قَبۡلِهِۦ لَمِنَ ٱلضَّآلِّينَ ﴿١٩٨﴾
ثُمَّ أَفِيضُواْ مِنۡ حَيۡثُ أَفَاضَ ٱلنَّاسُ
وَٱسۡتَغۡفِرُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ
﴿١٩٩﴾
فَإِذَا قَضَيۡتُم مَّنَاسِكَكُمۡ فَٱذۡكُرُواْ ٱللَّهَ
كَذِكۡرِكُمۡ ءَابَآءَكُمۡ أَوۡ أَشَدَّ ذِكۡرٗاۗ فَمِنَ
ٱلنَّاسِ مَن يَقُولُ رَبَّنَآ ءَاتِنَا فِي ٱلدُّنۡيَا
وَمَا لَهُۥ فِي ٱلۡأٓخِرَةِ مِنۡ خَلَٰقٖ ﴿٢٠٠﴾

family is not present[18] at the inviolable place of worship.[19] And be in prudent fear[20] of God, and know that God is severe in retribution.

197 **¶2.25** The pilgrimage[1] is in months[2] appointed.[3] And whoso undertakes the pilgrimage[4] therein: no sexual approach, and no perfidy,[5] or quarrelling during the pilgrimage.[6] And whatever good you do, God knows it. And take provision. But the best provision is prudent fear.[7] And be in prudent fear[8] of Me, O you men of understanding.

198 You do no wrong[1] to seek favour from your Lord. And when you pour forth[2] from ʿArafāt,[3] then remember God at Al-Mashʿar Al-Ḥarām.[4] And remember Him, how He guided you, for indeed you were before it among those astray.[5]

199 Then[1] pour forth[2] from where[3] men have poured forth.[4] And ask forgiveness of God; God is forgiving and merciful.

200 And when you have concluded your rites,[1] remember God like your remembrance[2] of your fathers,[3] or with stronger remembrance.[4] And among men is he who says: "Our Lord: give Thou to us in the World," and he has no portion in the Hereafter.

وَمِنۡهُم مَّن يَقُولُ رَبَّنَآ ءَاتِنَا فِي ٱلدُّنۡيَا
حَسَنَةٗ وَفِي ٱلۡأٓخِرَةِ حَسَنَةٗ وَقِنَا عَذَابَ
ٱلنَّارِ ﴿٢٠١﴾
أُوْلَٰٓئِكَ لَهُمۡ نَصِيبٞ مِّمَّا كَسَبُواْ وَٱللَّهُ
سَرِيعُ ٱلۡحِسَابِ ﴿٢٠٢﴾
۞ وَٱذۡكُرُواْ ٱللَّهَ فِيٓ أَيَّامٖ مَّعۡدُودَٰتٖ
فَمَن تَعَجَّلَ فِي يَوۡمَيۡنِ فَلَآ إِثۡمَ عَلَيۡهِ
وَمَن تَأَخَّرَ فَلَآ إِثۡمَ عَلَيۡهِ لِمَنِ ٱتَّقَىٰ
وَٱتَّقُواْ ٱللَّهَ وَٱعۡلَمُوٓاْ أَنَّكُمۡ إِلَيۡهِ
تُحۡشَرُونَ ﴿٢٠٣﴾
وَمِنَ ٱلنَّاسِ مَن يُعۡجِبُكَ قَوۡلُهُۥ فِي
ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَيُشۡهِدُ ٱللَّهَ عَلَىٰ مَا فِي
قَلۡبِهِۦ وَهُوَ أَلَدُّ ٱلۡخِصَامِ ﴿٢٠٤﴾
وَإِذَا تَوَلَّىٰ سَعَىٰ فِي ٱلۡأَرۡضِ لِيُفۡسِدَ فِيهَا
وَيُهۡلِكَ ٱلۡحَرۡثَ وَٱلنَّسۡلَ وَٱللَّهُ لَا يُحِبُّ
ٱلۡفَسَادَ ﴿٢٠٥﴾
وَإِذَا قِيلَ لَهُ ٱتَّقِ ٱللَّهَ أَخَذَتۡهُ ٱلۡعِزَّةُ
بِٱلۡإِثۡمِ فَحَسۡبُهُۥ جَهَنَّمُۚ وَلَبِئۡسَ ٱلۡمِهَادُ
﴿٢٠٦﴾
وَمِنَ ٱلنَّاسِ مَن يَشۡرِي نَفۡسَهُ ٱبۡتِغَآءَ
مَرۡضَاتِ ٱللَّهِۗ وَٱللَّهُ رَءُوفُۢ بِٱلۡعِبَادِ
﴿٢٠٧﴾

201 And among them is he who says: "Our Lord: give Thou to us in the World good, and in the Hereafter good, and protect Thou us from the punishment of the Fire."

202 Those have a portion[1] from what they earned; and God is swift in reckoning.

203 And remember God during days numbered.[1] And whoso makes haste in two days, no sin[2] is upon him; and whoso tarries, no sin[3] is upon him — for him who is in prudent fear;[4] and be in prudent fear[5] of God, and know that to Him you will be gathered.

204 And among men is he whose speech concerning the life of this world impresses thee, and he calls God as witness to what is in his heart; and he is the most contentious of debaters.[1]

205 And when he turns away, he strives in the land working corruption therein and destroying tilth and progeny;[1] and God loves not corruption.

206 And when it is said to him: "Be thou in prudent fear[1] of God," pride[2] in his sin[3] takes him. And sufficient for him is Gehenna; an evil resting-place.

207 And among men is he who sells himself, seeking the pleasure of God; and God is kind to His servants.[1]

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱدۡخُلُواْ فِي ٱلسِّلۡمِ
كَآفَّةٗ وَلَا تَتَّبِعُواْ خُطُوَٰتِ ٱلشَّيۡطَٰنِۚ إِنَّهُۥ
لَكُمۡ عَدُوّٞ مُّبِينٞ ﴿٢٠٨﴾
فَإِن زَلَلۡتُم مِّنۢ بَعۡدِ مَا جَآءَتۡكُمُ
ٱلۡبَيِّنَٰتُ فَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٞ
﴿٢٠٩﴾
هَلۡ يَنظُرُونَ إِلَّآ أَن يَأۡتِيَهُمُ ٱللَّهُ فِي
ظُلَلٖ مِّنَ ٱلۡغَمَامِ وَٱلۡمَلَٰٓئِكَةُ وَقُضِيَ
ٱلۡأَمۡرُۚ وَإِلَى ٱللَّهِ تُرۡجَعُ ٱلۡأُمُورُ ﴿٢١٠﴾
سَلۡ بَنِيٓ إِسۡرَٰٓءِيلَ كَمۡ ءَاتَيۡنَٰهُم مِّنۡ ءَايَةم
بَيِّنَةٖۗ وَمَن يُبَدِّلۡ نِعۡمَةَ ٱللَّهِ مِنۢ بَعۡدِ مَا
جَآءَتۡهُ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ ﴿٢١١﴾
زُيِّنَ لِلَّذِينَ كَفَرُواْ ٱلۡحَيَوٰةُ ٱلدُّنۡيَا
وَيَسۡخَرُونَ مِنَ ٱلَّذِينَ ءَامَنُواْۘ وَٱلَّذِينَ
ٱتَّقَوۡاْ فَوۡقَهُمۡ يَوۡمَ ٱلۡقِيَٰمَةِۗ وَٱللَّهُ يَرۡزُقُ
مَن يَشَآءُ بِغَيۡرِ حِسَابٖ ﴿٢١٢﴾
كَانَ ٱلنَّاسُ أُمَّةٗ وَٰحِدَةٗ فَبَعَثَ ٱللَّهُ
ٱلنَّبِيِّـۧنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ
مَعَهُمُ ٱلۡكِتَٰبَ بِٱلۡحَقِّ لِيَحۡكُمَ
بَيۡنَ ٱلنَّاسِ فِيمَا ٱخۡتَلَفُواْ فِيهِۚ وَمَا
ٱخۡتَلَفَ فِيهِ إِلَّا ٱلَّذِينَ أُوتُوهُ مِنۢ بَعۡدِ
مَا جَآءَتۡهُمُ ٱلۡبَيِّنَٰتُ بَغۡيَۢا بَيۡنَهُمۡۖ فَهَدَى

208 O you who heed warning:[1] enter into surrender[2] completely, and follow not the footsteps of the satan;[3] he is to you an open enemy.

209 But if you slip after the clear signs have come to you, then know that God is exalted in might and wise.

210 Look they save for God to come to them in shadows of the clouds, and the angels? But the matter is concluded,[1] and to God are matters[2] returned.

211 ¶**2.26** Ask thou the children of Israel how many a clear proof[1] We gave them. And whoso changes the favour of God[2] after it has come to him: God is severe in retribution.

212 Made fair is the life of this world for those who ignore warning;[1] and they deride those who heed warning.[2] But those who are in prudent fear[3] will be above them on the Day of Resurrection. And God gives provision to whom He wills without reckoning.[4]

213 Mankind was one community; then God raised up prophets as bearers of glad tidings and warners, and sent down with them the Writ[1] with the truth,[2] that He might judge between men concerning that wherein they differed. And there differed therein only those who were given it, after clear signs had come to them, through sectarian zealotry[3] between them. But God guided those who heeded warning[4] to that of the truth[5] concerning which they differed, by His leave; and God guides whom He wills to a straight

ٱللَّـهُ ٱلَّذِينَ ءَامَنُواْ لِمَا ٱخۡتَلَفُواْ فِيهِ مِنَ
ٱلۡحَقِّ بِإِذۡنِهِۦۗ وَٱللَّـهُ يَهۡدِي مَن يَشَآءُ إِلَىٰ
صِرَٰطٖ مُّسۡتَقِيمٍ ﴿٢١٣﴾
أَمۡ حَسِبۡتُمۡ أَن تَدۡخُلُواْ ٱلۡجَنَّةَ وَلَمَّا
يَأۡتِكُم مَّثَلُ ٱلَّذِينَ خَلَوۡاْ مِن
قَبۡلِكُمۖ مَّسَّتۡهُمُ ٱلۡبَأۡسَآءُ وَٱلضَّرَّآءُ
وَزُلۡزِلُواْ حَتَّىٰ يَقُولَ ٱلرَّسُولُ وَٱلَّذِينَ
ءَامَنُواْ مَعَهُۥ مَتَىٰ نَصۡرُ ٱللَّـهِۗ أَلَآ إِنَّ
نَصۡرَ ٱللَّـهِ قَرِيبٞ ﴿٢١٤﴾
يَسۡـَٔلُونَكَ مَاذَا يُنفِقُونَۖ قُلۡ مَآ أَنفَقۡتُم
مِّنۡ خَيۡرٖ فَلِلۡوَٰلِدَيۡنِ وَٱلۡأَقۡرَبِينَ وَٱلۡيَتَٰمَىٰ
وَٱلۡمَسَٰكِينِ وَٱبۡنِ ٱلسَّبِيلِۗ وَمَا تَفۡعَلُواْ
مِنۡ خَيۡرٖ فَإِنَّ ٱللَّـهَ بِهِۦ عَلِيمٞ ﴿٢١٥﴾
كُتِبَ عَلَيۡكُمُ ٱلۡقِتَالُ وَهُوَ كُرۡهٞ
لَّكُمۡۖ وَعَسَىٰٓ أَن تَكۡرَهُواْ شَيۡـٔٗا وَهُوَ
خَيۡرٞ لَّكُمۡۖ وَعَسَىٰٓ أَن تُحِبُّواْ شَيۡـٔٗا
وَهُوَ شَرّٞ لَّكُمۡۚ وَٱللَّـهُ يَعۡلَمُ وَأَنتُمۡ لَا
تَعۡلَمُونَ ﴿٢١٦﴾
يَسۡـَٔلُونَكَ عَنِ ٱلشَّهۡرِ ٱلۡحَرَامِ قِتَالٖ فِيهِ
قُلۡ قِتَالٞ فِيهِ كَبِيرٞۖ وَصَدٌّ عَن سَبِيلِ
ٱللَّـهِ وَكُفۡرُۢ بِهِۦ وَٱلۡمَسۡجِدِ ٱلۡحَرَامِ
وَإِخۡرَاجُ أَهۡلِهِۦ مِنۡهُ أَكۡبَرُ عِندَ ٱللَّـهِ

path.

214 If[1] you think that you will enter the Garden when there has not come to you the like[2] of those who passed away before you:[3] affliction and adversity touched them, and they were shaken until the Messenger and those who heeded warning[4] with him said: "When is the help of God?"[5] In truth,[6] the help of God is near.

215 They ask thee what they should spend. Say thou: "Whatever you spend of good for parents and relatives, and the fatherless,[1] and the needy, and the wayfarer,[...].[2] And whatever you do of good, God knows it."

216 Fighting is prescribed for you,[1] though[2] it be hateful to you. And it may be that you hate a thing and it is good for you; and it may be that you love a thing and it is bad for you. And God knows, and you know not.

217 ¶**2.27** They ask thee about the inviolable month,[1] fighting therein;[2] say thou: "Fighting therein is grave, but turning away from[3] the path of God, and denial of Him[4] and the inviolable place of worship,[5] and the expulsion of its people therefrom is graver in the sight of God; and means of denial[6] is worse than killing."[7] And they will not cease

وَٱلۡفِتۡنَةُ أَكۡبَرُ مِنَ ٱلۡقَتۡلِۗ وَلَا يَزَالُونَ
يُقَٰتِلُونَكُمۡ حَتَّىٰ يَرُدُّوكُمۡ عَن
دِينِكُمۡ إِنِ ٱسۡتَطَٰعُواْۚ وَمَن يَرۡتَدِدۡ
مِنكُمۡ عَن دِينِهِۦ فَيَمُتۡ وَهُوَ كَافِرٞ
فَأُوْلَٰٓئِكَ حَبِطَتۡ أَعۡمَٰلُهُمۡ فِي ٱلدُّنۡيَا
وَٱلۡأٓخِرَةِۖ وَأُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ
فِيهَا خَٰلِدُونَ ﴿٢١٧﴾
إِنَّ ٱلَّذِينَ ءَامَنُواْ وَٱلَّذِينَ هَاجَرُواْ
وَجَٰهَدُواْ فِي سَبِيلِ ٱللَّـهِ أُوْلَٰٓئِكَ
يَرۡجُونَ رَحۡمَتَ ٱللَّـهِۚ وَٱللَّـهُ غَفُورٞ رَّحِيمٞ
﴿٢١٨﴾
۞ يَسۡـَٔلُونَكَ عَنِ ٱلۡخَمۡرِ وَٱلۡمَيۡسِرِۖ
قُلۡ فِيهِمَآ إِثۡمٞ كَبِيرٞ وَمَنَٰفِعُ لِلنَّاسِ
وَإِثۡمُهُمَآ أَكۡبَرُ مِن نَّفۡعِهِمَاۗ وَيَسۡـَٔلُونَكَ
مَاذَا يُنفِقُونَۖ قُلِ ٱلۡعَفۡوَۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّـهُ
لَكُمُ ٱلۡأٓيَٰتِ لَعَلَّكُمۡ تَتَفَكَّرُونَ
﴿٢١٩﴾
فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِۗ وَيَسۡـَٔلُونَكَ عَنِ
ٱلۡيَتَٰمَىٰۖ قُلۡ إِصۡلَاحٞ لَّهُمۡ خَيۡرٞۖ وَإِن
تُخَالِطُوهُمۡ فَإِخۡوَٰنُكُمۡۚ وَٱللَّـهُ يَعۡلَمُ
ٱلۡمُفۡسِدَ مِنَ ٱلۡمُصۡلِحِۚ وَلَوۡ شَآءَ ٱللَّـهُ
لَأَعۡنَتَكُمۡۚ إِنَّ ٱللَّـهَ عَزِيزٌ حَكِيمٞ

to fight you until they turn you from your doctrine,[8] if they are able; and whoso among you turns from his doctrine,[9] and dies a false claimer of guidance:[10] those, their works are vain in the World and in the Hereafter; and those are the companions of the Fire; therein they abide eternally.

218 Those who heed warning,[1] and those who emigrate and strive in the cause of God: those hope for the mercy of God; and God is forgiving and merciful.

219 They ask thee about wine and games of chance. Say thou: "In both is great sin,[1] and benefits for men; but their sin[2] is greater than their benefit." And they ask thee what they should spend. Say thou: "The surplus."[3] Thus does God make plain[4] to you the proofs,[5] that you might reflect

220 Upon the World and the Hereafter. And they ask thee about the fatherless.[1] Say thou: "Improvement for them is best." And if you associate with them, then are they your brothers. And God knows the worker of corruption from the doer of right. And had God willed, He would have caused distress for you;[2] God is exalted in might and wise.

٢٢٠

وَلَا تَنكِحُواْ ٱلۡمُشۡرِكَٰتِ حَتَّىٰ يُؤۡمِنَّۚ
وَلَأَمَةٞ مُّؤۡمِنَةٌ خَيۡرٞ مِّن مُّشۡرِكَةٖ وَلَوۡ
أَعۡجَبَتۡكُمۡۗ وَلَا تُنكِحُواْ ٱلۡمُشۡرِكِينَ
حَتَّىٰ يُؤۡمِنُواْۚ وَلَعَبۡدٞ مُّؤۡمِنٌ خَيۡرٞ مِّن
مُّشۡرِكٖ وَلَوۡ أَعۡجَبَكُمۡۗ أُوْلَٰٓئِكَ
يَدۡعُونَ إِلَى ٱلنَّارِۖ وَٱللَّهُ يَدۡعُوٓاْ إِلَى
ٱلۡجَنَّةِ وَٱلۡمَغۡفِرَةِ بِإِذۡنِهِۦۖ وَيُبَيِّنُ ءَايَٰتِهِۦ
لِلنَّاسِ لَعَلَّهُمۡ يَتَذَكَّرُونَ ٢٢١

221 And marry not idolatresses[1] until they believe. And a believing slave girl[2] is better than an idolatress,[3] though she impress you. And give not in marriage to idolaters[4] until they believe. And a believing slave[5] is better than an idolater,[6] though he impress you. Those invite to the Fire; and God invites to the Garden and forgiveness, by His leave. And He makes plain[7] His proofs[8] to men, that they might take heed.

وَيَسۡـَٔلُونَكَ عَنِ ٱلۡمَحِيضِۖ قُلۡ هُوَ
أَذٗى فَٱعۡتَزِلُواْ ٱلنِّسَآءَ فِي ٱلۡمَحِيضِ وَلَا
تَقۡرَبُوهُنَّ حَتَّىٰ يَطۡهُرۡنَۖ فَإِذَا تَطَهَّرۡنَ
فَأۡتُوهُنَّ مِنۡ حَيۡثُ أَمَرَكُمُ ٱللَّهُۚ إِنَّ
ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ وَيُحِبُّ ٱلۡمُتَطَهِّرِينَ

222 ¶**2.28** And they ask thee about menstruation. Say thou: "It is a hindrance;[1] so keep away from women during menstruation, and approach them not until they are clean. And when they have purified themselves, then approach them in what manner[2] God has commanded you; God loves those who repent and loves those who purify themselves.

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نِسَآؤُكُمۡ حَرۡثٞ لَّكُمۡ فَأۡتُواْ
حَرۡثَكُمۡ أَنَّىٰ شِئۡتُمۡ وَقَدِّمُواْ
لِأَنفُسِكُمۡۚ وَٱتَّقُواْ ٱللَّهَ وَٱعۡلَمُوٓاْ
أَنَّكُم مُّلَٰقُوهُۗ وَبَشِّرِ ٱلۡمُؤۡمِنِينَ ٢٢٣

223 "Your women are a tilth for you; so come to your tilth as you will, and send ahead for your souls; and be in prudent fear[1] of God, and know that you will meet Him."[2] And bear thou glad tidings to the believers.[3]

وَلَا تَجۡعَلُواْ ٱللَّهَ عُرۡضَةٗ لِّأَيۡمَٰنِكُمۡ
أَن تَبَرُّواْ وَتَتَّقُواْ وَتُصۡلِحُواْ بَيۡنَ ٱلنَّاسِ
وَٱللَّهُ سَمِيعٌ عَلِيمٞ ٢٢٤

224 And make not God a cover for your oaths, to keep you from virtue and prudent fear[1] and making right between men. And God is hearing and knowing.

لَّا يُؤَاخِذُكُمُ ٱللَّهُ بِٱللَّغۡوِ فِيٓ
أَيۡمَٰنِكُمۡ وَلَٰكِن يُؤَاخِذُكُم بِمَا
كَسَبَتۡ قُلُوبُكُمۡۗ وَٱللَّهُ غَفُورٌ حَلِيمٞ

225 God will not take you to task for the vain speech in your oaths, but He will take you to task for what your hearts earned.[1] And God is forgiving and clement.

٢٢٥

لِّلَّذِينَ يُؤۡلُونَ مِن نِّسَآئِهِمۡ تَرَبُّصُ أَرۡبَعَةِ
أَشۡهُرٖۖ فَإِن فَآءُو فَإِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ

226 For those who forswear their women is a wait of four months;[1] but if they return,[2] then God is forgiving and merciful.

٢٢٦

وَإِنۡ عَزَمُواْ ٱلطَّلَٰقَ فَإِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٞ

227 And if they decide on divorce,[1] then God is hearing and knowing.

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وَٱلۡمُطَلَّقَٰتُ يَتَرَبَّصۡنَ بِأَنفُسِهِنَّ ثَلَٰثَةَ
قُرُوٓءٖۚ وَلَا يَحِلُّ لَهُنَّ أَن يَكۡتُمۡنَ مَا
خَلَقَ ٱللَّهُ فِيٓ أَرۡحَامِهِنَّ إِن كُنَّ يُؤۡمِنَّ
بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ وَبُعُولَتُهُنَّ أَحَقُّ
بِرَدِّهِنَّ فِي ذَٰلِكَ إِنۡ أَرَادُوٓاْ إِصۡلَٰحٗاۚ
وَلَهُنَّ مِثۡلُ ٱلَّذِي عَلَيۡهِنَّ بِٱلۡمَعۡرُوفِ
وَلِلرِّجَالِ عَلَيۡهِنَّ دَرَجَةٞۗ وَٱللَّهُ عَزِيزٌ
حَكِيمٌ ٢٢٨

228 And divorced women shall wait by themselves three menstrual courses; and it is not lawful for them to conceal what God has created in their wombs, if they believe in[1] God and the Last Day. And their husbands are worthier[2] to take them back during that[3] if they desire right ordering.[4] And due to women[5] is the like[6] of what is due from them, according to what is fitting,[7] but men have a degree[8] over them.[9] And God is exalted in might and wise.

ٱلطَّلَٰقُ مَرَّتَانِۖ فَإِمۡسَاكُۢ بِمَعۡرُوفٍ أَوۡ
تَسۡرِيحُۢ بِإِحۡسَٰنٖۗ وَلَا يَحِلُّ لَكُمۡ
أَن تَأۡخُذُواْ مِمَّآ ءَاتَيۡتُمُوهُنَّ شَيۡـٔٗا إِلَّآ
أَن يَخَافَآ أَلَّا يُقِيمَا حُدُودَ ٱللَّهِۖ فَإِنۡ
خِفۡتُمۡ أَلَّا يُقِيمَا حُدُودَ ٱللَّهِ فَلَا جُنَاحَ

229 ¶**2.29** Divorce is twice. Then retaining according to what is fitting,[1] or releasing with good conduct. And it is not lawful for you to take of what you have given women[2] unless they[3] fear[4] that they[5] cannot uphold the limits of God. Then if you[6] fear[7] that they[8] cannot uphold the limits of God, they[9] do no wrong[10] concerning that whereby she ransoms herself.[11] Those are the limits of God, so transgress them not. And whoso

عَلَيۡهِمَا فِيمَا ٱفۡتَدَتۡ بِهِۦۗ تِلۡكَ حُدُودُ
ٱللَّهِ فَلَا تَعۡتَدُوهَاۚ وَمَن يَتَعَدَّ حُدُودَ
ٱللَّهِ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٢٢٩﴾
فَإِن طَلَّقَهَا فَلَا تَحِلُّ لَهُۥ مِنۢ بَعۡدُ حَتَّىٰ
تَنكِحَ زَوۡجًا غَيۡرَهُۥۗ فَإِن طَلَّقَهَا فَلَا
جُنَاحَ عَلَيۡهِمَآ أَن يَتَرَاجَعَآ إِن ظَنَّآ أَن
يُقِيمَا حُدُودَ ٱللَّهِۗ وَتِلۡكَ حُدُودُ ٱللَّهِ
يُبَيِّنُهَا لِقَوۡمٖ يَعۡلَمُونَ ﴿٢٣٠﴾
وَإِذَا طَلَّقۡتُمُ ٱلنِّسَآءَ فَبَلَغۡنَ أَجَلَهُنَّ
فَأَمۡسِكُوهُنَّ بِمَعۡرُوفٍ أَوۡ سَرِّحُوهُنَّ
بِمَعۡرُوفٖۚ وَلَا تُمۡسِكُوهُنَّ ضِرَارٗا
لِّتَعۡتَدُواْۚ وَمَن يَفۡعَلۡ ذَٰلِكَ فَقَدۡ ظَلَمَ
نَفۡسَهُۥۚ وَلَا تَتَّخِذُوٓاْ ءَايَٰتِ ٱللَّهِ هُزُوٗاۚ
وَٱذۡكُرُواْ نِعۡمَتَ ٱللَّهِ عَلَيۡكُمۡ
وَمَآ أَنزَلَ عَلَيۡكُم مِّنَ ٱلۡكِتَٰبِ
وَٱلۡحِكۡمَةِ يَعِظُكُم بِهِۦۚ وَٱتَّقُواْ ٱللَّهَ
وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ بِكُلِّ شَيۡءٍ عَلِيمٞ
﴿٢٣١﴾
وَإِذَا طَلَّقۡتُمُ ٱلنِّسَآءَ فَبَلَغۡنَ أَجَلَهُنَّ فَلَا
تَعۡضُلُوهُنَّ أَن يَنكِحۡنَ أَزۡوَٰجَهُنَّ إِذَا
تَرَٰضَوۡاْ بَيۡنَهُم بِٱلۡمَعۡرُوفِۗ ذَٰلِكَ يُوعَظُ
بِهِۦ مَن كَانَ مِنكُمۡ يُؤۡمِنُ بِٱللَّهِ

transgresses the limits of God, it is they who are the wrongdoers.[12]

230 And if he has divorced her,[1] she is not lawful to him thereafter until she marries a spouse other than him. Then if he[2] divorces her, they[3] do no wrong[4] to return to each other, if they[5] think that they[6] can uphold the limits of God. And those are the limits of God; He makes them plain[7] for people who know.

231 And when you divorce women, and they have reached their term, then retain them according to what is fitting[1] or release them according to what is fitting.[2] And retain them not through harm, to transgress; and whoso does that has wronged himself. And take not the proofs[3] of God in mockery; and remember the favour of God upon you, and what He has sent down to you of the Writ[4] and wisdom[5] whereby He admonishes you. And be in prudent fear[6] of God, and know that God knows all things.

232 ¶**2.30** And when you divorce women, and they have reached their term, then constrain them not from marrying their spouses when they have come to terms according to what is fitting.[1] By that is admonished whoso among you believes in[2] God and the Last Day; that is purer and cleaner for you; and God knows, and you know not.

وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ ذَٰلِكُمۡ أَزۡكَىٰ لَكُمۡ
وَأَطۡهَرُۚ وَٱللَّهُ يَعۡلَمُ وَأَنتُمۡ لَا تَعۡلَمُونَ
﴿٢٣٢﴾
۞ وَٱلۡوَٰلِدَٰتُ يُرۡضِعۡنَ أَوۡلَٰدَهُنَّ حَوۡلَيۡنِ
كَامِلَيۡنِۖ لِمَنۡ أَرَادَ أَن يُتِمَّ ٱلرَّضَاعَةَۚ
وَعَلَى ٱلۡمَوۡلُودِ لَهُۥ رِزۡقُهُنَّ وَكِسۡوَتُهُنَّ
بِٱلۡمَعۡرُوفِۚ لَا تُكَلَّفُ نَفۡسٌ إِلَّا وُسۡعَهَاۚ
لَا تُضَآرَّ وَٰلِدَةُۢ بِوَلَدِهَا وَلَا مَوۡلُودٞ
لَّهُۥ بِوَلَدِهِۦۚ وَعَلَى ٱلۡوَارِثِ مِثۡلُ ذَٰلِكَۗ
فَإِنۡ أَرَادَا فِصَالًا عَن تَرَاضٖ مِّنۡهُمَا
وَتَشَاوُرٖ فَلَا جُنَاحَ عَلَيۡهِمَاۗ وَإِنۡ
أَرَدتُّمۡ أَن تَسۡتَرۡضِعُوٓاْ أَوۡلَٰدَكُمۡ فَلَا
جُنَاحَ عَلَيۡكُمۡ إِذَا سَلَّمۡتُم مَّآ ءَاتَيۡتُم
بِٱلۡمَعۡرُوفِۗ وَٱتَّقُواْ ٱللَّهَ وَٱعۡلَمُوٓاْ أَنَّ
ٱللَّهَ بِمَا تَعۡمَلُونَ بَصِيرٞ ﴿٢٣٣﴾
وَٱلَّذِينَ يُتَوَفَّوۡنَ مِنكُمۡ وَيَذَرُونَ
أَزۡوَٰجٗا يَتَرَبَّصۡنَ بِأَنفُسِهِنَّ أَرۡبَعَةَ أَشۡهُرٖ
وَعَشۡرٗاۖ فَإِذَا بَلَغۡنَ أَجَلَهُنَّ فَلَا جُنَاحَ
عَلَيۡكُمۡ فِيمَا فَعَلۡنَ فِيٓ أَنفُسِهِنَّ
بِٱلۡمَعۡرُوفِۗ وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ
﴿٢٣٤﴾
وَلَا جُنَاحَ عَلَيۡكُمۡ فِيمَا عَرَّضۡتُم

233 And mothers shall suckle their children two complete years, for such as wish to complete the suckling. And upon the father is their[1] provision and their[2] clothing, according to what is fitting.[3] No soul is burdened save to its capacity. A mother shall not be hurt by her child, nor a father by his child. And upon the heir is the like of that.[4] And if they[5] desire weaning by mutual consent and consultation between them,[6] then they[7] do no wrong.[8] And if you desire to seek one to suckle your children, then you do no wrong[9] when you deliver[10] what you have brought according to what is fitting.[11] And be in prudent fear[12] of God, and know that God sees what you do.

234 And those of you who die and leave behind wives: they[1] shall wait by themselves four months[2] and ten.[3] And when they[4] have reached their term, then you do no wrong[5] in what they[6] do concerning themselves according to what is fitting.[7] And God is aware of what you do.

235 And you do no wrong[1] in what you intimate to women of proposal, or hide

بِهِۦ مِنۡ خِطۡبَةِ ٱلنِّسَآءِ أَوۡ أَكۡنَنتُمۡ
فِيٓ أَنفُسِكُمۡ عَلِمَ ٱللَّهُ أَنَّكُمۡ
سَتَذۡكُرُونَهُنَّ وَلَٰكِن لَّا تُوَاعِدُوهُنَّ سِرًّا
إِلَّآ أَن تَقُولُواْ قَوۡلٗا مَّعۡرُوفٗا وَلَا تَعۡزِمُواْ
عُقۡدَةَ ٱلنِّكَاحِ حَتَّىٰ يَبۡلُغَ ٱلۡكِتَٰبُ
أَجَلَهُۥۚ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ يَعۡلَمُ مَا فِيٓ
أَنفُسِكُمۡ فَٱحۡذَرُوهُ وَٱعۡلَمُوٓاْ أَنَّ
ٱللَّهَ غَفُورٌ حَلِيمٞ ﴿٢٣٥﴾

لَّا جُنَاحَ عَلَيۡكُمۡ إِن طَلَّقۡتُمُ ٱلنِّسَآءَ
مَا لَمۡ تَمَسُّوهُنَّ أَوۡ تَفۡرِضُواْ لَهُنَّ
فَرِيضَةٗ وَمَتِّعُوهُنَّ عَلَى ٱلۡمُوسِعِ قَدَرُهُۥ
وَعَلَى ٱلۡمُقۡتِرِ قَدَرُهُۥ مَتَٰعَۢا بِٱلۡمَعۡرُوفِ
حَقًّا عَلَى ٱلۡمُحۡسِنِينَ ﴿٢٣٦﴾

وَإِن طَلَّقۡتُمُوهُنَّ مِن قَبۡلِ أَن تَمَسُّوهُنَّ
وَقَدۡ فَرَضۡتُمۡ لَهُنَّ فَرِيضَةٗ فَنِصۡفُ مَا
فَرَضۡتُمۡ إِلَّآ أَن يَعۡفُونَ أَوۡ يَعۡفُوَاْ ٱلَّذِي
بِيَدِهِۦ عُقۡدَةُ ٱلنِّكَاحِۚ وَأَن تَعۡفُوٓاْ أَقۡرَبُ
لِلتَّقۡوَىٰۚ وَلَا تَنسَوُاْ ٱلۡفَضۡلَ بَيۡنَكُمۡۚ
إِنَّ ٱللَّهَ بِمَا تَعۡمَلُونَ بَصِيرٌ ﴿٢٣٧﴾

حَٰفِظُواْ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ
ٱلۡوُسۡطَىٰ وَقُومُواْ لِلَّهِ قَٰنِتِينَ ﴿٢٣٨﴾

فَإِنۡ خِفۡتُمۡ فَرِجَالًا أَوۡ رُكۡبَانٗاۖ فَإِذَآ أَمِنتُمۡ

within yourselves; God knows that you will remember them.[2] But make not nor take an oath with them[3] secretly save that you speak a fitting[4] word.[5] And do not decide upon the knot of marriage until the writ[6] reaches its term.[7] And know that God knows what is within your souls, so fear Him. And know that God is forgiving and clement.

236 **¶2.31** You do no wrong[1] if you divorce women when you have neither touched them nor appointed for them an obligation.[2] But make them a gift: the wealthy according to his means, and the straitened according to his means; a provision according to what is fitting[3] is binding upon[4] the doers of good.

237 And if you divorce them before you have touched them and you have already appointed for them an obligation,[1] then half of what you appointed[2] unless they forgo it, or he in whose hand is the knot of marriage forgoes it;[3] and that you forgo is nearer to prudent fear.[4] And forget not bounty between you, God sees what you do.

238 Preserve the duties[1] — and the median[2] duty[3] — and stand up for[4] God, humbly obedient;[4]

239 And if you fear,[1] then walking or riding.[2] But when you are secure, then remember

فَٱذۡكُرُواْ ٱللَّهَ كَمَا عَلَّمَكُم مَّا لَمۡ
تَكُونُواْ تَعۡلَمُونَ ﴿٢٣٩﴾

وَٱلَّذِينَ يُتَوَفَّوۡنَ مِنكُمۡ وَيَذَرُونَ
أَزۡوَٰجٗا وَصِيَّةٗ لِّأَزۡوَٰجِهِم مَّتَٰعًا إِلَى ٱلۡحَوۡلِ
غَيۡرَ إِخۡرَاجٖۚ فَإِنۡ خَرَجۡنَ فَلَا جُنَاحَ
عَلَيۡكُمۡ فِي مَا فَعَلۡنَ فِيٓ أَنفُسِهِنَّ مِن
مَّعۡرُوفٖۗ وَٱللَّهُ عَزِيزٌ حَكِيمٞ ﴿٢٤٠﴾

وَلِلۡمُطَلَّقَٰتِ مَتَٰعُۢ بِٱلۡمَعۡرُوفِ حَقًّا عَلَى
ٱلۡمُتَّقِينَ ﴿٢٤١﴾

كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمۡ ءَايَٰتِهِۦ
لَعَلَّكُمۡ تَعۡقِلُونَ ﴿٢٤٢﴾

۞ أَلَمۡ تَرَ إِلَى ٱلَّذِينَ خَرَجُواْ مِن دِيَٰرِهِمۡ
وَهُمۡ أُلُوفٌ حَذَرَ ٱلۡمَوۡتِ فَقَالَ لَهُمُ ٱللَّهُ
مُوتُواْ ثُمَّ أَحۡيَٰهُمۡۗ إِنَّ ٱللَّهَ لَذُو فَضۡلٍ عَلَى
ٱلنَّاسِ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَشۡكُرُونَ
﴿٢٤٣﴾

وَقَٰتِلُواْ فِي سَبِيلِ ٱللَّهِ وَٱعۡلَمُوٓاْ أَنَّ
ٱللَّهَ سَمِيعٌ عَلِيمٞ ﴿٢٤٤﴾

مَّن ذَا ٱلَّذِي يُقۡرِضُ ٱللَّهَ قَرۡضًا حَسَنٗا
فَيُضَٰعِفَهُۥ لَهُۥٓ أَضۡعَافٗا كَثِيرَةٗۚ وَٱللَّهُ
يَقۡبِضُ وَيَبۡصُۜطُ وَإِلَيۡهِ تُرۡجَعُونَ ﴿٢٤٥﴾

أَلَمۡ تَرَ إِلَى ٱلۡمَلَإِ مِنۢ بَنِيٓ إِسۡرَٰٓءِيلَ مِنۢ

God as He taught you what you knew not.

240 And those among you who die and leave wives is a bequest for their wives: provision for a year without expulsion. But if they go forth,[1] you do no wrong[2] in what they do concerning themselves according to what is fitting;[3] and God is exalted in might and wise.

241 And for divorced women provision according to what is fitting[1] is binding upon[2] those of prudent fear.[3]

242 Thus does God make plain[1] to you His proofs,[2] that you might use reason.[3]

243 **¶2.32** Hast thou not considered[1] those who went forth[2] from their habitations in their thousands,[3] fearing death? And God said to them: “Die”; then gave He them life. God is bountiful to mankind, but most men are not grateful.

244 And fight in the cause of God, and know that God is hearing and knowing.

245 Who is it that will lend to God a goodly loan[1] that He might multiply it by many multiples for him? And God constricts and expands; and to Him will you be returned.

246 Hast thou not considered[1] the eminent ones of the children of Israel after Moses?

بَعۡدِ مُوسَىٰٓ إِذۡ قَالُواْ لِنَبِيٍّ لَّهُمُ ٱبۡعَثۡ لَنَا
مَلِكٗا نُّقَٰتِلۡ فِي سَبِيلِ ٱللَّهِۖ قَالَ هَلۡ
عَسَيۡتُمۡ إِن كُتِبَ عَلَيۡكُمُ ٱلۡقِتَالُ
أَلَّا تُقَٰتِلُواْۖ قَالُواْ وَمَا لَنَآ أَلَّا نُقَٰتِلَ فِي
سَبِيلِ ٱللَّهِ وَقَدۡ أُخۡرِجۡنَا مِن دِيَٰرِنَا
وَأَبۡنَآئِنَاۖ فَلَمَّا كُتِبَ عَلَيۡهِمُ ٱلۡقِتَالُ
تَوَلَّوۡاْ إِلَّا قَلِيلٗا مِّنۡهُمۡۗ وَٱللَّهُ عَلِيمُۢ
بِٱلظَّٰلِمِينَ ٢٤٦

وَقَالَ لَهُمۡ نَبِيُّهُمۡ إِنَّ ٱللَّهَ قَدۡ بَعَثَ
لَكُمۡ طَالُوتَ مَلِكٗاۚ قَالُوٓاْ أَنَّىٰ
يَكُونُ لَهُ ٱلۡمُلۡكُ عَلَيۡنَا وَنَحۡنُ أَحَقُّ
بِٱلۡمُلۡكِ مِنۡهُ وَلَمۡ يُؤۡتَ سَعَةٗ مِّنَ ٱلۡمَالِۚ
قَالَ إِنَّ ٱللَّهَ ٱصۡطَفَىٰهُ عَلَيۡكُمۡ
وَزَادَهُۥ بَسۡطَةٗ فِي ٱلۡعِلۡمِ وَٱلۡجِسۡمِۖ وَٱللَّهُ
يُؤۡتِي مُلۡكَهُۥ مَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ
عَلِيمٞ ٢٤٧

وَقَالَ لَهُمۡ نَبِيُّهُمۡ إِنَّ ءَايَةَ مُلۡكِهِۦٓ أَن
يَأۡتِيَكُمُ ٱلتَّابُوتُ فِيهِ سَكِينَةٞ مِّن
رَّبِّكُمۡ وَبَقِيَّةٞ مِّمَّا تَرَكَ ءَالُ مُوسَىٰ
وَءَالُ هَٰرُونَ تَحۡمِلُهُ ٱلۡمَلَٰٓئِكَةُۚ إِنَّ فِي
ذَٰلِكَ لَأٓيَةٗ لَّكُمۡ إِن كُنتُم مُّؤۡمِنِينَ
٢٤٨

When they said to a prophet of theirs: “Raise thou up for us a king; we will fight in the cause of God,” he said: “Would you, if fighting be prescribed for you, not fight?” They said: “And why should we not fight in the cause of God when we have been turned out of our homes, and our children?” But when fighting was prescribed for them, they turned away save a few of them. And God knows the wrongdoers.[2]

247 And their prophet said to them: “God has raised up for you Saul[1] as king.” They said: “How can he have dominion over us when we are worthier[2] of dominion than he, when he has not been given abundance of wealth?” He said: “God has chosen him over you, and increased him abundantly in knowledge and stature.” And God gives His dominion to whom He wills; and God is encompassing and knowing.

248 And their prophet said to them: “A proof[1] of his dominion is that there will come to you the chest[2] wherein is tranquillity from your Lord, and a remnant of what the house of Moses and the house of Aaron[3] left,[4] borne[5] by angels; in that is a proof[6] for you, if you be believers.”[7]

فَلَمَّا فَصَلَ طَالُوتُ بِٱلۡجُنُودِ قَالَ إِنَّ
ٱللَّهَ مُبۡتَلِيكُم بِنَهَرٖ فَمَن شَرِبَ مِنۡهُ
فَلَيۡسَ مِنِّي وَمَن لَّمۡ يَطۡعَمۡهُ فَإِنَّهُۥ مِنِّيٓ
إِلَّا مَنِ ٱغۡتَرَفَ غُرۡفَةَۢ بِيَدِهِۦ فَشَرِبُواْ
مِنۡهُ إِلَّا قَلِيلٗا مِّنۡهُمۡ فَلَمَّا جَاوَزَهُۥ هُوَ
وَٱلَّذِينَ ءَامَنُواْ مَعَهُۥ قَالُواْ لَا طَاقَةَ لَنَا
ٱلۡيَوۡمَ بِجَالُوتَ وَجُنُودِهِۦۗ قَالَ ٱلَّذِينَ
يَظُنُّونَ أَنَّهُم مُّلَٰقُواْ ٱللَّهِ كَم مِّن فِئَةٖ
قَلِيلَةٍ غَلَبَتۡ فِئَةَۢ كَثِيرَةَۢ بِإِذۡنِ ٱللَّهِۗ
وَٱللَّهُ مَعَ ٱلصَّٰبِرِينَ ٢٤٩

وَلَمَّا بَرَزُواْ لِجَالُوتَ وَجُنُودِهِۦ قَالُواْ
رَبَّنَآ أَفۡرِغۡ عَلَيۡنَا صَبۡرٗا وَثَبِّتۡ أَقۡدَامَنَا
وَٱنصُرۡنَا عَلَى ٱلۡقَوۡمِ ٱلۡكَٰفِرِينَ ٢٥٠

فَهَزَمُوهُم بِإِذۡنِ ٱللَّهِ وَقَتَلَ دَاوُۥدُ جَالُوتَ
وَءَاتَىٰهُ ٱللَّهُ ٱلۡمُلۡكَ وَٱلۡحِكۡمَةَ وَعَلَّمَهُۥ
مِمَّا يَشَآءُۗ وَلَوۡلَا دَفۡعُ ٱللَّهِ ٱلنَّاسَ بَعۡضَهُم
بِبَعۡضٖ لَّفَسَدَتِ ٱلۡأَرۡضُ وَلَٰكِنَّ ٱللَّهَ ذُو
فَضۡلٍ عَلَى ٱلۡعَٰلَمِينَ ٢٥١

تِلۡكَ ءَايَٰتُ ٱللَّهِ نَتۡلُوهَا عَلَيۡكَ بِٱلۡحَقِّۚ
وَإِنَّكَ لَمِنَ ٱلۡمُرۡسَلِينَ ٢٥٢

۞ تِلۡكَ ٱلرُّسُلُ فَضَّلۡنَا بَعۡضَهُمۡ عَلَىٰ
بَعۡضٖۘ مِّنۡهُم مَّن كَلَّمَ ٱللَّهُ وَرَفَعَ بَعۡضَهُمۡ

249 ¶**2.33** Then when Saul[1] set out with the forces, he said: “God will try you with a river, so whoso drinks thereof is not of me; and whoso tastes it not is of me save he who scoops up a handful with his hand.” But they drank thereof save a few of them. Then when he had crossed it, he and those who heeded warning[2] with him, they said: “We have not power this day against Goliath[3] and his forces.” Said those who knew that they should meet God: “How many a small host has overcome a mighty host by the leave of God! And God is with the patient.”[4]

250 And when they emerged against Goliath and his forces, they said: “Our Lord: pour Thou out patience upon us, and make Thou firm our feet; and help Thou us[1] against the people of the false claimers of guidance.”[2]

251 And they defeated them by the leave of God. And David[1] killed Goliath, and God gave him dominion and wisdom,[2] and taught him of what He willed. And were God not to repel some people by means of others, the earth should have become corrupt; but God is bountiful to all mankind.

252 Those are the proofs[1] of God; We recite them to thee in truth;[2] and thou art among the emissaries.

253 Those messengers:[1] We gave preference to some of them over others; among them were those to whom God spoke, and He raised some of them in degree.[2] And We gave

دَرَجَٰتٍ ۚ وَءَاتَيۡنَا عِيسَى ٱبۡنَ مَرۡيَمَ
ٱلۡبَيِّنَٰتِ وَأَيَّدۡنَٰهُ بِرُوحِ ٱلۡقُدُسِ ۗ وَلَوۡ
شَآءَ ٱللَّهُ مَا ٱقۡتَتَلَ ٱلَّذِينَ مِنۢ بَعۡدِهِم
مِّنۢ بَعۡدِ مَا جَآءَتۡهُمُ ٱلۡبَيِّنَٰتُ وَلَٰكِنِ
ٱخۡتَلَفُواْ فَمِنۡهُم مَّنۡ ءَامَنَ وَمِنۡهُم مَّن
كَفَرَ ۚ وَلَوۡ شَآءَ ٱللَّهُ مَا ٱقۡتَتَلُواْ وَلَٰكِنَّ
ٱللَّهَ يَفۡعَلُ مَا يُرِيدُ ﴿٢٥٣﴾

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَنفِقُواْ مِمَّا
رَزَقۡنَٰكُم مِّن قَبۡلِ أَن يَأۡتِيَ يَوۡمٞ
لَّا بَيۡعٞ فِيهِ وَلَا خُلَّةٞ وَلَا شَفَٰعَةٞ ۗ
وَٱلۡكَٰفِرُونَ هُمُ ٱلظَّٰلِمُونَ ﴿٢٥٤﴾

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡحَيُّ ٱلۡقَيُّومُ ۚ
لَا تَأۡخُذُهُۥ سِنَةٞ وَلَا نَوۡمٞ ۚ لَّهُۥ مَا فِي
ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ ۗ مَن ذَا ٱلَّذِي
يَشۡفَعُ عِندَهُۥٓ إِلَّا بِإِذۡنِهِۦ ۚ يَعۡلَمُ مَا
بَيۡنَ أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡ ۖ وَلَا يُحِيطُونَ
بِشَيۡءٖ مِّنۡ عِلۡمِهِۦٓ إِلَّا بِمَا شَآءَ ۚ وَسِعَ
كُرۡسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ ۖ وَلَا يَـُٔودُهُۥ
حِفۡظُهُمَا ۚ وَهُوَ ٱلۡعَلِيُّ ٱلۡعَظِيمُ ﴿٢٥٥﴾

لَآ إِكۡرَاهَ فِي ٱلدِّينِ ۖ قَد تَّبَيَّنَ ٱلرُّشۡدُ مِنَ
ٱلۡغَيِّ ۚ فَمَن يَكۡفُرۡ بِٱلطَّٰغُوتِ وَيُؤۡمِنۢ
بِٱللَّهِ فَقَدِ ٱسۡتَمۡسَكَ بِٱلۡعُرۡوَةِ ٱلۡوُثۡقَىٰ

Jesus,[3] son of Mary[4] the clear signs, and We strengthened him with the Spirit of Holiness. And had God willed, there would not have fought one another those after them after the clear signs had come to them; but they differed, and some of them believed, and some of them denied; and had God willed, they would not have fought one another; but God does what He wills.

254 **¶2.34** O you who heed warning:[1] spend of what We have provided you before there comes a day wherein is neither commerce, nor friendship, nor intercession; and the false claimers of guidance:[2] they are the wrongdoers.[3]

255 God, there is no god save He,[1] the Living, the Eternal. Neither slumber nor sleep overtakes Him; to Him belongs what is in the heavens and what is in the earth — who will intercede with Him save by His leave? He knows what is before them[2] and what is after them, and they encompass not anything of His knowledge save what He wills. His Throne overspreads the heavens and the earth, and the preservation thereof[3] wearies Him not; and He is the Exalted, the Great.

256 There is no compulsion in doctrine;[1] sound judgment has become clear from error. So whoso denies idols[2] and believes in[3] God, he has grasped the most firm handhold which has no break; and God is hearing and knowing.

لَا ٱنفِصَامَ لَهَا ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

ٱللَّهُ وَلِيُّ ٱلَّذِينَ ءَامَنُواْ يُخۡرِجُهُم مِّنَ
ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۖ وَٱلَّذِينَ كَفَرُوٓاْ
أَوۡلِيَآؤُهُمُ ٱلطَّٰغُوتُ يُخۡرِجُونَهُم مِّنَ
ٱلنُّورِ إِلَى ٱلظُّلُمَٰتِ ۗ أُوْلَٰٓئِكَ أَصۡحَٰبُ
ٱلنَّارِ ۖ هُمۡ فِيهَا خَٰلِدُونَ ﴿٢٥٧﴾

أَلَمۡ تَرَ إِلَى ٱلَّذِي حَآجَّ إِبۡرَٰهِـۧمَ فِي رَبِّهِۦٓ
أَنۡ ءَاتَىٰهُ ٱللَّهُ ٱلۡمُلۡكَ إِذۡ قَالَ إِبۡرَٰهِـۧمُ
رَبِّيَ ٱلَّذِي يُحۡيِۦ وَيُمِيتُ قَالَ أَنَا۠
أُحۡيِۦ وَأُمِيتُ ۖ قَالَ إِبۡرَٰهِـۧمُ فَإِنَّ ٱللَّهَ
يَأۡتِي بِٱلشَّمۡسِ مِنَ ٱلۡمَشۡرِقِ فَأۡتِ بِهَا
مِنَ ٱلۡمَغۡرِبِ فَبُهِتَ ٱلَّذِي كَفَرَ ۗ وَٱللَّهُ لَا
يَهۡدِي ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ ﴿٢٥٨﴾

أَوۡ كَٱلَّذِي مَرَّ عَلَىٰ قَرۡيَةٖ وَهِيَ خَاوِيَةٌ
عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحۡيِۦ هَٰذِهِ
ٱللَّهُ بَعۡدَ مَوۡتِهَا ۖ فَأَمَاتَهُ ٱللَّهُ مِاْئَةَ عَامٖ
ثُمَّ بَعَثَهُۥ ۖ قَالَ كَمۡ لَبِثۡتَ ۖ قَالَ لَبِثۡتُ
يَوۡمًا أَوۡ بَعۡضَ يَوۡمٖ ۖ قَالَ بَل لَّبِثۡتَ مِاْئَةَ
عَامٖ فَٱنظُرۡ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمۡ
يَتَسَنَّهۡ ۖ وَٱنظُرۡ إِلَىٰ حِمَارِكَ وَلِنَجۡعَلَكَ
ءَايَةٗ لِّلنَّاسِ ۖ وَٱنظُرۡ إِلَى ٱلۡعِظَامِ كَيۡفَ
نُنشِزُهَا ثُمَّ نَكۡسُوهَا لَحۡمٗا ۚ فَلَمَّا تَبَيَّنَ

257 God is the ally of those who heed warning;[1] He brings them out of darkness[2] into the light. And those who ignore warning:[3] their allies are idols;[4] they bring them out of the light into darkness.[5] Those are the companions of the Fire; therein they abide eternally.

258 **¶2.35** Hast thou not considered[1] the one who disputed with Abraham concerning his Lord because God had given him dominion? When Abraham said: "My Lord is He who gives life, and gives death," he said: "I give life, and I give death." Abraham said: "God brings the sun from the East; so bring thou it from the West." Then was the one who ignored warning[2] lost for words; and God guides not the wrongdoing[3] people.

259 Or[1] like one passing by a town when it was desolate:[2] he said: "How will God give life to this after its death?" So God caused him to die a hundred years; then He raised him up. He said: "How long hast thou tarried?" Said he: "I have tarried a day, or part of a day." He said: "Nay,[3] thou hast tarried a hundred years. Look thou at thy food and drink: they are not spoiled. And look thou at thy donkey — and We will make thee a proof[4] for mankind — and look thou at the bones: how We restore them to life, then We clothe them with flesh." And when it had become clear to him, said he: "I know that God is over all things powerful."

لَهُۥ قَالَ أَعۡلَمُ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ
قَدِيرٞ ٢٥٩

وَإِذۡ قَالَ إِبۡرَٰهِـۧمُ رَبِّ أَرِنِي كَيۡفَ تُحۡيِ
ٱلۡمَوۡتَىٰۖ قَالَ أَوَلَمۡ تُؤۡمِنۖ قَالَ بَلَىٰ وَلَٰكِن
لِّيَطۡمَئِنَّ قَلۡبِيۖ قَالَ فَخُذۡ أَرۡبَعَةٗ مِّنَ
ٱلطَّيۡرِ فَصُرۡهُنَّ إِلَيۡكَ ثُمَّ ٱجۡعَلۡ عَلَىٰ كُلِّ
جَبَلٖ مِّنۡهُنَّ جُزۡءٗا ثُمَّ ٱدۡعُهُنَّ يَأۡتِينَكَ
سَعۡيٗاۚ وَٱعۡلَمۡ أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٞ
٢٦٠

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ
ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي
كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ
لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ ثُمَّ
لَا يُتۡبِعُونَ مَآ أَنفَقُواْ مَنّٗا وَلَآ أَذٗى لَّهُمۡ
أَجۡرُهُمۡ عِندَ رَبِّهِمۡ وَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا
هُمۡ يَحۡزَنُونَ ٢٦٢

۞ قَوۡلٞ مَّعۡرُوفٞ وَمَغۡفِرَةٌ خَيۡرٞ مِّن
صَدَقَةٖ يَتۡبَعُهَآ أَذٗىۗ وَٱللَّهُ غَنِيٌّ حَلِيمٞ
٢٦٣

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُبۡطِلُواْ
صَدَقَٰتِكُم بِٱلۡمَنِّ وَٱلۡأَذَىٰ كَٱلَّذِي

260 And when Abraham said: “My Lord, show Thou me how Thou wilt give life to the dead,” He said: “Dost thou not believe?” Said he: “Verily,[1] but that my heart should be at rest.” He said: “Take thou four birds, and cause thou them to incline to thee; then place thou a part of them[2] upon each hill; then call thou to them — they will come to thee in haste. And know thou that God is exalted in might and wise.”

261 **¶2.36** The likeness of those who spend their wealth in the cause of God is as the likeness of a grain which grows seven ears, in each ear a hundred grains. And God increases manifold to whom He wills; and God is encompassing and knowing.

262 Those who spend their wealth in the cause of God, then follow[1] not what they have spent with condescension[2] or hindrance,[3] they have their reward with their Lord; and no fear will be upon them, nor will they grieve.

263 Fitting[1] speech and blindness to deficiency[2] are better than charity followed by hindrance;[3] and God is free from need and clement.

264 O you who heed warning:[1] make not your charity vain through condescension and hindrance,[2] like one who spends his wealth to be seen of men and believes not

يُنفِقُ مَالَهُۥ رِئَآءَ ٱلنَّاسِ وَلَا يُؤۡمِنُ
بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۖ فَمَثَلُهُۥ كَمَثَلِ
صَفۡوَانٍ عَلَيۡهِ تُرَابٞ فَأَصَابَهُۥ وَابِلٞ
فَتَرَكَهُۥ صَلۡدٗاۖ لَّا يَقۡدِرُونَ عَلَىٰ شَيۡءٖ
مِّمَّا كَسَبُواْۗ وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ
ٱلۡكَٰفِرِينَ ٢٦٤

وَمَثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمُ ٱبۡتِغَآءَ
مَرۡضَاتِ ٱللَّهِ وَتَثۡبِيتٗا مِّنۡ أَنفُسِهِمۡ
كَمَثَلِ جَنَّةِۭ بِرَبۡوَةٍ أَصَابَهَا وَابِلٞ فَـَٔاتَتۡ
أُكُلَهَا ضِعۡفَيۡنِ فَإِن لَّمۡ يُصِبۡهَا وَابِلٞ
فَطَلّٞۗ وَٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرٌ ٢٦٥

أَيَوَدُّ أَحَدُكُمۡ أَن تَكُونَ لَهُۥ جَنَّةٞ مِّن
نَّخِيلٖ وَأَعۡنَابٖ تَجۡرِي مِن تَحۡتِهَا
ٱلۡأَنۡهَٰرُ لَهُۥ فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ
وَأَصَابَهُ ٱلۡكِبَرُ وَلَهُۥ ذُرِّيَّةٞ ضُعَفَآءُ
فَأَصَابَهَآ إِعۡصَارٞ فِيهِ نَارٞ فَٱحۡتَرَقَتۡۗ
كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلۡأٓيَٰتِ
لَعَلَّكُمۡ تَتَفَكَّرُونَ ٢٦٦

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَنفِقُواْ مِن طَيِّبَٰتِ
مَا كَسَبۡتُمۡ وَمِمَّآ أَخۡرَجۡنَا لَكُم
مِّنَ ٱلۡأَرۡضِۖ وَلَا تَيَمَّمُواْ ٱلۡخَبِيثَ
مِنۡهُ تُنفِقُونَ وَلَسۡتُم بِـَٔاخِذِيهِ إِلَّآ أَن

in[3] God and the Last Day. And his likeness is as the likeness of a rock whereon is dust: a downpour fell upon it leaving it bare; they possess nothing from what they have earned; and God guides not the people of the false claimers of guidance.[4]

265 And the likeness of those who spend their wealth seeking the pleasure of God and as a confirmation[1] of their souls,[2] is as the likeness of a garden on high ground: a downpour fell upon it, and it yielded double fruit; and if a downpour falls not upon it, then fine rain;[3] and God sees what you do.

266 Would one of you wish to have a garden of date-palms and grapevines, beneath which rivers flow, he having every[1] fruit therein?[...].[2] And old age befell him, and he had weak progeny, and a cyclone wherein was fire befell it, and it was burned up.[3] Thus does God make plain[4] to you the proofs,[5] that you might give thought.

267 **¶2.37** O you who heed warning:[1] spend of the good things you have earned, and of what We have brought forth for you from the earth. And resort not to the bad thereof, to spend thereof, when you would not take it save you closed an eye to it; and know that

تُغۡمِضُواْ فِيهِ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ غَنِيٌّ
حَمِيدٌ ﴿٢٦٧﴾

ٱلشَّيۡطَٰنُ يَعِدُكُمُ ٱلۡفَقۡرَ وَيَأۡمُرُكُم
بِٱلۡفَحۡشَآءِ وَٱللَّهُ يَعِدُكُم مَّغۡفِرَةٗ مِّنۡهُ
وَفَضۡلٗا وَٱللَّهُ وَٰسِعٌ عَلِيمٞ ﴿٢٦٨﴾

يُؤۡتِي ٱلۡحِكۡمَةَ مَن يَشَآءُ وَمَن يُؤۡتَ
ٱلۡحِكۡمَةَ فَقَدۡ أُوتِيَ خَيۡرٗا كَثِيرٗا وَمَا
يَذَّكَّرُ إِلَّآ أُوْلُواْ ٱلۡأَلۡبَٰبِ ﴿٢٦٩﴾

وَمَآ أَنفَقۡتُم مِّن نَّفَقَةٍ أَوۡ نَذَرۡتُم مِّن نَّذۡرٖ
فَإِنَّ ٱللَّهَ يَعۡلَمُهُۥۗ وَمَا لِلظَّٰلِمِينَ مِنۡ
أَنصَارٍ ﴿٢٧٠﴾

إِن تُبۡدُواْ ٱلصَّدَقَٰتِ فَنِعِمَّا هِيَ
وَإِن تُخۡفُوهَا وَتُؤۡتُوهَا ٱلۡفُقَرَآءَ فَهُوَ
خَيۡرٞ لَّكُمۡ وَيُكَفِّرُ عَنكُم مِّن
سَيِّـَٔاتِكُمۡ وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ
﴿٢٧١﴾

۞ لَّيۡسَ عَلَيۡكَ هُدَىٰهُمۡ وَلَٰكِنَّ ٱللَّهَ
يَهۡدِي مَن يَشَآءُۗ وَمَا تُنفِقُواْ مِنۡ خَيۡرٖ
فَلِأَنفُسِكُمۡ وَمَا تُنفِقُونَ إِلَّا ٱبۡتِغَآءَ
وَجۡهِ ٱللَّهِۚ وَمَا تُنفِقُواْ مِنۡ خَيۡرٖ يُوَفَّ
إِلَيۡكُمۡ وَأَنتُمۡ لَا تُظۡلَمُونَ ﴿٢٧٢﴾

لِلۡفُقَرَآءِ ٱلَّذِينَ أُحۡصِرُواْ فِي سَبِيلِ

God is free from need and praiseworthy.

268 The satan[1] promises you poverty, and enjoins upon you sexual immorality,[2] but God promises you forgiveness and bounty from Him; and God is encompassing and knowing.

269 He gives wisdom[1] to whom He wills; and to whom wisdom[2] is given, he has been given much good; but only those of insight take heed.

270 And what you spend of an expenditure or make of a pledge,[1] God knows it. And there are for the wrongdoers[2] no helpers.

271 If you reveal charity, excellent is it; but if you hide it, and give it to the poor, it is better for you, and He will remove from you some of your evil deeds;[1] and God is aware of what you do.

272 (Not upon thee is their guidance; but God guides whom He wills.[1]) And what you spend of good, it is for yourselves. And spend not save seeking the face of God[2] (and what you spend of good will be paid in full to you; and you will not be wronged)

273 On the poor[1] who are straitened in the cause of God, unable to make a way in the

ٱللَّهِ لَا يَسۡتَطِيعُونَ ضَرۡبٗا فِي ٱلۡأَرۡضِ
يَحۡسَبُهُمُ ٱلۡجَاهِلُ أَغۡنِيَآءَ مِنَ ٱلتَّعَفُّفِ
تَعۡرِفُهُم بِسِيمَٰهُمۡ لَا يَسۡـَٔلُونَ ٱلنَّاسَ
إِلۡحَافٗاۗ وَمَا تُنفِقُواْ مِنۡ خَيۡرٖ فَإِنَّ ٱللَّهَ
بِهِۦ عَلِيمٌ ﴿٢٧٣﴾

ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُم بِٱلَّيۡلِ وَٱلنَّهَارِ
سِرّٗا وَعَلَانِيَةٗ فَلَهُمۡ أَجۡرُهُمۡ عِندَ رَبِّهِمۡ
وَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ﴿٢٧٤﴾

ٱلَّذِينَ يَأۡكُلُونَ ٱلرِّبَوٰاْ لَا يَقُومُونَ إِلَّا
كَمَا يَقُومُ ٱلَّذِي يَتَخَبَّطُهُ ٱلشَّيۡطَٰنُ مِنَ
ٱلۡمَسِّۚ ذَٰلِكَ بِأَنَّهُمۡ قَالُوٓاْ إِنَّمَا ٱلۡبَيۡعُ مِثۡلُ
ٱلرِّبَوٰاْۗ وَأَحَلَّ ٱللَّهُ ٱلۡبَيۡعَ وَحَرَّمَ ٱلرِّبَوٰاْۚ
فَمَن جَآءَهُۥ مَوۡعِظَةٞ مِّن رَّبِّهِۦ فَٱنتَهَىٰ
فَلَهُۥ مَا سَلَفَ وَأَمۡرُهُۥٓ إِلَى ٱللَّهِۖ وَمَنۡ
عَادَ فَأُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ فِيهَا
خَٰلِدُونَ ﴿٢٧٥﴾

يَمۡحَقُ ٱللَّهُ ٱلرِّبَوٰاْ وَيُرۡبِي ٱلصَّدَقَٰتِۗ
وَٱللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
وَأَقَامُواْ ٱلصَّلَوٰةَ وَءَاتَوُاْ ٱلزَّكَوٰةَ لَهُمۡ
أَجۡرُهُمۡ عِندَ رَبِّهِمۡ وَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا
هُمۡ يَحۡزَنُونَ ﴿٢٧٧﴾

earth:[2] the ignorant considers them free from need due to their reticence.[3] Thou wilt know them by their mark:[4] they do not ask of men importunately. And what you spend of good, God knows it.

274 ¶**2.38** Those who spend their wealth by night and by day, secretly and openly: they have their reward with their Lord; and no fear will be upon them, nor will they grieve.

275 Those who consume usury will not stand save as stands he whom the satan[1] buffets with his touch;[2] for it is that[3] they say: "Commerce is but the same as usury," when God has made commerce lawful and forbidden usury! And he to whom came the admonition from his Lord, and desisted: he has what is past, and his case is with God. But whoso returns: those are the companions of the Fire; therein they abide eternally.

276 God eliminates usury, and increases charity; and God loves not every ingrate and sinner.

277 Those who heed warning[1] and do righteous deeds, and uphold the duty,[2] and render the purity:[3] they have their reward with their Lord; and no fear will be upon them, nor will they grieve.

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَذَرُواْ
مَا بَقِىَ مِنَ ٱلرِّبَوٰٓاْ إِن كُنتُم مُّؤْمِنِينَ
﴿٢٧٨﴾
فَإِن لَّمْ تَفْعَلُواْ فَأْذَنُواْ بِحَرْبٍ مِّنَ ٱللَّهِ
وَرَسُولِهِۦ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ
أَمْوَٰلِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ
﴿٢٧٩﴾
وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ
وَأَن تَصَدَّقُواْ خَيْرٌ لَّكُمْ إِن كُنتُمْ
تَعْلَمُونَ ﴿٢٨٠﴾
وَٱتَّقُواْ يَوْمًا تُرْجَعُونَ فِيهِ إِلَى ٱللَّهِ
ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا
يُظْلَمُونَ ﴿٢٨١﴾
يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا تَدَايَنتُم بِدَيْنٍ
إِلَىٰٓ أَجَلٍ مُّسَمًّى فَٱكْتُبُوهُ وَلْيَكْتُب
بَّيْنَكُمْ كَاتِبٌۢ بِٱلْعَدْلِ وَلَا يَأْبَ
كَاتِبٌ أَن يَكْتُبَ كَمَا عَلَّمَهُ ٱللَّهُ
فَلْيَكْتُبْ وَلْيُمْلِلِ ٱلَّذِى عَلَيْهِ ٱلْحَقُّ
وَلْيَتَّقِ ٱللَّهَ رَبَّهُۥ وَلَا يَبْخَسْ مِنْهُ شَيْـًٔا
فَإِن كَانَ ٱلَّذِى عَلَيْهِ ٱلْحَقُّ سَفِيهًا أَوْ
ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَن يُمِلَّ هُوَ
فَلْيُمْلِلْ وَلِيُّهُۥ بِٱلْعَدْلِ وَٱسْتَشْهِدُواْ

278 O you who heed warning:[1] be in prudent fear[2] of God; and give up what remains of usury, if you be believers.[2]

279 And if you do not, then be informed of war from God and His messenger. But if you repent, then to you are your principal sums;[1] doing no wrong, you will not be wronged.

280 And if he[1] be one in hardship, then deferment until ease; but that you forgive by way of charity is better for you, if you would know.

281 And be in prudent fear[1] of a day wherein you will be returned to God; then every soul will be paid in full what it earned; and they will not be wronged.

282 **¶2.39** O you who heed warning:[1] when you contract a debt together to a stated term: write it down, and let a writer write it down between you justly; and let not a writer refuse to write it down as God has taught him; so let him write, and let the debtor[2] dictate, and let him be in prudent fear[3] of God, his Lord, and diminish[4] nothing thereof. But if the debtor[5] be incompetent, or weak, or unable to dictate himself,[6] then his ally shall dictate justly. And call to witness two witnesses from among your men; but if there be not two men, then a man and two women among those you approve as witnesses, that should one of them[7] err, one of them[8] might remind the other;[9] and let not the witnesses refuse when they are called. And be not weary of writing it, small or great, with its

شَهِيدَيْنِ مِن رِّجَالِكُمْ فَإِن لَّمْ
يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَٱمْرَأَتَانِ
مِمَّن تَرْضَوْنَ مِنَ ٱلشُّهَدَآءِ أَن تَضِلَّ
إِحْدَىٰهُمَا فَتُذَكِّرَ إِحْدَىٰهُمَا ٱلْأُخْرَىٰ
وَلَا يَأْبَ ٱلشُّهَدَآءُ إِذَا مَا دُعُواْ وَلَا
تَسْـَٔمُوٓاْ أَن تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا
إِلَىٰٓ أَجَلِهِۦ ذَٰلِكُمْ أَقْسَطُ عِندَ ٱللَّهِ
وَأَقْوَمُ لِلشَّهَـٰدَةِ وَأَدْنَىٰٓ أَلَّا تَرْتَابُوٓاْ إِلَّآ
أَن تَكُونَ تِجَـٰرَةً حَاضِرَةً تُدِيرُونَهَا
بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا
تَكْتُبُوهَا وَأَشْهِدُوٓاْ إِذَا تَبَايَعْتُمْ وَلَا
يُضَآرَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِن تَفْعَلُواْ
فَإِنَّهُۥ فُسُوقٌۢ بِكُمْ وَٱتَّقُواْ ٱللَّهَ
وَيُعَلِّمُكُمُ ٱللَّهُ وَٱللَّهُ بِكُلِّ شَىْءٍ
عَلِيمٌ ﴿٢٨٢﴾
۞ وَإِن كُنتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُواْ
كَاتِبًا فَرِهَـٰنٌ مَّقْبُوضَةٌ فَإِنْ أَمِنَ
بَعْضُكُم بَعْضًا فَلْيُؤَدِّ ٱلَّذِى ٱؤْتُمِنَ
أَمَـٰنَتَهُۥ وَلْيَتَّقِ ٱللَّهَ رَبَّهُۥ وَلَا تَكْتُمُواْ
ٱلشَّهَـٰدَةَ وَمَن يَكْتُمْهَا فَإِنَّهُۥٓ ءَاثِمٌ قَلْبُهُۥ
وَٱللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨٣﴾
لِّلَّهِ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ

term (that is more just in the sight of God, and more upright for witness, and likelier[10] that there will be no doubt between you) save if it be present trade that you transact among you; then you do no wrong[11] that you write it not down. And take witnesses when you enter into contract. And let not a writer or witness be harmed. And if you do, then is it perfidy[12] among you. And be in prudent fear[13] of God. And God is teaching you; and God knows all things.

283 And if you are on a journey, and find not a writer, then: a pledge in hand. But if one of you trusts another, then let him who is trusted discharge his trust, and let him be in prudent fear[1] of God, his Lord. And conceal not the witness; and he who conceals it, his heart is sinful; and God knows what you do.

284 **¶2.40** To God belongs what is in the heavens and what is in the earth; whether

وَإِن تُبْدُواْ مَا فِيٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ
يُحَاسِبْكُم بِهِ ٱللَّهُ فَيَغْفِرُ لِمَن يَشَآءُ
وَيُعَذِّبُ مَن يَشَآءُ وَٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرٌ ﴿٢٨٤﴾

ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن
رَّبِّهِۦ وَٱلْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِٱللَّهِ
وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ
بَيْنَ أَحَدٍ مِّن رُّسُلِهِۦ وَقَالُواْ سَمِعْنَا
وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ ٱلْمَصِيرُ
﴿٢٨٥﴾

لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا
مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ رَبَّنَا
لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا رَبَّنَا
وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ
عَلَى ٱلَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا
مَا لَا طَاقَةَ لَنَا بِهِۦ وَٱعْفُ عَنَّا وَٱغْفِرْ
لَنَا وَٱرْحَمْنَآ أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى
ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٢٨٦﴾

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓمٓ ﴿١﴾
ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ﴿٢﴾
نَزَّلَ عَلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ مُصَدِّقًا

you reveal what is within yourselves or hide it, God will call you to account for it. And He forgives whom He wills, and punishes whom He wills;[1] and God is over all things powerful.

285 The Messenger believes in[1] what is sent down to him from his Lord, as do[2] the believers;[3] each believes in[4] God and His angels, and His Writs[5] and His messengers: "We make no distinction between any of His messengers." And they say: "We hear and we obey; Thy forgiveness our Lord[...].[6] And to Thee is the journey's end."

286 God burdens not a soul save to its capacity; it has what it earned, and it answers for[1] what it acquired. "Our Lord: take Thou us not to task if we forget or commit offence.[2] Our Lord: lay Thou not upon us a burden[3] as Thou didst lay upon those before us. Our Lord: give Thou us not to bear what we have not strength for. And excuse Thou us, and forgive Thou us, and have Thou mercy upon us; Thou art our protector. And help Thou us against the people of the false claimers of guidance."[4]

In the name of God, the Almighty,[1] the Merciful.

3[2] **1** *alif lām mīm*[1]

2 God, there is no god save He,[1] the Living, the Eternal.

3 He sent down upon thee the Writ[1] with the truth,[2] confirming what was before it;[3] and

لِّمَا بَيْنَ يَدَيْهِ وَأَنزَلَ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ
﴿٣﴾

مِن قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ ٱلْفُرْقَانَ
إِنَّ ٱلَّذِينَ كَفَرُواْ بِـَٔايَٰتِ ٱللَّهِ لَهُمْ
عَذَابٌ شَدِيدٌ وَٱللَّهُ عَزِيزٌ ذُو ٱنتِقَامٍ
﴿٤﴾

إِنَّ ٱللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَىْءٌ فِى ٱلْأَرْضِ
وَلَا فِى ٱلسَّمَآءِ ﴿٥﴾

هُوَ ٱلَّذِى يُصَوِّرُكُمْ فِى ٱلْأَرْحَامِ كَيْفَ
يَشَآءُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ
﴿٦﴾

هُوَ ٱلَّذِىٓ أَنزَلَ عَلَيْكَ ٱلْكِتَٰبَ مِنْهُ
ءَايَٰتٌ مُّحْكَمَٰتٌ هُنَّ أُمُّ ٱلْكِتَٰبِ
وَأُخَرُ مُتَشَٰبِهَٰتٌ فَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِمْ
زَيْغٌ فَيَتَّبِعُونَ مَا تَشَٰبَهَ مِنْهُ ٱبْتِغَآءَ
ٱلْفِتْنَةِ وَٱبْتِغَآءَ تَأْوِيلِهِۦ وَمَا يَعْلَمُ
تَأْوِيلَهُۥٓ إِلَّا ٱللَّهُ وَٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ
يَقُولُونَ ءَامَنَّا بِهِۦ كُلٌّ مِّنْ عِندِ رَبِّنَا
وَمَا يَذَّكَّرُ إِلَّآ أُوْلُواْ ٱلْأَلْبَٰبِ ﴿٧﴾

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا
وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً إِنَّكَ أَنتَ
ٱلْوَهَّابُ ﴿٨﴾

He sent down the Torah and the Gospel[4]

4 Before as guidance for mankind; and He sent down the Division.[1] Those who deny the proofs[2] of God, they have a severe punishment; and God is exalted in might and vengeful.

5 From God hides not anything in the earth or in the heaven.

6 He it is who forms you in the wombs as He wills. There is no god save He,[1] the Exalted in Might, the Wise.[2]

7 He it is that sent down upon thee the Writ;[1] among it[2] are explicit[3] proofs:[4] they[5] are the foundation[6] of the Writ;[7] and others are ambiguous.[8] Then as for those in whose hearts is deviation: they follow what is ambiguous thereof, seeking the means of denial,[9] and seeking its interpretation. And no one knows its interpretation save God, and those firm in knowledge;[10] they say: "We believe in[11] it; all[12] is from our Lord." But only those of insight take heed.

8 "Our Lord: make Thou not our hearts to deviate after Thou hast guided us; and bestow Thou upon us mercy from Thyself; Thou art the Bestower.

رَبَّنَآ إِنَّكَ جَامِعُ ٱلنَّاسِ لِيَوۡمٖ لَّا رَيۡبَ
فِيهِ إِنَّ ٱللَّهَ لَا يُخۡلِفُ ٱلۡمِيعَادَ ﴿٩﴾
إِنَّ ٱلَّذِينَ كَفَرُواْ لَن تُغۡنِيَ عَنۡهُمۡ أَمۡوَٰلُهُمۡ
وَلَآ أَوۡلَٰدُهُم مِّنَ ٱللَّهِ شَيۡـٔٗاۖ وَأُوْلَٰٓئِكَ هُمۡ
وَقُودُ ٱلنَّارِ ﴿١٠﴾
كَدَأۡبِ ءَالِ فِرۡعَوۡنَ وَٱلَّذِينَ مِن قَبۡلِهِمۡۚ
كَذَّبُواْ بِـَٔايَٰتِنَا فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمۡۗ
وَٱللَّهُ شَدِيدُ ٱلۡعِقَابِ ﴿١١﴾
قُل لِّلَّذِينَ كَفَرُواْ سَتُغۡلَبُونَ وَتُحۡشَرُونَ
إِلَىٰ جَهَنَّمَۖ وَبِئۡسَ ٱلۡمِهَادُ ﴿١٢﴾
قَدۡ كَانَ لَكُمۡ ءَايَةٞ فِي فِئَتَيۡنِ ٱلۡتَقَتَاۖ
فِئَةٞ تُقَٰتِلُ فِي سَبِيلِ ٱللَّهِ وَأُخۡرَىٰ
كَافِرَةٞ يَرَوۡنَهُم مِّثۡلَيۡهِمۡ رَأۡيَ ٱلۡعَيۡنِۚ وَٱللَّهُ
يُؤَيِّدُ بِنَصۡرِهِۦ مَن يَشَآءُۗ إِنَّ فِي ذَٰلِكَ
لَعِبۡرَةٗ لِّأُوْلِي ٱلۡأَبۡصَٰرِ ﴿١٣﴾
زُيِّنَ لِلنَّاسِ حُبُّ ٱلشَّهَوَٰتِ مِنَ ٱلنِّسَآءِ
وَٱلۡبَنِينَ وَٱلۡقَنَٰطِيرِ ٱلۡمُقَنطَرَةِ مِنَ
ٱلذَّهَبِ وَٱلۡفِضَّةِ وَٱلۡخَيۡلِ ٱلۡمُسَوَّمَةِ
وَٱلۡأَنۡعَٰمِ وَٱلۡحَرۡثِۗ ذَٰلِكَ مَتَٰعُ ٱلۡحَيَوٰةِ
ٱلدُّنۡيَاۖ وَٱللَّهُ عِندَهُۥ حُسۡنُ ٱلۡمَـَٔابِ
﴿١٤﴾
۞ قُلۡ أَؤُنَبِّئُكُم بِخَيۡرٖ مِّن ذَٰلِكُمۡۚ

9 "Our Lord: Thou art gathering mankind to a day about which there is no doubt"; God will not break the appointment.

10 **¶3.2** Those who ignore warning:[1] their wealth and their children[2] will avail them nothing against God; and it is they who are the fuel of the Fire,[3]

11 Like the case[1] of the house of Pharaoh[2] and those before them: they denied Our proofs,[3] so God seized them for their transgressions;[4] and God is severe in retribution.

12 Say thou to those who ignore warning:[1] "You will be defeated, and gathered into Gehenna; and evil is the resting-place."

13 There had been a proof[1] for you in the two hosts which met: one host fighting in the cause of God, and another denying; they saw them as twice their like by the sight of the eye. But God strengthens with His help whom He wills; in that is a lesson for those of vision.

14 Made fair for men is the love of lusts — for women, and sons, and amassed fortunes[1] of gold and silver, and branded horses, and cattle, and tilth: that is the provision of the life of this world — but God, with Him is the best journey's end.[2]

15 Say thou: "Shall I inform you of better than that? For those who are in prudent fear,[1] with

لِلَّذِينَ ٱتَّقَوۡاْ عِندَ رَبِّهِمۡ جَنَّٰتٞ تَجۡرِي
مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَا وَأَزۡوَٰجٞ
مُّطَهَّرَةٞ وَرِضۡوَٰنٞ مِّنَ ٱللَّهِۗ وَٱللَّهُ بَصِيرُۢ
بِٱلۡعِبَادِ ﴿١٥﴾
ٱلَّذِينَ يَقُولُونَ رَبَّنَآ إِنَّنَآ ءَامَنَّا فَٱغۡفِرۡ
لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ ٱلنَّارِ ﴿١٦﴾
ٱلصَّٰبِرِينَ وَٱلصَّٰدِقِينَ وَٱلۡقَٰنِتِينَ
وَٱلۡمُنفِقِينَ وَٱلۡمُسۡتَغۡفِرِينَ بِٱلۡأَسۡحَارِ
﴿١٧﴾
شَهِدَ ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ
وَٱلۡمَلَٰٓئِكَةُ وَأُوْلُواْ ٱلۡعِلۡمِ قَآئِمَۢا
بِٱلۡقِسۡطِۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ
﴿١٨﴾
إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلۡإِسۡلَٰمُۗ وَمَا
ٱخۡتَلَفَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ إِلَّا مِنۢ
بَعۡدِ مَا جَآءَهُمُ ٱلۡعِلۡمُ بَغۡيَۢا بَيۡنَهُمۡۗ وَمَن
يَكۡفُرۡ بِـَٔايَٰتِ ٱللَّهِ فَإِنَّ ٱللَّهَ سَرِيعُ
ٱلۡحِسَابِ ﴿١٩﴾
فَإِنۡ حَآجُّوكَ فَقُلۡ أَسۡلَمۡتُ وَجۡهِيَ
لِلَّهِ وَمَنِ ٱتَّبَعَنِۗ وَقُل لِّلَّذِينَ أُوتُواْ
ٱلۡكِتَٰبَ وَٱلۡأُمِّيِّـۧنَ ءَأَسۡلَمۡتُمۡۚ فَإِنۡ
أَسۡلَمُواْ فَقَدِ ٱهۡتَدَواْۖ وَّإِن تَوَلَّوۡاْ فَإِنَّمَا

their Lord are gardens beneath which rivers flow, they abiding eternally therein, and purified spouses, and approval from God"; and God sees the servants,[2]

16 Those who say: "Our Lord: we believe, so forgive Thou us our transgressions,[1] and protect Thou us from the punishment of the Fire,"

17 The patient,[1] the truthful, the humbly obedient, those who spend, and the seekers of forgiveness at dawn.

18 God bears witness that there is no god save He,[1] as do[2] the angels and those of knowledge upholding equity:[3] "There is no god save He,[4] the Exalted in Might, the Wise."[5]

19 The doctrine[1] with God is submission.[2] And those given[3] the Writ[4] differed only after knowledge had come to them, through sectarian zealotry[5] between them; and whoso denies the proofs[6] of God — then is God swift in reckoning.

20 And if they argue with thee, then say thou: "I have submitted my face[1] to God, as have[2] those who follow me." And say thou to those given[3] the Writ[4] and to the unschooled:[5] "Have you submitted?"[6] And if they have submitted, then are they guided; but if they turn away, then upon thee is only the notification; and God sees the servants.[7]

عَلَيۡكَ ٱلۡبَلَٰغُۗ وَٱللَّهُ بَصِيرُۢ بِٱلۡعِبَادِ ٢٠

إِنَّ ٱلَّذِينَ يَكۡفُرُونَ بِـَٔايَٰتِ ٱللَّهِ
وَيَقۡتُلُونَ ٱلنَّبِيِّـۧنَ بِغَيۡرِ حَقّٖ وَيَقۡتُلُونَ
ٱلَّذِينَ يَأۡمُرُونَ بِٱلۡقِسۡطِ مِنَ ٱلنَّاسِ
فَبَشِّرۡهُم بِعَذَابٍ أَلِيمٍ ٢١

أُوْلَٰٓئِكَ ٱلَّذِينَ حَبِطَتۡ أَعۡمَٰلُهُمۡ فِي
ٱلدُّنۡيَا وَٱلۡأٓخِرَةِ وَمَا لَهُم مِّن نَّٰصِرِينَ
٢٢

أَلَمۡ تَرَ إِلَى ٱلَّذِينَ أُوتُواْ نَصِيبٗا مِّنَ
ٱلۡكِتَٰبِ يُدۡعَوۡنَ إِلَىٰ كِتَٰبِ ٱللَّهِ
لِيَحۡكُمَ بَيۡنَهُمۡ ثُمَّ يَتَوَلَّىٰ فَرِيقٞ مِّنۡهُمۡ
وَهُم مُّعۡرِضُونَ ٢٣

ذَٰلِكَ بِأَنَّهُمۡ قَالُواْ لَن تَمَسَّنَا ٱلنَّارُ إِلَّآ
أَيَّامٗا مَّعۡدُودَٰتٖۖ وَغَرَّهُمۡ فِي دِينِهِم مَّا
كَانُواْ يَفۡتَرُونَ ٢٤

فَكَيۡفَ إِذَا جَمَعۡنَٰهُمۡ لِيَوۡمٖ لَّا رَيۡبَ فِيهِ
وَوُفِّيَتۡ كُلُّ نَفۡسٖ مَّا كَسَبَتۡ وَهُمۡ لَا
يُظۡلَمُونَ ٢٥

قُلِ ٱللَّهُمَّ مَٰلِكَ ٱلۡمُلۡكِ تُؤۡتِي ٱلۡمُلۡكَ مَن
تَشَآءُ وَتَنزِعُ ٱلۡمُلۡكَ مِمَّن تَشَآءُ وَتُعِزُّ
مَن تَشَآءُ وَتُذِلُّ مَن تَشَآءُۖ بِيَدِكَ ٱلۡخَيۡرُۖ
إِنَّكَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ٢٦

21 ¶**3.3** Those who deny the proofs[1] of God, and kill the prophets without cause,[2] and kill those who enjoin equity[3] among men: give thou them tidings of a painful punishment.

22 Those are they whose works are vain in the World and the Hereafter; and they have no helpers.

23 Hast thou not considered[1] those given a portion of the Writ?[2] They are invited to the Writ[3] of God,[4] that it might judge between them, then a faction of them turns away; and they are averse,

24 For it is that[1] they say: "The Fire will not touch us save days numbered," and what they invented[2] has deluded them in their doctrine![3]

25 Then how will it be[1] when We gather them to a day about which there is no doubt and every soul is paid in full what it earned? And they will not be wronged.

26 Say thou: "O God, Master of Dominion: Thou givest dominion to whom Thou wilt, and Thou removest dominion from whom Thou wilt; Thou exaltest whom Thou wilt, and Thou abasest whom Thou wilt. In Thy hand is good; Thou art over all things powerful.

تُولِجُ ٱلَّيۡلَ فِي ٱلنَّهَارِ وَتُولِجُ ٱلنَّهَارَ فِي
ٱلَّيۡلِ وَتُخۡرِجُ ٱلۡحَيَّ مِنَ ٱلۡمَيِّتِ وَتُخۡرِجُ
ٱلۡمَيِّتَ مِنَ ٱلۡحَيِّ وَتَرۡزُقُ مَن تَشَآءُ بِغَيۡرِ
حِسَابٖ ٢٧

لَّا يَتَّخِذِ ٱلۡمُؤۡمِنُونَ ٱلۡكَٰفِرِينَ أَوۡلِيَآءَ
مِن دُونِ ٱلۡمُؤۡمِنِينَۖ وَمَن يَفۡعَلۡ ذَٰلِكَ
فَلَيۡسَ مِنَ ٱللَّهِ فِي شَيۡءٍ إِلَّآ أَن تَتَّقُواْ
مِنۡهُمۡ تُقَىٰةٗۗ وَيُحَذِّرُكُمُ ٱللَّهُ نَفۡسَهُۥۗ وَإِلَى
ٱللَّهِ ٱلۡمَصِيرُ ٢٨

قُلۡ إِن تُخۡفُواْ مَا فِي صُدُورِكُمۡ أَوۡ تُبۡدُوهُ
يَعۡلَمۡهُ ٱللَّهُۗ وَيَعۡلَمُ مَا فِي ٱلسَّمَٰوَٰتِ
وَمَا فِي ٱلۡأَرۡضِۗ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ
قَدِيرٞ ٢٩

يَوۡمَ تَجِدُ كُلُّ نَفۡسٖ مَّا عَمِلَتۡ مِنۡ خَيۡرٖ
مُّحۡضَرٗا وَمَا عَمِلَتۡ مِن سُوٓءٖ تَوَدُّ لَوۡ
أَنَّ بَيۡنَهَا وَبَيۡنَهُۥٓ أَمَدَۢا بَعِيدٗاۗ وَيُحَذِّرُكُمُ
ٱللَّهُ نَفۡسَهُۥۗ وَٱللَّهُ رَءُوفُۢ بِٱلۡعِبَادِ ٣٠

قُلۡ إِن كُنتُمۡ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِي
يُحۡبِبۡكُمُ ٱللَّهُ وَيَغۡفِرۡ لَكُمۡ
ذُنُوبَكُمۡۗ وَٱللَّهُ غَفُورٞ رَّحِيمٞ ٣١

قُلۡ أَطِيعُواْ ٱللَّهَ وَٱلرَّسُولَۖ فَإِن تَوَلَّوۡاْ فَإِنَّ
ٱللَّهَ لَا يُحِبُّ ٱلۡكَٰفِرِينَ ٣٢

27 "Thou makest the night enter into the day, and Thou makest the day enter into the night; and Thou bringest forth the living from the dead, and Thou bringest forth the dead from the living. And Thou givest provision to whom Thou wilt without reckoning."[1]

28 Let not the believers[1] take as allies the false claimers of guidance[2] rather than[3] believers;[4] and whoso does that is not of God in anything — save that you be in prudent fear[5] of them, as a precaution.[6] And God warns you of Himself; and to God is the journey's end.

29 Say thou: "Whether you hide what is in your breasts or reveal it, God knows it. And He knows what is in the heavens and what is in the earth; and God is over all things powerful.

30 "The day every soul will find what it did of good summoned, and what it did of evil,[1] it will wish there were between it and that[2] a great distance." And God warns you of Himself; and God is kind to the servants.[3]

31 ¶**3.4** Say thou: "If you love God, follow me;[1] God will love you, and forgive you your transgressions";[2] and God is forgiving and merciful.

32 Say thou: "Obey God and the Messenger."[1] Then if they turn away: God loves not the false claimers of guidance.[2]

۞ إِنَّ ٱللَّـهَ ٱصْطَفَىٰٓ ءَادَمَ وَنُوحًا وَءَالَ
إِبْرَٰهِيمَ وَءَالَ عِمْرَٰنَ عَلَى ٱلْعَٰلَمِينَ ﴿٣٣﴾
ذُرِّيَّةًۢ بَعْضُهَا مِنۢ بَعْضٍ وَٱللَّـهُ سَمِيعٌ
عَلِيمٌ ﴿٣٤﴾
إِذْ قَالَتِ ٱمْرَأَتُ عِمْرَٰنَ رَبِّ إِنِّى نَذَرْتُ
لَكَ مَا فِى بَطْنِى مُحَرَّرًا فَتَقَبَّلْ مِنِّىٓ
إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٣٥﴾
فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّى وَضَعْتُهَآ
أُنثَىٰ وَٱللَّـهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ
ٱلذَّكَرُ كَٱلْأُنثَىٰ وَإِنِّى سَمَّيْتُهَا مَرْيَمَ وَإِنِّىٓ
أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ ٱلشَّيْطَٰنِ
ٱلرَّجِيمِ ﴿٣٦﴾
فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنۢبَتَهَا
نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ
عَلَيْهَا زَكَرِيَّا ٱلْمِحْرَابَ وَجَدَ عِندَهَا
رِزْقًا قَالَ يَٰمَرْيَمُ أَنَّىٰ لَكِ هَٰذَا قَالَتْ هُوَ
مِنْ عِندِ ٱللَّـهِ إِنَّ ٱللَّـهَ يَرْزُقُ مَن يَشَآءُ
بِغَيْرِ حِسَابٍ ﴿٣٧﴾
هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُۥ قَالَ رَبِّ هَبْ
لِى مِن لَّدُنكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ
ٱلدُّعَآءِ ﴿٣٨﴾
فَنَادَتْهُ ٱلْمَلَٰٓئِكَةُ وَهُوَ قَآئِمٌ يُصَلِّى فِى

33 God chose Adam and Noah[1] and the house of Abraham and the house of ʿImrān[2] above all mankind:

34 Descendants one of another;[1] and God was hearing and knowing[2]

35 When[2] the wife of ʿImrān said: "My Lord: I have vowed to Thee what is in my womb in consecration, so accept Thou from me; Thou art the Hearing, the Knowing."

36 Then when she had given birth to her, she said: "My Lord: I have given birth to a female," — and God knew best to what she was to give birth; and the male is not like the female — "And I have named her Mary;[1] and I seek refuge in Thee for her and her descendants from the accursed satan."[2]

37 So her Lord accepted her with a comely acceptance, and caused her to grow with a comely growth, and placed her in the charge of Zachariah.[1] Whenever Zachariah entered upon her in the chamber, he found with her provision. He said: "O Mary:[2] whence comes this to thee?" She said: "It is from God; God gives provision to whom He wills without reckoning."[3]

38 Thereupon Zachariah called to his Lord, saying: "My Lord: give Thou me from Thyself goodly progeny; Thou art the hearer of supplication."

39 And the angels called to him as he stood performing the duty[1] in the chamber: "God

ٱلْمِحْرَابِ أَنَّ ٱللَّـهَ يُبَشِّرُكَ بِيَحْيَىٰ
مُصَدِّقًۢا بِكَلِمَةٍ مِّنَ ٱللَّـهِ وَسَيِّدًا
وَحَصُورًا وَنَبِيًّا مِّنَ ٱلصَّٰلِحِينَ ﴿٣٩﴾
قَالَ رَبِّ أَنَّىٰ يَكُونُ لِى غُلَٰمٌ وَقَدْ
بَلَغَنِىَ ٱلْكِبَرُ وَٱمْرَأَتِى عَاقِرٌ قَالَ
كَذَٰلِكَ ٱللَّـهُ يَفْعَلُ مَا يَشَآءُ ﴿٤٠﴾
قَالَ رَبِّ ٱجْعَل لِّىٓ ءَايَةً قَالَ ءَايَتُكَ
أَلَّا تُكَلِّمَ ٱلنَّاسَ ثَلَٰثَةَ أَيَّامٍ إِلَّا رَمْزًا
وَٱذْكُر رَّبَّكَ كَثِيرًا وَسَبِّحْ بِٱلْعَشِىِّ
وَٱلْإِبْكَٰرِ ﴿٤١﴾
وَإِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ ٱللَّـهَ
ٱصْطَفَىٰكِ وَطَهَّرَكِ وَٱصْطَفَىٰكِ عَلَىٰ
نِسَآءِ ٱلْعَٰلَمِينَ ﴿٤٢﴾
يَٰمَرْيَمُ ٱقْنُتِى لِرَبِّكِ وَٱسْجُدِى وَٱرْكَعِى
مَعَ ٱلرَّٰكِعِينَ ﴿٤٣﴾
ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ نُوحِيهِ إِلَيْكَ
وَمَا كُنتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَٰمَهُمْ
أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنتَ لَدَيْهِمْ إِذْ
يَخْتَصِمُونَ ﴿٤٤﴾
إِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ ٱللَّـهَ
يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ٱسْمُهُ ٱلْمَسِيحُ
عِيسَى ٱبْنُ مَرْيَمَ وَجِيهًا فِى ٱلدُّنْيَا

gives thee glad tidings of John,[2] confirming a word[3] from God, both[4] honourable and chaste, and a prophet among the righteous."

40 Said he: "My Lord: how will I have a lad when old age has reached me and my wife is barren?" He said: "Thus is God; He does what He wills."

41 Said he: "My Lord: make Thou for me a proof."[1] He said: "Thy proof[2] is that thou shalt not speak to men three days save by gestures. And remember thou thy Lord much, and give thou glory[3] in the evening and the morning."

42 ¶**3.5** And when[1] the angels said: "O Mary:[2] God has chosen thee and purified thee, and chosen thee above the women of all mankind.

43 "O Mary:[1] be thou humbly obedient to thy Lord, and submit thou,[2] and be thou lowly[3] with the lowly."[3]

44 That is from the reports of the Unseen which We reveal[1] to thee. And thou wast not with them when they cast their lots[2] for who should have charge of Mary.[3] And thou wast not with them when they disputed.

45 When[1] the angels said: "O Mary:[2] God gives thee glad tidings of a word from Him. His name is the Messiah,[3] Jesus,[4] son of Mary;[5] esteemed in the World and the Hereafter, and among those brought near.[6]

وَٱلۡـَٔاخِرَةِ وَمِنَ ٱلۡمُقَرَّبِينَ ﴿٤٥﴾

وَيُكَلِّمُ ٱلنَّاسَ فِي ٱلۡمَهۡدِ وَكَهۡلٗا وَمِنَ
ٱلصَّٰلِحِينَ ﴿٤٦﴾

قَالَتۡ رَبِّ أَنَّىٰ يَكُونُ لِي وَلَدٞ وَلَمۡ
يَمۡسَسۡنِي بَشَرٞۚ قَالَ كَذَٰلِكِ ٱللَّهُ يَخۡلُقُ
مَا يَشَآءُۚ إِذَا قَضَىٰٓ أَمۡرٗا فَإِنَّمَا يَقُولُ لَهُۥ
كُن فَيَكُونُ ﴿٤٧﴾

وَيُعَلِّمُهُ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ وَٱلتَّوۡرَىٰةَ
وَٱلۡإِنجِيلَ ﴿٤٨﴾

وَرَسُولًا إِلَىٰ بَنِيٓ إِسۡرَٰٓءِيلَ أَنِّي قَدۡ
جِئۡتُكُم بِـَٔايَةٖ مِّن رَّبِّكُمۡ أَنِّيٓ
أَخۡلُقُ لَكُم مِّنَ ٱلطِّينِ كَهَيۡـَٔةِ ٱلطَّيۡرِ
فَأَنفُخُ فِيهِ فَيَكُونُ طَيۡرَۢا بِإِذۡنِ ٱللَّهِ
وَأُبۡرِئُ ٱلۡأَكۡمَهَ وَٱلۡأَبۡرَصَ وَأُحۡيِ ٱلۡمَوۡتَىٰ
بِإِذۡنِ ٱللَّهِ وَأُنَبِّئُكُم بِمَا تَأۡكُلُونَ
وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمۡۚ إِنَّ فِي ذَٰلِكَ
لَأٓيَةٗ لَّكُمۡ إِن كُنتُم مُّؤۡمِنِينَ ﴿٤٩﴾

وَمُصَدِّقٗا لِّمَا بَيۡنَ يَدَيَّ مِنَ ٱلتَّوۡرَىٰةِ
وَلِأُحِلَّ لَكُم بَعۡضَ ٱلَّذِي حُرِّمَ
عَلَيۡكُمۡۚ وَجِئۡتُكُم بِـَٔايَةٖ مِّن
رَّبِّكُمۡ فَٱتَّقُواْ ٱللَّهَ وَأَطِيعُونِ ﴿٥٠﴾

إِنَّ ٱللَّهَ رَبِّي وَرَبُّكُمۡ فَٱعۡبُدُوهُۚ هَٰذَا

46 "He will speak to men in the cradle, and in maturity, and is among the righteous."

47 She said: "My Lord: how will I have a son when no mortal has touched me?" He said: "Thus is God; He creates what He wills; when He decrees a matter, He but says to it: 'Be thou,' and it is.

48 "And He will teach him the Writ[1] and wisdom,[2] and the Torah, and the Gospel."[3]

49 And as a messenger to the children of Israel: "I have come to you with a proof[1] from your Lord, that I create for you from clay the likeness of a bird; then I blow into it and it becomes a bird by the leave of God. And I heal the blind, and the leper, and give life to the dead by the leave of God. And I inform you of what you eat, and what you store in your houses — in that is a proof[2] for you if you be believers[3] —

50 "And confirming what is before me[1] of the Torah, and making lawful for you some of what was forbidden to you.[2] I have come to you with a proof[3] from your Lord, so be in prudent fear[4] of God, and obey me.[5]

51 "God is my Lord and your Lord, so serve Him. This is a straight path."

صِرَٰطٞ مُّسۡتَقِيمٞ ﴿٥١﴾

۞ فَلَمَّآ أَحَسَّ عِيسَىٰ مِنۡهُمُ ٱلۡكُفۡرَ
قَالَ مَنۡ أَنصَارِيٓ إِلَى ٱللَّهِۖ قَالَ
ٱلۡحَوَارِيُّونَ نَحۡنُ أَنصَارُ ٱللَّهِ ءَامَنَّا
بِٱللَّهِۖ وَٱشۡهَدۡ بِأَنَّا مُسۡلِمُونَ ﴿٥٢﴾

رَبَّنَآ ءَامَنَّا بِمَآ أَنزَلۡتَ وَٱتَّبَعۡنَا ٱلرَّسُولَ
فَٱكۡتُبۡنَا مَعَ ٱلشَّٰهِدِينَ ﴿٥٣﴾

وَمَكَرُواْ وَمَكَرَ ٱللَّهُۖ وَٱللَّهُ خَيۡرُ
ٱلۡمَٰكِرِينَ ﴿٥٤﴾

إِذۡ قَالَ ٱللَّهُ يَٰعِيسَىٰٓ إِنِّي مُتَوَفِّيكَ
وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ ٱلَّذِينَ
كَفَرُواْ وَجَاعِلُ ٱلَّذِينَ ٱتَّبَعُوكَ فَوۡقَ
ٱلَّذِينَ كَفَرُوٓاْ إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِۖ ثُمَّ إِلَيَّ
مَرۡجِعُكُمۡ فَأَحۡكُمُ بَيۡنَكُمۡ فِيمَا
كُنتُمۡ فِيهِ تَخۡتَلِفُونَ ﴿٥٥﴾

فَأَمَّا ٱلَّذِينَ كَفَرُواْ فَأُعَذِّبُهُمۡ عَذَابٗا
شَدِيدٗا فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِ وَمَا لَهُم مِّن
نَّٰصِرِينَ ﴿٥٦﴾

وَأَمَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
فَيُوَفِّيهِمۡ أُجُورَهُمۡۗ وَٱللَّهُ لَا يُحِبُّ
ٱلظَّٰلِمِينَ ﴿٥٧﴾

ذَٰلِكَ نَتۡلُوهُ عَلَيۡكَ مِنَ ٱلۡأٓيَٰتِ وَٱلذِّكۡرِ

52 But when Jesus[1] perceived their denial, he said: "Who are my helpers for God?" The disciples[2] said: "We are the helpers of God; we believe in[3] God; and bear thou witness that we are submitting."[4]

53 "Our Lord: we believe in[1] what Thou hast sent down, and we follow the Messenger,[2] so write Thou us down with the witnesses."

54 And they[1] schemed, and God schemed; and God is the best of schemers.

55 ¶**3.6** When[1] God said: "O Jesus:[2] I will take thee and raise thee to Me, and purify thee of those who ignore warning,[3] and place those who follow thee above those who ignore warning[4] until the Day of Resurrection. Then to Me is your return, and I will judge between you concerning that wherein you differed.

56 "And as for those who ignore warning:[1] I will punish them with a severe punishment in the World and the Hereafter; and they will have no helpers."

57 And as for those who heed warning[1] and do righteous deeds: He will give them their rewards in full; but God loves not the wrongdoers.[2]

58 That do We recite to thee of the proofs[1] and the wise remembrance.[2]

ٱلۡحَكِيمِ ﴿٥٨﴾

إِنَّ مَثَلَ عِيسَىٰ عِندَ ٱللَّهِ كَمَثَلِ ءَادَمَ
خَلَقَهُۥ مِن تُرَابٍ ثُمَّ قَالَ لَهُۥ كُن فَيَكُونُ
﴿٥٩﴾

ٱلۡحَقُّ مِن رَّبِّكَ فَلَا تَكُن مِّنَ ٱلۡمُمۡتَرِينَ
﴿٦٠﴾

فَمَنۡ حَآجَّكَ فِيهِ مِنۢ بَعۡدِ مَا جَآءَكَ
مِنَ ٱلۡعِلۡمِ فَقُلۡ تَعَالَوۡاْ نَدۡعُ أَبۡنَآءَنَا
وَأَبۡنَآءَكُمۡ وَنِسَآءَنَا وَنِسَآءَكُمۡ وَأَنفُسَنَا
وَأَنفُسَكُمۡ ثُمَّ نَبۡتَهِلۡ فَنَجۡعَل لَّعۡنَتَ
ٱللَّهِ عَلَى ٱلۡكَٰذِبِينَ ﴿٦١﴾

إِنَّ هَٰذَا لَهُوَ ٱلۡقَصَصُ ٱلۡحَقُّ وَمَا مِنۡ
إِلَٰهٍ إِلَّا ٱللَّهُ وَإِنَّ ٱللَّهَ لَهُوَ ٱلۡعَزِيزُ
ٱلۡحَكِيمُ ﴿٦٢﴾

فَإِن تَوَلَّوۡاْ فَإِنَّ ٱللَّهَ عَلِيمُۢ بِٱلۡمُفۡسِدِينَ
﴿٦٣﴾

قُلۡ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ تَعَالَوۡاْ إِلَىٰ كَلِمَةٖ
سَوَآءِۭ بَيۡنَنَا وَبَيۡنَكُمۡ أَلَّا نَعۡبُدَ إِلَّا
ٱللَّهَ وَلَا نُشۡرِكَ بِهِۦ شَيۡـٔٗا وَلَا يَتَّخِذَ
بَعۡضُنَا بَعۡضًا أَرۡبَابٗا مِّن دُونِ ٱللَّهِ فَإِن
تَوَلَّوۡاْ فَقُولُواْ ٱشۡهَدُواْ بِأَنَّا مُسۡلِمُونَ
﴿٦٤﴾

59 The likeness of Jesus[1] in the sight of God is as the likeness of Adam; He created him from dust; then He said to him: “Be thou,” and he was.[2]

60 The truth[1] is from thy Lord, so be thou not of those who doubt.

61 And whoso disputes with thee concerning him[1] after the knowledge which has come to thee, say thou: “Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves; then let us pray in earnest and invoke the curse of God upon the liars:

62 “‘This[1] is the true[2] story! And there is no god save God! And God, he is the Exalted in Might, the Wise!’”[3]

63 And if they turn away, God knows the workers of corruption.

64 ¶**3.7** Say thou: “O doctors of the Law:[1] come to an equitable word[2] between us and you: that we serve not save God; and that we ascribe not partnership[3] to Him; and that none of us takes others as lords instead of[4] God.”[5] And if they turn away, then say you:[6] “Bear witness that we are submitting.”[7]

يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لِمَ تُحَآجُّونَ فِيٓ
إِبۡرَٰهِيمَ وَمَآ أُنزِلَتِ ٱلتَّوۡرَىٰةُ وَٱلۡإِنجِيلُ
إِلَّا مِنۢ بَعۡدِهِۦٓ أَفَلَا تَعۡقِلُونَ ﴿٦٥﴾

هَٰٓأَنتُمۡ هَٰٓؤُلَآءِ حَٰجَجۡتُمۡ فِيمَا لَكُم
بِهِۦ عِلۡمٞ فَلِمَ تُحَآجُّونَ فِيمَا لَيۡسَ
لَكُم بِهِۦ عِلۡمٞ وَٱللَّهُ يَعۡلَمُ وَأَنتُمۡ لَا
تَعۡلَمُونَ ﴿٦٦﴾

مَا كَانَ إِبۡرَٰهِيمُ يَهُودِيّٗا وَلَا نَصۡرَانِيّٗا
وَلَٰكِن كَانَ حَنِيفٗا مُّسۡلِمٗا وَمَا كَانَ
مِنَ ٱلۡمُشۡرِكِينَ ﴿٦٧﴾

إِنَّ أَوۡلَى ٱلنَّاسِ بِإِبۡرَٰهِيمَ لَلَّذِينَ ٱتَّبَعُوهُ
وَهَٰذَا ٱلنَّبِيُّ وَٱلَّذِينَ ءَامَنُواْ وَٱللَّهُ وَلِيُّ
ٱلۡمُؤۡمِنِينَ ﴿٦٨﴾

وَدَّت طَّآئِفَةٞ مِّنۡ أَهۡلِ ٱلۡكِتَٰبِ لَوۡ
يُضِلُّونَكُمۡ وَمَا يُضِلُّونَ إِلَّآ أَنفُسَهُمۡ
وَمَا يَشۡعُرُونَ ﴿٦٩﴾

يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لِمَ تَكۡفُرُونَ بِـَٔايَٰتِ
ٱللَّهِ وَأَنتُمۡ تَشۡهَدُونَ ﴿٧٠﴾

يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لِمَ تَلۡبِسُونَ ٱلۡحَقَّ
بِٱلۡبَٰطِلِ وَتَكۡتُمُونَ ٱلۡحَقَّ وَأَنتُمۡ تَعۡلَمُونَ
﴿٧١﴾

وَقَالَت طَّآئِفَةٞ مِّنۡ أَهۡلِ ٱلۡكِتَٰبِ

65 O doctors of the Law:[1] why dispute you about Abraham, when the Torah and the Gospel[2] were sent down only after him? Will you then not[2] use reason!

66 Here you are: those who have disputed about that whereof you have knowledge; why then dispute you about that whereof you have no knowledge? And God knows, and you know not.

67 Abraham was neither one who holds to Judaism,[1] nor a Christian,[2] but was inclining to truth[3] as one submitting;[4] and he was not of the idolaters.[5]

68 The people closest to Abraham are those who have followed him, as have[1] this prophet and those who heed warning;[2] and God is the ally of the believers.[3]

69 A number of the doctors of the Law[1] would love to lead you astray; and they lead astray only themselves, and they perceive not.

70 O doctors of the Law:[1] why deny you the proofs[2] of God, when you are bearing witness?[3]

71 O doctors of the Law:[1] why clothe you the truth[2] in vanity and conceal the truth,[3] when you know?[3]

72 ¶**3.8** And a number of the doctors of the Law[1] say: “Believe in[2] what was sent

ءَامِنُواْ بِٱلَّذِيٓ أُنزِلَ عَلَى ٱلَّذِينَ ءَامَنُواْ
وَجۡهَ ٱلنَّهَارِ وَٱكۡفُرُوٓاْ ءَاخِرَهُۥ لَعَلَّهُمۡ
يَرۡجِعُونَ ﴿٧٢﴾
وَلَا تُؤۡمِنُوٓاْ إِلَّا لِمَن تَبِعَ دِينَكُمۡ قُلۡ
إِنَّ ٱلۡهُدَىٰ هُدَى ٱللَّهِ أَن يُؤۡتَىٰٓ أَحَدٞ
مِّثۡلَ مَآ أُوتِيتُمۡ أَوۡ يُحَآجُّوكُمۡ عِندَ
رَبِّكُمۡۗ قُلۡ إِنَّ ٱلۡفَضۡلَ بِيَدِ ٱللَّهِ
يُؤۡتِيهِ مَن يَشَآءُۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٞ ﴿٧٣﴾
يَخۡتَصُّ بِرَحۡمَتِهِۦ مَن يَشَآءُۚ وَٱللَّهُ ذُو
ٱلۡفَضۡلِ ٱلۡعَظِيمِ ﴿٧٤﴾
۞ وَمِنۡ أَهۡلِ ٱلۡكِتَٰبِ مَنۡ إِن تَأۡمَنۡهُ
بِقِنطَارٖ يُؤَدِّهِۦٓ إِلَيۡكَ وَمِنۡهُم مَّنۡ إِن
تَأۡمَنۡهُ بِدِينَارٖ لَّا يُؤَدِّهِۦٓ إِلَيۡكَ إِلَّا مَا
دُمۡتَ عَلَيۡهِ قَآئِمٗاۚ ذَٰلِكَ بِأَنَّهُمۡ قَالُواْ لَيۡسَ
عَلَيۡنَا فِي ٱلۡأُمِّيِّـۧنَ سَبِيلٞ وَيَقُولُونَ عَلَى
ٱللَّهِ ٱلۡكَذِبَ وَهُمۡ يَعۡلَمُونَ ﴿٧٥﴾
بَلَىٰ مَنۡ أَوۡفَىٰ بِعَهۡدِهِۦ وَٱتَّقَىٰ فَإِنَّ ٱللَّهَ
يُحِبُّ ٱلۡمُتَّقِينَ ﴿٧٦﴾
إِنَّ ٱلَّذِينَ يَشۡتَرُونَ بِعَهۡدِ ٱللَّهِ وَأَيۡمَٰنِهِمۡ
ثَمَنٗا قَلِيلًا أُوْلَٰٓئِكَ لَا خَلَٰقَ لَهُمۡ فِي
ٱلۡأٓخِرَةِ وَلَا يُكَلِّمُهُمُ ٱللَّهُ وَلَا يَنظُرُ
إِلَيۡهِمۡ يَوۡمَ ٱلۡقِيَٰمَةِ وَلَا يُزَكِّيهِمۡ وَلَهُمۡ

down upon those who heed warning[3] at the beginning of the day, and deny at the end thereof, that they might return.

73 "And believe not save him who follows your doctrine."[1] Say thou: "Guidance is the guidance of God, that one be given the like of what you have been given."[2] Or would they argue with you before your Lord? Say thou: "Bounty is in the hand of God, He gives it to whom He wills." And God is encompassing and knowing,

74 He chooses for His mercy whom He wills; and God is possessor of tremendous bounty.

75 And among the doctors of the Law[1] is he who, if thou entrust him with a fortune,[2] will deliver it to thee. And among them is he who, if thou entrust him with a dinar,[3] will not return it to thee unless thou stand over him. For it is that[4] they say: "We owe nothing[5] to the unschooled";[6] and they ascribe the lie to God, when they know![7]

76 Verily,[1] whoso fulfils his covenant and is in prudent fear:[1] God loves those of prudent fear.[2]

77 Those who sell the covenant of God[1] and their oaths at a cheap price: those have no portion in the Hereafter; and God will not speak to them or look at them on the Day of Resurrection, nor will He increase them in purity.[2] And they have a painful punishment.

عَذَابٌ أَلِيمٞ ﴿٧٧﴾
وَإِنَّ مِنۡهُمۡ لَفَرِيقٗا يَلۡوُۥنَ أَلۡسِنَتَهُم
بِٱلۡكِتَٰبِ لِتَحۡسَبُوهُ مِنَ ٱلۡكِتَٰبِ
وَمَا هُوَ مِنَ ٱلۡكِتَٰبِ وَيَقُولُونَ هُوَ
مِنۡ عِندِ ٱللَّهِ وَمَا هُوَ مِنۡ عِندِ ٱللَّهِ
وَيَقُولُونَ عَلَى ٱللَّهِ ٱلۡكَذِبَ وَهُمۡ
يَعۡلَمُونَ ﴿٧٨﴾
مَا كَانَ لِبَشَرٍ أَن يُؤۡتِيَهُ ٱللَّهُ ٱلۡكِتَٰبَ
وَٱلۡحُكۡمَ وَٱلنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ
كُونُواْ عِبَادٗا لِّي مِن دُونِ ٱللَّهِ وَلَٰكِن
كُونُواْ رَبَّٰنِيِّـۧنَ بِمَا كُنتُمۡ تُعَلِّمُونَ
ٱلۡكِتَٰبَ وَبِمَا كُنتُمۡ تَدۡرُسُونَ ﴿٧٩﴾
وَلَا يَأۡمُرَكُمۡ أَن تَتَّخِذُواْ ٱلۡمَلَٰٓئِكَةَ
وَٱلنَّبِيِّـۧنَ أَرۡبَابًاۚ أَيَأۡمُرُكُم بِٱلۡكُفۡرِ
بَعۡدَ إِذۡ أَنتُم مُّسۡلِمُونَ ﴿٨٠﴾
وَإِذۡ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلنَّبِيِّـۧنَ لَمَآ
ءَاتَيۡتُكُم مِّن كِتَٰبٖ وَحِكۡمَةٖ ثُمَّ
جَآءَكُمۡ رَسُولٞ مُّصَدِّقٞ لِّمَا مَعَكُمۡ
لَتُؤۡمِنُنَّ بِهِۦ وَلَتَنصُرُنَّهُۥۚ قَالَ ءَأَقۡرَرۡتُمۡ
وَأَخَذۡتُمۡ عَلَىٰ ذَٰلِكُمۡ إِصۡرِيۖ قَالُوٓاْ
أَقۡرَرۡنَاۚ قَالَ فَٱشۡهَدُواْ وَأَنَا۠ مَعَكُم مِّنَ
ٱلشَّٰهِدِينَ ﴿٨١﴾

78 And among them a faction distorts the Writ[1] with their tongues, that you might think it from the Writ,[2] but it is not from the Writ.[3] And they say: "It is from God," but it is not from God. And they ascribe the lie to God, when they know.[4]

79 It is not for a mortal that God should give him the Writ[1] and judgment and prophethood, then he should say to men: "Be servants to me rather than[2] God"; but: "Be men of God[3] by what you have taught of the Writ,[4] and by what you have studied."

80 And nor would he command you to take the angels and the prophets as lords; would he command you to denial after you have been submitting?[1]

81 ¶**3.9** And when[1] God took agreement of the prophets: "What I give you of Writ[2] and wisdom,[3] then there comes to you a messenger confirming what is with you: you shall believe in[4] him[5] and help him." He said: "Do you affirm and take upon that My covenant?"[6] Said they: "We do affirm." He said: "Then bear witness; and I am with you among the witnesses."

فَمَن تَوَلَّىٰ بَعۡدَ ذَٰلِكَ فَأُوْلَٰٓئِكَ هُمُ
ٱلۡفَٰسِقُونَ ﴿٨٢﴾
أَفَغَيۡرَ دِينِ ٱللَّهِ يَبۡغُونَ وَلَهُۥٓ أَسۡلَمَ مَن
فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ طَوۡعٗا وَكَرۡهٗا
وَإِلَيۡهِ يُرۡجَعُونَ ﴿٨٣﴾
قُلۡ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ عَلَيۡنَا وَمَآ
أُنزِلَ عَلَىٰٓ إِبۡرَٰهِيمَ وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ
وَيَعۡقُوبَ وَٱلۡأَسۡبَاطِ وَمَآ أُوتِيَ مُوسَىٰ
وَعِيسَىٰ وَٱلنَّبِيُّونَ مِن رَّبِّهِمۡ لَا نُفَرِّقُ
بَيۡنَ أَحَدٖ مِّنۡهُمۡ وَنَحۡنُ لَهُۥ مُسۡلِمُونَ
﴿٨٤﴾
وَمَن يَبۡتَغِ غَيۡرَ ٱلۡإِسۡلَٰمِ دِينٗا فَلَن يُقۡبَلَ
مِنۡهُ وَهُوَ فِي ٱلۡأٓخِرَةِ مِنَ ٱلۡخَٰسِرِينَ
﴿٨٥﴾
كَيۡفَ يَهۡدِي ٱللَّهُ قَوۡمٗا كَفَرُواْ بَعۡدَ
إِيمَٰنِهِمۡ وَشَهِدُوٓاْ أَنَّ ٱلرَّسُولَ حَقّٞ
وَجَآءَهُمُ ٱلۡبَيِّنَٰتُ وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ
ٱلظَّٰلِمِينَ ﴿٨٦﴾
أُوْلَٰٓئِكَ جَزَآؤُهُمۡ أَنَّ عَلَيۡهِمۡ لَعۡنَةَ ٱللَّهِ
وَٱلۡمَلَٰٓئِكَةِ وَٱلنَّاسِ أَجۡمَعِينَ ﴿٨٧﴾
خَٰلِدِينَ فِيهَا لَا يُخَفَّفُ عَنۡهُمُ ٱلۡعَذَابُ
وَلَا هُمۡ يُنظَرُونَ ﴿٨٨﴾

82 Then whoso turns away after this, it is they who are the perfidious.[1]

83 Is it then other than the doctrine[1] of God they seek, when to Him has submitted whoso is in the heavens and the earth, willingly or unwillingly, and to Him they will be returned?

84 Say thou: "We believe in[1] God, and what has been sent down upon us, and what was sent down upon Abraham and Ishmael and Isaac, and Jacob and the Grandsons;[2] and what was given to Moses and Jesus[3] and the prophets from their Lord. We make no division between any of them, and to Him we are submitting."[4]

85 And whoso seeks a doctrine[1] other than submission,[2] it will not be accepted from him; and he in the Hereafter will be among the losers.

86 How will God guide a people who denied after their faith, and had borne witness that the Messenger[1] is true,[2] and clear signs had come to them? And God guides not the wrongdoing[3] people.

87 Those: their reward is that upon them is the curse of God and of angels and of men all together,

88 They abiding eternally therein; the punishment will not be lightened for them, nor will they be granted respite

إِلَّا ٱلَّذِينَ تَابُواْ مِنۢ بَعۡدِ ذَٰلِكَ وَأَصۡلَحُواْ
فَإِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ ﴿٨٩﴾
إِنَّ ٱلَّذِينَ كَفَرُواْ بَعۡدَ إِيمَٰنِهِمۡ ثُمَّ
ٱزۡدَادُواْ كُفۡرٗا لَّن تُقۡبَلَ تَوۡبَتُهُمۡ وَأُوْلَٰٓئِكَ
هُمُ ٱلضَّآلُّونَ ﴿٩٠﴾
إِنَّ ٱلَّذِينَ كَفَرُواْ وَمَاتُواْ وَهُمۡ كُفَّارٞ فَلَن
يُقۡبَلَ مِنۡ أَحَدِهِم مِّلۡءُ ٱلۡأَرۡضِ ذَهَبٗا وَلَوِ
ٱفۡتَدَىٰ بِهِۦٓ أُوْلَٰٓئِكَ لَهُمۡ عَذَابٌ أَلِيمٞ وَمَا
لَهُم مِّن نَّٰصِرِينَ ﴿٩١﴾
لَن تَنَالُواْ ٱلۡبِرَّ حَتَّىٰ تُنفِقُواْ مِمَّا تُحِبُّونَ
وَمَا تُنفِقُواْ مِن شَيۡءٖ فَإِنَّ ٱللَّهَ بِهِۦ
عَلِيمٞ ﴿٩٢﴾
۞ كُلُّ ٱلطَّعَامِ كَانَ حِلّٗا لِّبَنِيٓ إِسۡرَٰٓءِيلَ
إِلَّا مَا حَرَّمَ إِسۡرَٰٓءِيلُ عَلَىٰ نَفۡسِهِۦ
مِن قَبۡلِ أَن تُنَزَّلَ ٱلتَّوۡرَىٰةُ قُلۡ فَأۡتُواْ
بِٱلتَّوۡرَىٰةِ فَٱتۡلُوهَآ إِن كُنتُمۡ صَٰدِقِينَ
﴿٩٣﴾
فَمَنِ ٱفۡتَرَىٰ عَلَى ٱللَّهِ ٱلۡكَذِبَ مِنۢ
بَعۡدِ ذَٰلِكَ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٩٤﴾
قُلۡ صَدَقَ ٱللَّهُ فَٱتَّبِعُواْ مِلَّةَ إِبۡرَٰهِيمَ
حَنِيفٗا وَمَا كَانَ مِنَ ٱلۡمُشۡرِكِينَ ﴿٩٥﴾
إِنَّ أَوَّلَ بَيۡتٖ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ

89 Save those who repent after that, and make right; and God is forgiving and merciful.

90 Those who ignore warning[1] after their faith, then grow in denial, their repentance will not be accepted; and it is they who are those who go astray.[2]

91 Those who ignore warning[1] and die as atheists:[2] there would not be accepted from one of them the earth full of gold were he to seek to ransom[3] himself thereby; those have a painful punishment, and they will have no helpers.

92 You attain not to virtue until you spend of what you love; and what you spend of anything, God knows it.

93 ¶**3.10** All food was lawful to the children of Israel save what Israel made unlawful upon himself before the Torah was sent down. Say thou: "Bring the Torah and recite it,[1] if you be truthful."[2]

94 And whoso invents a lie about God after that, it is they who are the wrongdoers.[1]

95 Say thou: "God spoke truly; so follow the creed of Abraham, inclining to truth;[1] and he was not of the idolaters."[2]

96 (The first[1] house set up for mankind was that at Bakka,[2] blessed and a guidance for all

مُبَارَكًا وَهُدًى لِّلْعَٰلَمِينَ ﴿٩٦﴾
فِيهِ ءَايَٰتٌۢ بَيِّنَٰتٌ مَّقَامُ إِبْرَٰهِيمَ وَمَن
دَخَلَهُۥ كَانَ ءَامِنًا وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ
ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَن
كَفَرَ فَإِنَّ ٱللَّهَ غَنِىٌّ عَنِ ٱلْعَٰلَمِينَ ﴿٩٧﴾
قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَكْفُرُونَ
بِـَٔايَٰتِ ٱللَّهِ وَٱللَّهُ شَهِيدٌ عَلَىٰ مَا
تَعْمَلُونَ ﴿٩٨﴾
قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَصُدُّونَ عَن
سَبِيلِ ٱللَّهِ مَنْ ءَامَنَ تَبْغُونَهَا عِوَجًا
وَأَنتُمْ شُهَدَآءُ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا
تَعْمَلُونَ ﴿٩٩﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تُطِيعُوا۟ فَرِيقًا
مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ يَرُدُّوكُم
بَعْدَ إِيمَٰنِكُمْ كَٰفِرِينَ ﴿١٠٠﴾
وَكَيْفَ تَكْفُرُونَ وَأَنتُمْ تُتْلَىٰ عَلَيْكُمْ
ءَايَٰتُ ٱللَّهِ وَفِيكُمْ رَسُولُهُۥ وَمَن
يَعْتَصِم بِٱللَّهِ فَقَدْ هُدِىَ إِلَىٰ صِرَٰطٍ
مُّسْتَقِيمٍ ﴿١٠١﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ حَقَّ
تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ
﴿١٠٢﴾

mankind:[3]

97 In it are clear proofs[1] of the station[2] of Abraham; and whoso enters it is safe.[3] And God's claim upon mankind is a pilgrimage[4] to the house, for whoso is able to find a path to it;[5] and whoso denies: God is free from need of all mankind.)

98 Say thou: "O doctors of the Law:[1] why deny you the proofs[2] of God when God is witness to what you do?"

99 Say thou: "O doctors of the Law:[1] why turn you away from[2] the path of God him who believes, seeking its deviation when you are witnesses? And God is not unmindful of what you do."

100 O you who heed warning:[1] if you obey a faction among those given[2] the Writ,[3] they will drive you back, after your faith, as false claimers of guidance.[4]

101 And how can you deny, when to you are the proofs[1] of God recited, and in your midst is His messenger? And whoso holds fast to God,[2] he has been guided to a straight path.

102 **¶3.11** O you who heed warning:[1] be in prudent fear[2] of God with the prudent fear due[3] Him, and die not save that you be submitting.[4]

وَٱعْتَصِمُوا۟ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا
تَفَرَّقُوا۟ وَٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ
إِذْ كُنتُمْ أَعْدَآءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ
فَأَصْبَحْتُم بِنِعْمَتِهِۦٓ إِخْوَٰنًا وَكُنتُمْ عَلَىٰ
شَفَا حُفْرَةٍ مِّنَ ٱلنَّارِ فَأَنقَذَكُم مِّنْهَا
كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ
لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾
وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى
ٱلْخَيْرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ
ٱلْمُنكَرِ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٠٤﴾
وَلَا تَكُونُوا۟ كَٱلَّذِينَ تَفَرَّقُوا۟ وَٱخْتَلَفُوا۟
مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْبَيِّنَٰتُ وَأُو۟لَٰٓئِكَ
لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾
يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا
ٱلَّذِينَ ٱسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُم بَعْدَ
إِيمَٰنِكُمْ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ
تَكْفُرُونَ ﴿١٠٦﴾
وَأَمَّا ٱلَّذِينَ ٱبْيَضَّتْ وُجُوهُهُمْ فَفِى
رَحْمَةِ ٱللَّهِ هُمْ فِيهَا خَٰلِدُونَ ﴿١٠٧﴾
تِلْكَ ءَايَٰتُ ٱللَّهِ نَتْلُوهَا عَلَيْكَ بِٱلْحَقِّ
وَمَا ٱللَّهُ يُرِيدُ ظُلْمًا لِّلْعَٰلَمِينَ ﴿١٠٨﴾
وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ

103 And hold fast to the rope of God all together, and be not divided. And remember the favour of God upon you: when you were enemies, He united your hearts so that by His favour you became brethren; and you were upon the edge of a pit of fire, and He rescued you from it. Thus does God make plain[1] to you His proofs,[2] that you might be guided.

104 And let there be from you a community inviting to good, and enjoining what is fitting,[1] and forbidding perversity;[2] and it is they who are the successful.[3]

105 And be not like those who became divided, and disputed after the clear signs had come to them; and it is they who have a great punishment.

106 The day faces will be white, and faces will be black: as for those whose faces will be black: — "Did you deny after your faith? Then taste the punishment for what you denied!"

107 And as for those whose faces will be white: — in the mercy of God; therein they abide eternally.

108 Those are the proofs[1] of God; We recite them to thee in truth;[2] and God desires not injustice for all mankind.

109 And to God belongs what is in the heavens and what is in the earth, and to God

وَإِلَى ٱللَّهِ تُرۡجَعُ ٱلۡأُمُورُ ﴿١٠٩﴾
كُنتُمۡ خَيۡرَ أُمَّةٍ أُخۡرِجَتۡ لِلنَّاسِ تَأۡمُرُونَ
بِٱلۡمَعۡرُوفِ وَتَنۡهَوۡنَ عَنِ ٱلۡمُنكَرِ
وَتُؤۡمِنُونَ بِٱللَّهِ وَلَوۡ ءَامَنَ أَهۡلُ
ٱلۡكِتَٰبِ لَكَانَ خَيۡرًا لَّهُم مِّنۡهُمُ
ٱلۡمُؤۡمِنُونَ وَأَكۡثَرُهُمُ ٱلۡفَٰسِقُونَ ﴿١١٠﴾
لَن يَضُرُّوكُمۡ إِلَّآ أَذًى وَإِن يُقَٰتِلُوكُمۡ
يُوَلُّوكُمُ ٱلۡأَدۡبَارَ ثُمَّ لَا يُنصَرُونَ ﴿١١١﴾
ضُرِبَتۡ عَلَيۡهِمُ ٱلذِّلَّةُ أَيۡنَ مَا ثُقِفُوٓاْ
إِلَّا بِحَبۡلٖ مِّنَ ٱللَّهِ وَحَبۡلٖ مِّنَ ٱلنَّاسِ
وَبَآءُو بِغَضَبٖ مِّنَ ٱللَّهِ وَضُرِبَتۡ
عَلَيۡهِمُ ٱلۡمَسۡكَنَةُ ذَٰلِكَ بِأَنَّهُمۡ كَانُواْ
يَكۡفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَيَقۡتُلُونَ
ٱلۡأَنۢبِيَآءَ بِغَيۡرِ حَقّٖ ذَٰلِكَ بِمَا عَصَواْ
وَّكَانُواْ يَعۡتَدُونَ ﴿١١٢﴾
۞ لَيۡسُواْ سَوَآءٗ مِّنۡ أَهۡلِ ٱلۡكِتَٰبِ
أُمَّةٞ قَآئِمَةٞ يَتۡلُونَ ءَايَٰتِ ٱللَّهِ ءَانَآءَ
ٱلَّيۡلِ وَهُمۡ يَسۡجُدُونَ ﴿١١٣﴾
يُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ وَيَأۡمُرُونَ
بِٱلۡمَعۡرُوفِ وَيَنۡهَوۡنَ عَنِ ٱلۡمُنكَرِ
وَيُسَٰرِعُونَ فِي ٱلۡخَيۡرَٰتِۖ وَأُوْلَٰٓئِكَ مِنَ
ٱلصَّٰلِحِينَ ﴿١١٤﴾

are matters[1] returned.

110 **¶3.12** You are the best community brought forth for mankind: you enjoin what is fitting,[1] and you forbid perversity,[2] and you believe in[3] God. And had the doctors of the Law[4] believed, it would have been better for them. Among them are believers,[5] but most of them are perfidious.[6]

111 They will not cause you harm save hindrance;[1] and if they fight you, they will turn to you their backs;[2] then will they not be helped.

112 Pitched upon them will be ignominy wherever they are found save for a rope[1] from God and a rope from men. And they will incur wrath from God, and wretchedness will be pitched upon them,[2] for it is that[3] they denied the proofs[4] of God! And they killed the prophets without cause,[5] for it is that[6] they opposed and exceeded all bounds!

113 They are not the same; among the doctors of the Law[1] is an upright community: they recite the proofs[2] of God in watches of the night, and they submit;[3]

114 They believe in[1] God and the Last Day, and enjoin what is fitting,[2] and forbid perversity,[3] and compete in good deeds; and those are among the righteous.

وَمَا يَفۡعَلُواْ مِنۡ خَيۡرٖ فَلَن يُكۡفَرُوهُ
وَٱللَّهُ عَلِيمُۢ بِٱلۡمُتَّقِينَ ﴿١١٥﴾
إِنَّ ٱلَّذِينَ كَفَرُواْ لَن تُغۡنِيَ عَنۡهُمۡ أَمۡوَٰلُهُمۡ
وَلَآ أَوۡلَٰدُهُم مِّنَ ٱللَّهِ شَيۡـٔٗاۖ وَأُوْلَٰٓئِكَ
أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ فِيهَا خَٰلِدُونَ ﴿١١٦﴾
مَثَلُ مَا يُنفِقُونَ فِي هَٰذِهِ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا
كَمَثَلِ رِيحٖ فِيهَا صِرٌّ أَصَابَتۡ حَرۡثَ
قَوۡمٖ ظَلَمُوٓاْ أَنفُسَهُمۡ فَأَهۡلَكَتۡهُۚ وَمَا
ظَلَمَهُمُ ٱللَّهُ وَلَٰكِنۡ أَنفُسَهُمۡ يَظۡلِمُونَ
﴿١١٧﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ بِطَانَةٗ
مِّن دُونِكُمۡ لَا يَأۡلُونَكُمۡ خَبَالٗا
وَدُّواْ مَا عَنِتُّمۡ قَدۡ بَدَتِ ٱلۡبَغۡضَآءُ مِنۡ
أَفۡوَٰهِهِمۡ وَمَا تُخۡفِي صُدُورُهُمۡ أَكۡبَرُۚ قَدۡ
بَيَّنَّا لَكُمُ ٱلۡأٓيَٰتِ إِن كُنتُمۡ تَعۡقِلُونَ
﴿١١٨﴾
هَٰٓأَنتُمۡ أُوْلَآءِ تُحِبُّونَهُمۡ وَلَا يُحِبُّونَكُمۡ
وَتُؤۡمِنُونَ بِٱلۡكِتَٰبِ كُلِّهِۦ وَإِذَا
لَقُوكُمۡ قَالُوٓاْ ءَامَنَّا وَإِذَا خَلَوۡاْ عَضُّواْ
عَلَيۡكُمُ ٱلۡأَنَامِلَ مِنَ ٱلۡغَيۡظِۚ قُلۡ
مُوتُواْ بِغَيۡظِكُمۡۗ إِنَّ ٱللَّهَ عَلِيمُۢ بِذَاتِ
ٱلصُّدُورِ ﴿١١٩﴾

115 And what they do of good, they will not be denied it; and God knows those of prudent fear.[1]

116 Those who ignore warning:[1] neither their wealth nor their children will avail them anything against God. And those are the companions of the Fire; therein they abide eternally.

117 The likeness of what they spend in the life of this world is as the likeness of a wind wherein was biting cold: it befell the tilth of a people who wronged their souls and destroyed it; and God wronged them not, but they wronged themselves.

118 O you who heed warning:[1] take not as intimates other than[2] your own;[3] they will not spare you ruin. They would that you should suffer. Hatred has already become clear from their mouths, and what their breasts hide is greater. We have made plain[4] the proofs[5] to you, if you will use reason.

119 Here you are, those who love them; and they love you not, when you believe in[1] the Writ[2] — all of it. And when they meet you, they say: “We believe,” but when they are alone, they bite their fingertips at you from rage. Say thou: “Die in your rage,[3] God knows what is in the breasts.”

إِن تَمۡسَسۡكُمۡ حَسَنَةٞ تَسُؤۡهُمۡ وَإِن
تُصِبۡكُمۡ سَيِّئَةٞ يَفۡرَحُواْ بِهَا وَإِن
تَصۡبِرُواْ وَتَتَّقُواْ لَا يَضُرُّكُمۡ كَيۡدُهُمۡ شَيۡـًٔاۗ
إِنَّ ٱللَّهَ بِمَا يَعۡمَلُونَ مُحِيطٞ ﴿١٢٠﴾
وَإِذۡ غَدَوۡتَ مِنۡ أَهۡلِكَ تُبَوِّئُ ٱلۡمُؤۡمِنِينَ
مَقَٰعِدَ لِلۡقِتَالِ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾
إِذۡ هَمَّت طَّآئِفَتَانِ مِنكُمۡ أَن تَفۡشَلَا
وَٱللَّهُ وَلِيُّهُمَاۗ وَعَلَى ٱللَّهِ فَلۡيَتَوَكَّلِ
ٱلۡمُؤۡمِنُونَ ﴿١٢٢﴾
وَلَقَدۡ نَصَرَكُمُ ٱللَّهُ بِبَدۡرٖ وَأَنتُمۡ أَذِلَّةٞۖ
فَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمۡ تَشۡكُرُونَ ﴿١٢٣﴾
إِذۡ تَقُولُ لِلۡمُؤۡمِنِينَ أَلَن يَكۡفِيَكُمۡ
أَن يُمِدَّكُمۡ رَبُّكُم بِثَلَٰثَةِ ءَالَٰفٖ مِّنَ
ٱلۡمَلَٰٓئِكَةِ مُنزَلِينَ ﴿١٢٤﴾
بَلَىٰٓ إِن تَصۡبِرُواْ وَتَتَّقُواْ وَيَأۡتُوكُم مِّن
فَوۡرِهِمۡ هَٰذَا يُمۡدِدۡكُمۡ رَبُّكُم بِخَمۡسَةِ
ءَالَٰفٖ مِّنَ ٱلۡمَلَٰٓئِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾
وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشۡرَىٰ لَكُمۡ
وَلِتَطۡمَئِنَّ قُلُوبُكُم بِهِۦۚ وَمَا ٱلنَّصۡرُ
إِلَّا مِنۡ عِندِ ٱللَّهِ ٱلۡعَزِيزِ ٱلۡحَكِيمِ ﴿١٢٦﴾
لِيَقۡطَعَ طَرَفٗا مِّنَ ٱلَّذِينَ كَفَرُوٓاْ أَوۡ
يَكۡبِتَهُمۡ فَيَنقَلِبُواْ خَآئِبِينَ ﴿١٢٧﴾

120 If good touches you, it vexes them; and if evil[1] befalls you, they exult thereat. But if you are patient and in prudent fear,[2] their plan will not harm you at all; God encompasses what they do.

121 **¶3.13** And when[1] thou didst leave thy household early to assign the believers[2] their stations for the battle; and God was hearing and knowing[3]

122 When two groups[1] among you were about to lose heart, but God was their[2] ally; and in God let the believers[2] place their trust.

123 (And God had already helped you at Badr,[1] when you were despised. Then be in prudent fear[2] of God, that you might be grateful.)

124 When[1] thou saidst to the believers:[2] "Is it not sufficient for you that your Lord should supply you with three thousand angels sent down?

125 "Verily,[1] if you are patient and in prudent fear,[2] and they[3] rush upon you of a sudden, your Lord will supply you with five thousand angels having marks,"[4]

126 (And God made it not save as glad tidings for you, and that your hearts might be reassured thereby; and there is no help[1] save from God, the Exalted in Might, the Wise.[2])

127 "That He might cut off a part of those who ignore warning,[1] or suppress them so they turn back disappointed."

لَيۡسَ لَكَ مِنَ ٱلۡأَمۡرِ شَيۡءٌ أَوۡ يَتُوبَ
عَلَيۡهِمۡ أَوۡ يُعَذِّبَهُمۡ فَإِنَّهُمۡ ظَٰلِمُونَ ﴿١٢٨﴾
وَلِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ
يَغۡفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُۚ
وَٱللَّهُ غَفُورٞ رَّحِيمٞ ﴿١٢٩﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَأۡكُلُواْ ٱلرِّبَوٰٓاْ
أَضۡعَٰفٗا مُّضَٰعَفَةٗۖ وَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمۡ
تُفۡلِحُونَ ﴿١٣٠﴾
وَٱتَّقُواْ ٱلنَّارَ ٱلَّتِيٓ أُعِدَّتۡ لِلۡكَٰفِرِينَ
﴿١٣١﴾
وَأَطِيعُواْ ٱللَّهَ وَٱلرَّسُولَ لَعَلَّكُمۡ
تُرۡحَمُونَ ﴿١٣٢﴾
۞ وَسَارِعُوٓاْ إِلَىٰ مَغۡفِرَةٖ مِّن رَّبِّكُمۡ
وَجَنَّةٍ عَرۡضُهَا ٱلسَّمَٰوَٰتُ وَٱلۡأَرۡضُ
أُعِدَّتۡ لِلۡمُتَّقِينَ ﴿١٣٣﴾
ٱلَّذِينَ يُنفِقُونَ فِي ٱلسَّرَّآءِ وَٱلضَّرَّآءِ
وَٱلۡكَٰظِمِينَ ٱلۡغَيۡظَ وَٱلۡعَافِينَ عَنِ
ٱلنَّاسِۗ وَٱللَّهُ يُحِبُّ ٱلۡمُحۡسِنِينَ ﴿١٣٤﴾
وَٱلَّذِينَ إِذَا فَعَلُواْ فَٰحِشَةً أَوۡ ظَلَمُوٓاْ
أَنفُسَهُمۡ ذَكَرُواْ ٱللَّهَ فَٱسۡتَغۡفَرُواْ لِذُنُوبِهِمۡ
وَمَن يَغۡفِرُ ٱلذُّنُوبَ إِلَّا ٱللَّهُ وَلَمۡ
يُصِرُّواْ عَلَىٰ مَا فَعَلُواْ وَهُمۡ يَعۡلَمُونَ

128 No part of the matter is thine, whether He turns towards them[1] or punishes them, for they are wrongdoers,[2]

129 And to God belongs what is in the heavens and what is in the earth. He forgives whom He wills, and punishes whom He wills; and God is forgiving and merciful.

130 **¶3.14** O you who heed warning:[1] consume not usury, doubled and redoubled; and be in prudent fear[2] of God, that you might be successful.

131 And be in prudent fear[1] of the Fire prepared for the false claimers of guidance.[2]

132 And obey God and the Messenger,[1] that you might obtain mercy.

133 And vie one with another for forgiveness from your Lord, and a garden as wide as the heavens and the earth prepared for those of prudent fear:[1]

134 Those who spend in prosperity and in adversity, and who control their wrath, and forgive men; and God loves the doers of good;

135 And those who, when they commit sexual immorality[1] or wrong their souls, remember God, and ask forgiveness for their transgressions[2] — and who forgives transgressions[3] save God? — and persist not in what they did when they know.[4]

١٣٥

أُوْلَٰٓئِكَ جَزَآؤُهُم مَّغْفِرَةٌ مِّن رَّبِّهِمْ
وَجَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
خَٰلِدِينَ فِيهَا وَنِعْمَ أَجْرُ ٱلْعَٰمِلِينَ

١٣٦

قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُوا۟
فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ
ٱلْمُكَذِّبِينَ ١٣٧

هَٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ
لِّلْمُتَّقِينَ ١٣٨

وَلَا تَهِنُوا۟ وَلَا تَحْزَنُوا۟ وَأَنتُمُ ٱلْأَعْلَوْنَ إِن
كُنتُم مُّؤْمِنِينَ ١٣٩

إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ ٱلْقَوْمَ
قَرْحٌ مِّثْلُهُۥ ۚ وَتِلْكَ ٱلْأَيَّامُ نُدَاوِلُهَا بَيْنَ
ٱلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟
وَيَتَّخِذَ مِنكُمْ شُهَدَآءَ ۗ وَٱللَّهُ لَا
يُحِبُّ ٱلظَّٰلِمِينَ ١٤٠

وَلِيُمَحِّصَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَمْحَقَ
ٱلْكَٰفِرِينَ ١٤١

أَمْ حَسِبْتُمْ أَن تَدْخُلُوا۟ ٱلْجَنَّةَ وَلَمَّا يَعْلَمِ
ٱللَّهُ ٱلَّذِينَ جَٰهَدُوا۟ مِنكُمْ وَيَعْلَمَ
ٱلصَّٰبِرِينَ ١٤٢

136 Those: their reward is forgiveness from their Lord and gardens beneath which rivers flow, they abiding eternally therein; and excellent is the reward of those who act.[1]

137 Practices[1] have passed away before you; so travel in the earth and see how was the final outcome of the deniers.

138 This[1] is a clear statement[2] for mankind; and guidance; and an admonition for those of prudent fear.[3]

139 And faint not, nor grieve, and you will be the superior ones, if you be believers.[1]

140 If injury touches you: there has touched people an injury the like thereof.[1] And those[2] are the days We alternate among men, both[3] that God might know those who heed warning,[4] and take witnesses[5] among you — and God loves not the wrongdoers[6] —

141 And that God might refine those who heed warning,[1] and eliminate the false claimers of guidance.[2]

142 Or did you think that you will enter the Garden before God knows those who strive among you or[1] knows the patient?[2]

وَلَقَدْ كُنتُمْ تَمَنَّوْنَ ٱلْمَوْتَ مِن قَبْلِ أَن
تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنتُمْ تَنظُرُونَ

١٤٣

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن
قَبْلِهِ ٱلرُّسُلُ ۚ أَفَإِيْن مَّاتَ أَوْ قُتِلَ ٱنقَلَبْتُمْ
عَلَىٰٓ أَعْقَٰبِكُمْ ۚ وَمَن يَنقَلِبْ عَلَىٰ
عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا ۗ وَسَيَجْزِى
ٱللَّهُ ٱلشَّٰكِرِينَ ١٤٤

وَمَا كَانَ لِنَفْسٍ أَن تَمُوتَ إِلَّا بِإِذْنِ
ٱللَّهِ كِتَٰبًا مُّؤَجَّلًا ۗ وَمَن يُرِدْ ثَوَابَ
ٱلدُّنْيَا نُؤْتِهِۦ مِنْهَا وَمَن يُرِدْ ثَوَابَ
ٱلْءَاخِرَةِ نُؤْتِهِۦ مِنْهَا ۚ وَسَنَجْزِى
ٱلشَّٰكِرِينَ ١٤٥

وَكَأَيِّن مِّن نَّبِىٍّ قَٰتَلَ مَعَهُۥ رِبِّيُّونَ كَثِيرٌ
فَمَا وَهَنُوا۟ لِمَآ أَصَابَهُمْ فِى سَبِيلِ ٱللَّهِ
وَمَا ضَعُفُوا۟ وَمَا ٱسْتَكَانُوا۟ ۗ وَٱللَّهُ يُحِبُّ
ٱلصَّٰبِرِينَ ١٤٦

وَمَا كَانَ قَوْلَهُمْ إِلَّآ أَن قَالُوا۟ رَبَّنَا
ٱغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِىٓ أَمْرِنَا
وَثَبِّتْ أَقْدَامَنَا وَٱنصُرْنَا عَلَى ٱلْقَوْمِ
ٱلْكَٰفِرِينَ ١٤٧

فَـَٔاتَىٰهُمُ ٱللَّهُ ثَوَابَ ٱلدُّنْيَا وَحُسْنَ

143 And you had wished for death before you met it; and now you have seen it with your own eyes[...].[1]

144 ¶**3.15** And Muḥammad is only a messenger; messengers have passed away before him. If then he dies or is killed, will you turn back on your heels? And he who turns back on his heels does no harm to God at all; and God will reward the grateful.

145 And it is not for a soul to die, save by the leave of God, at a writ[1] determined.[2] And whoso desires the reward of the World, We give him thereof; and whoso desires the reward of the Hereafter, We give him thereof; and We reward the grateful.

146 And alongside[1] how many a prophet have fought many stoutly devout men![2] And they fainted not at what befell them in the cause of God; neither did they weaken, nor did they yield. And God loves the patient.[3]

147 And their word[1] was only that they said: "Our Lord: forgive Thou us our transgressions,[2] and our excess in our affair, and make Thou firm our feet; and help Thou us against the people of the false claimers of guidance."[3]

148 So God gave them the reward of the World and the good reward of the Hereafter;

ثَوَابِ ٱلۡـَٔاخِرَةِ وَٱللَّـهُ يُحِبُّ ٱلۡمُحۡسِنِينَ
١٤٨

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن تُطِيعُواْ ٱلَّذِينَ
كَفَرُواْ يَرُدُّوكُمۡ عَلَىٰٓ أَعۡقَـٰبِكُمۡ
فَتَنقَلِبُواْ خَـٰسِرِينَ ١٤٩
بَلِ ٱللَّـهُ مَوۡلَىٰكُمۡ وَهُوَ خَيۡرُ
ٱلنَّـٰصِرِينَ ١٥٠
سَنُلۡقِي فِي قُلُوبِ ٱلَّذِينَ كَفَرُواْ ٱلرُّعۡبَ
بِمَآ أَشۡرَكُواْ بِٱللَّـهِ مَا لَمۡ يُنَزِّلۡ بِهِۦ
سُلۡطَـٰنٗا وَمَأۡوَىٰهُمُ ٱلنَّارُ وَبِئۡسَ مَثۡوَى
ٱلظَّـٰلِمِينَ ١٥١
وَلَقَدۡ صَدَقَكُمُ ٱللَّـهُ وَعۡدَهُۥٓ إِذۡ
تَحُسُّونَهُم بِإِذۡنِهِۦ حَتَّىٰٓ إِذَا فَشِلۡتُمۡ
وَتَنَـٰزَعۡتُمۡ فِي ٱلۡأَمۡرِ وَعَصَيۡتُم مِّنۢ بَعۡدِ
مَآ أَرَىٰكُم مَّا تُحِبُّونَ مِنكُم
مَّن يُرِيدُ ٱلدُّنۡيَا وَمِنكُم مَّن
يُرِيدُ ٱلۡـَٔاخِرَةَ ثُمَّ صَرَفَكُمۡ عَنۡهُمۡ
لِيَبۡتَلِيَكُمۡ وَلَقَدۡ عَفَا عَنكُمۡ
وَٱللَّـهُ ذُو فَضۡلٍ عَلَى ٱلۡمُؤۡمِنِينَ ١٥٢
۞ إِذۡ تُصۡعِدُونَ وَلَا تَلۡوُۥنَ عَلَىٰٓ أَحَدٖ
وَٱلرَّسُولُ يَدۡعُوكُمۡ فِيٓ أُخۡرَىٰكُمۡ
فَأَثَـٰبَكُمۡ غَمَّۢا بِغَمّٖ لِّكَيۡلَا تَحۡزَنُواْ

and God loves the doers of good.

149 **¶3.16** O you who heed warning:[1] if you obey those who ignore warning,[2] they will drive you back on your heels; and you will turn back as losers.

150 The truth is,[1] God is your protector; and He is the best of helpers.

151 We will cast into the hearts of those who ignore warning[1] terror because they have ascribed a partnership[2] with God to that for which He sent not down authority; and their shelter is the Fire; and evil is the dwelling of the wrongdoers.[3]

152 And God was indeed[1] true in His promise[2] to you. When[3] you were aware[4] of them by His leave, when[5] you had lost heart and disputed concerning the affair, and rebelled after He had shown you what[6] you love[...].[7] Among you is he who desires the World; and among you is he who desires the Hereafter. Then He turned you away from them that He might try you; and He has pardoned you; and God is bountiful to the believers.[8]

153 When[1] you were ascending, and paying no heed to anyone, and the Messenger calling you from your rear,[2] so He requited you with grief upon grief, that you might not grieve for what eluded you[3] or what befell you; and God is aware of what you do.

عَلَىٰ مَا فَاتَكُمۡ وَلَا مَآ أَصَـٰبَكُمۡ
وَٱللَّـهُ خَبِيرُۢ بِمَا تَعۡمَلُونَ ١٥٣
ثُمَّ أَنزَلَ عَلَيۡكُم مِّنۢ بَعۡدِ ٱلۡغَمِّ أَمَنَةٗ
نُّعَاسٗا يَغۡشَىٰ طَآئِفَةٗ مِّنكُمۡ وَطَآئِفَةٞ
قَدۡ أَهَمَّتۡهُمۡ أَنفُسُهُمۡ يَظُنُّونَ بِٱللَّـهِ غَيۡرَ
ٱلۡحَقِّ ظَنَّ ٱلۡجَـٰهِلِيَّةِ يَقُولُونَ هَل لَّنَا مِنَ
ٱلۡأَمۡرِ مِن شَيۡءٖ قُلۡ إِنَّ ٱلۡأَمۡرَ كُلَّهُۥ لِلَّـهِ
يُخۡفُونَ فِيٓ أَنفُسِهِم مَّا لَا يُبۡدُونَ لَكَ
يَقُولُونَ لَوۡ كَانَ لَنَا مِنَ ٱلۡأَمۡرِ شَيۡءٞ مَّا
قُتِلۡنَا هَـٰهُنَا قُل لَّوۡ كُنتُمۡ فِي بُيُوتِكُمۡ
لَبَرَزَ ٱلَّذِينَ كُتِبَ عَلَيۡهِمُ ٱلۡقَتۡلُ إِلَىٰ
مَضَاجِعِهِمۡ وَلِيَبۡتَلِيَ ٱللَّـهُ مَا فِي صُدُورِكُمۡ
وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمۡ وَٱللَّـهُ عَلِيمُۢ
بِذَاتِ ٱلصُّدُورِ ١٥٤
إِنَّ ٱلَّذِينَ تَوَلَّوۡاْ مِنكُمۡ يَوۡمَ ٱلۡتَقَى
ٱلۡجَمۡعَانِ إِنَّمَا ٱسۡتَزَلَّهُمُ ٱلشَّيۡطَـٰنُ بِبَعۡضِ
مَا كَسَبُواْ وَلَقَدۡ عَفَا ٱللَّـهُ عَنۡهُمۡ إِنَّ
ٱللَّـهَ غَفُورٌ حَلِيمٞ ١٥٥
يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَكُونُواْ كَٱلَّذِينَ
كَفَرُواْ وَقَالُواْ لِإِخۡوَٰنِهِمۡ إِذَا ضَرَبُواْ
فِي ٱلۡأَرۡضِ أَوۡ كَانُواْ غُزّٗى لَّوۡ كَانُواْ
عِندَنَا مَا مَاتُواْ وَمَا قُتِلُواْ لِيَجۡعَلَ ٱللَّـهُ

154 Then He sent down upon you, after distress, security, slumber overcoming a number of you; and a number had grieved themselves[1] thinking about God other than the truth[2] — the thought of ignorance — saying: "Have we any part[3] in the affair?" Say thou: "The affair belongs entirely to God." They hide within themselves what they reveal not to thee, saying: "Had we any part[4] in the affair, we would not have been slain here."[5] Say thou: "Had you been in your houses, those for whom killing was decreed would have gone forth to their resting places";[6] and: "That God might try what is in your breasts"; and: "That He might refine what is in your hearts." And God knows what is in the breasts.

155 Those who turned back among you the day the two hosts met: the satan[1] caused them to slip only for some of what they earned. But God has pardoned them; God is forgiving and clement.

156 **¶3.17** O you who heed warning:[1] be not like those who ignore warning,[2] and say of their brothers when they travel in the earth or are on an expedition: "Had they been with us, they would not have died or been killed," that God might make that a sorrow in their hearts; for God gives life, and gives death; and God sees what you do.

ذَٰلِكَ حَسۡرَةً فِي قُلُوبِهِمۡۗ وَٱللَّهُ يُحۡيِۦ
وَيُمِيتُۗ وَٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرٞ
١٥٦

وَلَئِن قُتِلۡتُمۡ فِي سَبِيلِ ٱللَّهِ أَوۡ مُتُّمۡ
لَمَغۡفِرَةٞ مِّنَ ٱللَّهِ وَرَحۡمَةٌ خَيۡرٞ مِّمَّا
يَجۡمَعُونَ ١٥٧

وَلَئِن مُّتُّمۡ أَوۡ قُتِلۡتُمۡ لَإِلَى ٱللَّهِ تُحۡشَرُونَ
١٥٨

فَبِمَا رَحۡمَةٖ مِّنَ ٱللَّهِ لِنتَ لَهُمۡۖ وَلَوۡ كُنتَ
فَظًّا غَلِيظَ ٱلۡقَلۡبِ لَٱنفَضُّواْ مِنۡ حَوۡلِكَۖ
فَٱعۡفُ عَنۡهُمۡ وَٱسۡتَغۡفِرۡ لَهُمۡ وَشَاوِرۡهُمۡ فِي
ٱلۡأَمۡرِۖ فَإِذَا عَزَمۡتَ فَتَوَكَّلۡ عَلَى ٱللَّهِۚ إِنَّ
ٱللَّهَ يُحِبُّ ٱلۡمُتَوَكِّلِينَ ١٥٩

إِن يَنصُرۡكُمُ ٱللَّهُ فَلَا غَالِبَ لَكُمۡۖ
وَإِن يَخۡذُلۡكُمۡ فَمَن ذَا ٱلَّذِي
يَنصُرُكُم مِّنۢ بَعۡدِهِۦۗ وَعَلَى ٱللَّهِ
فَلۡيَتَوَكَّلِ ٱلۡمُؤۡمِنُونَ ١٦٠

وَمَا كَانَ لِنَبِيٍّ أَن يَغُلَّۚ وَمَن يَغۡلُلۡ يَأۡتِ
بِمَا غَلَّ يَوۡمَ ٱلۡقِيَٰمَةِۚ ثُمَّ تُوَفَّىٰ كُلُّ نَفۡسٖ
مَّا كَسَبَتۡ وَهُمۡ لَا يُظۡلَمُونَ ١٦١

أَفَمَنِ ٱتَّبَعَ رِضۡوَٰنَ ٱللَّهِ كَمَنۢ بَآءَ
بِسَخَطٖ مِّنَ ٱللَّهِ وَمَأۡوَىٰهُ جَهَنَّمُۖ وَبِئۡسَ

157 And if you are killed or die in the cause of God, pardon from God and mercy are better than what they amass.

158 And if you die or are killed, to God will you be gathered.

159 And because of the mercy of God, thou wast lenient with them; and hadst thou been coarse and stern, they would have disbanded from about thee. So pardon thou them, and ask thou forgiveness for them, and take thou counsel with them in the affair. And when thou hast made a decision, place thou thy trust in God;[1] God loves those who would place their trust aright.[2]

160 If God helps you, none can defeat you; but if He forsakes you, who is there who can help you after Him?[1] And in God let the believers[2] place their trust.

161 And it is not for a prophet that he should coerce.[1] And whoso coerces will come with what he coerced on the Day of Resurrection; then will every soul be paid in full what it earned, and they will not be wronged.

162 Is then he who[1] seeks the approval of God like one who incurs wrath from God, and

ٱلۡمَصِيرُ ١٦٢

هُمۡ دَرَجَٰتٌ عِندَ ٱللَّهِۗ وَٱللَّهُ بَصِيرُۢ بِمَا
يَعۡمَلُونَ ١٦٣

لَقَدۡ مَنَّ ٱللَّهُ عَلَى ٱلۡمُؤۡمِنِينَ إِذۡ بَعَثَ
فِيهِمۡ رَسُولٗا مِّنۡ أَنفُسِهِمۡ يَتۡلُواْ عَلَيۡهِمۡ
ءَايَٰتِهِۦ وَيُزَكِّيهِمۡ وَيُعَلِّمُهُمُ ٱلۡكِتَٰبَ
وَٱلۡحِكۡمَةَ وَإِن كَانُواْ مِن قَبۡلُ لَفِي
ضَلَٰلٖ مُّبِينٍ ١٦٤

أَوَلَمَّآ أَصَٰبَتۡكُم مُّصِيبَةٞ قَدۡ أَصَبۡتُم
مِّثۡلَيۡهَا قُلۡتُمۡ أَنَّىٰ هَٰذَاۖ قُلۡ هُوَ مِنۡ عِندِ
أَنفُسِكُمۡۗ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ
قَدِيرٞ ١٦٥

وَمَآ أَصَٰبَكُمۡ يَوۡمَ ٱلۡتَقَى ٱلۡجَمۡعَانِ
فَبِإِذۡنِ ٱللَّهِ وَلِيَعۡلَمَ ٱلۡمُؤۡمِنِينَ ١٦٦

وَلِيَعۡلَمَ ٱلَّذِينَ نَافَقُواْۚ وَقِيلَ لَهُمۡ تَعَالَوۡاْ
قَٰتِلُواْ فِي سَبِيلِ ٱللَّهِ أَوِ ٱدۡفَعُواْۖ قَالُواْ لَوۡ
نَعۡلَمُ قِتَالٗا لَّٱتَّبَعۡنَٰكُمۡۗ هُمۡ لِلۡكُفۡرِ
يَوۡمَئِذٍ أَقۡرَبُ مِنۡهُمۡ لِلۡإِيمَٰنِۚ يَقُولُونَ
بِأَفۡوَٰهِهِم مَّا لَيۡسَ فِي قُلُوبِهِمۡۚ وَٱللَّهُ أَعۡلَمُ
بِمَا يَكۡتُمُونَ ١٦٧

ٱلَّذِينَ قَالُواْ لِإِخۡوَٰنِهِمۡ وَقَعَدُواْ لَوۡ
أَطَاعُونَا مَا قُتِلُواْۗ قُلۡ فَٱدۡرَءُواْ عَنۡ

whose shelter is Gehenna? And evil is the journey's end.

163 They have[1] degrees[2] in the sight of God; and God sees what they do.

164 God indeed showed favour to the believers[1] when He raised up among them a messenger among themselves, reciting to them His proofs,[2] and increasing them in purity,[3] and teaching them the Writ[4] and wisdom[5] — though they were before in manifest error.

165 Do you not say, when calamity has befallen you — you having caused the double thereof: — "Whence is this?" Say thou: "It is from yourselves; God is over all things powerful."

166 And what befell you the day the two hosts met was by the leave of God, that He might know the believers,[1]

167 And that He might know the waverers.[1] And it was said to them: "Come, fight in the cause of God; or repel." They said: "Had we known of fighting, we would have followed you." They were nearer to denial that day than to faith, saying with their mouths what was not in their hearts; and God is most aware of what conceal

168 Those who said of their brothers when they stayed back: "Had they obeyed us, they would not have been killed." Say thou: "Then avert from yourselves death, if you be

أَنفُسِكُمُ ٱلۡمَوۡتَ إِن كُنتُمۡ صَٰدِقِينَ
١٦٨

وَلَا تَحۡسَبَنَّ ٱلَّذِينَ قُتِلُواْ فِي سَبِيلِ ٱللَّهِ
أَمۡوَٰتَۢاۚ بَلۡ أَحۡيَآءٌ عِندَ رَبِّهِمۡ يُرۡزَقُونَ
١٦٩

فَرِحِينَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضۡلِهِۦ
وَيَسۡتَبۡشِرُونَ بِٱلَّذِينَ لَمۡ يَلۡحَقُواْ بِهِم
مِّنۡ خَلۡفِهِمۡ أَلَّا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ
يَحۡزَنُونَ ١٧٠

۞ يَسۡتَبۡشِرُونَ بِنِعۡمَةٖ مِّنَ ٱللَّهِ وَفَضۡلٖ
وَأَنَّ ٱللَّهَ لَا يُضِيعُ أَجۡرَ ٱلۡمُؤۡمِنِينَ ١٧١

ٱلَّذِينَ ٱسۡتَجَابُواْ لِلَّهِ وَٱلرَّسُولِ مِنۢ
بَعۡدِ مَآ أَصَابَهُمُ ٱلۡقَرۡحُ لِلَّذِينَ أَحۡسَنُواْ
مِنۡهُمۡ وَٱتَّقَوۡاْ أَجۡرٌ عَظِيمٌ ١٧٢

ٱلَّذِينَ قَالَ لَهُمُ ٱلنَّاسُ إِنَّ ٱلنَّاسَ قَدۡ
جَمَعُواْ لَكُمۡ فَٱخۡشَوۡهُمۡ فَزَادَهُمۡ إِيمَٰنٗا
وَقَالُواْ حَسۡبُنَا ٱللَّهُ وَنِعۡمَ ٱلۡوَكِيلُ
١٧٣

فَٱنقَلَبُواْ بِنِعۡمَةٖ مِّنَ ٱللَّهِ وَفَضۡلٖ لَّمۡ
يَمۡسَسۡهُمۡ سُوٓءٞ وَٱتَّبَعُواْ رِضۡوَٰنَ ٱللَّهِ
وَٱللَّهُ ذُو فَضۡلٍ عَظِيمٍ ١٧٤

إِنَّمَا ذَٰلِكُمُ ٱلشَّيۡطَٰنُ يُخَوِّفُ أَوۡلِيَآءَهُۥ

truthful."[1]

169 And think not of those who are killed in the cause of God as dead; nay,[1] they are alive, with their Lord receiving provision,

170 Exulting in what God has bestowed upon them of His bounty; and rejoicing in those behind them who are yet to join them, that no fear will be upon them, nor will they grieve;

171 Rejoicing in favour and bounty from God, and that God causes not to be lost the reward of the believers.[1]

172 ¶**3.18** Those who responded to God and the Messenger after injury had befallen them — for those of them as do good and are in prudent fear[1] is a great reward —

173 Those to whom men said: "The people have gathered against you, so be afraid of them," but it increased them in faith, and they said: "Sufficient for us is God" — and excellent is the disposer of affairs —

174 So they returned with favour and bounty from God, evil not touching them. And they sought the approval of God; and God is possessor of tremendous bounty.

175 That[1] is but the satan[2] putting his allies in dread[3] of it; but fear them not; and fear Me, if

فَلَا تَخَافُوهُمۡ وَخَافُونِ إِن كُنتُم مُّؤۡمِنِينَ
١٧٥

وَلَا يَحۡزُنكَ ٱلَّذِينَ يُسَٰرِعُونَ فِي
ٱلۡكُفۡرِۚ إِنَّهُمۡ لَن يَضُرُّواْ ٱللَّهَ شَيۡـٔٗاۗ
يُرِيدُ ٱللَّهُ أَلَّا يَجۡعَلَ لَهُمۡ حَظّٗا فِي
ٱلۡأٓخِرَةِۖ وَلَهُمۡ عَذَابٌ عَظِيمٌ ١٧٦

إِنَّ ٱلَّذِينَ ٱشۡتَرَوُاْ ٱلۡكُفۡرَ بِٱلۡإِيمَٰنِ
لَن يَضُرُّواْ ٱللَّهَ شَيۡـٔٗاۖ وَلَهُمۡ عَذَابٌ أَلِيمٞ
١٧٧

وَلَا يَحۡسَبَنَّ ٱلَّذِينَ كَفَرُوٓاْ أَنَّمَا نُمۡلِي لَهُمۡ
خَيۡرٞ لِّأَنفُسِهِمۡۚ إِنَّمَا نُمۡلِي لَهُمۡ لِيَزۡدَادُوٓاْ
إِثۡمٗاۚ وَلَهُمۡ عَذَابٞ مُّهِينٞ ١٧٨

مَّا كَانَ ٱللَّهُ لِيَذَرَ ٱلۡمُؤۡمِنِينَ عَلَىٰ مَآ
أَنتُمۡ عَلَيۡهِ حَتَّىٰ يَمِيزَ ٱلۡخَبِيثَ مِنَ
ٱلطَّيِّبِۗ وَمَا كَانَ ٱللَّهُ لِيُطۡلِعَكُمۡ عَلَى
ٱلۡغَيۡبِ وَلَٰكِنَّ ٱللَّهَ يَجۡتَبِي مِن رُّسُلِهِۦ
مَن يَشَآءُۖ فَـَٔامِنُواْ بِٱللَّهِ وَرُسُلِهِۦۚ وَإِن
تُؤۡمِنُواْ وَتَتَّقُواْ فَلَكُمۡ أَجۡرٌ عَظِيمٞ
١٧٩

وَلَا يَحۡسَبَنَّ ٱلَّذِينَ يَبۡخَلُونَ بِمَآ ءَاتَىٰهُمُ
ٱللَّهُ مِن فَضۡلِهِۦ هُوَ خَيۡرٗا لَّهُمۖ بَلۡ
هُوَ شَرّٞ لَّهُمۡۖ سَيُطَوَّقُونَ مَا بَخِلُواْ بِهِۦ

you be believers.[4]

176 And let not grieve thee those who compete in denial; they will never harm God at all. God desires not to make for them a portion in the Hereafter; and they have a great punishment.

177 Those who buy denial at the price of faith, they will never harm God at all; and they have a painful punishment.

178 And let not those who ignore warning[1] think that We but grant them respite good for their souls; We but grant them respite that they might increase in sin;[2] and they have a humiliating punishment.

179 God will not leave the believers[1] in that[2] which you are in until He distinguishes the bad from the good. And God will not apprise you of the Unseen; but God chooses of His messengers whom He wills, so believe in[3] God and His messengers; and if you believe and are in prudent fear,[4] for you is a great reward.

180 And let not those who are miserly with what God gives them of His bounty think it good for them; the truth is,[1] it is evil for them: hung about their necks will be that with which they were miserly on the Day of Resurrection; and to God belongs the

يَوْمَ ٱلْقِيَٰمَةِ وَلِلَّهِ مِيرَٰثُ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ
١٨٠

لَّقَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ
فَقِيرٌ وَنَحْنُ أَغْنِيَآءُ سَنَكْتُبُ مَا قَالُواْ
وَقَتْلَهُمُ ٱلْأَنۢبِيَآءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُواْ
عَذَابَ ٱلْحَرِيقِ ١٨١
ذَٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ ٱللَّهَ
لَيْسَ بِظَلَّٰمٍ لِّلْعَبِيدِ ١٨٢
ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ عَهِدَ إِلَيْنَآ أَلَّا
نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ
ٱلنَّارُ قُلْ قَدْ جَآءَكُمْ رُسُلٌ مِّن قَبْلِى
بِٱلْبَيِّنَٰتِ وَبِٱلَّذِى قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن
كُنتُمْ صَٰدِقِينَ ١٨٣
فَإِن كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِّن قَبْلِكَ
جَآءُو بِٱلْبَيِّنَٰتِ وَٱلزُّبُرِ وَٱلْكِتَٰبِ
ٱلْمُنِيرِ ١٨٤
كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ
أُجُورَكُمْ يَوْمَ ٱلْقِيَٰمَةِ فَمَن زُحْزِحَ عَنِ
ٱلنَّارِ وَأُدْخِلَ ٱلْجَنَّةَ فَقَدْ فَازَ وَمَا ٱلْحَيَوٰةُ
ٱلدُّنْيَآ إِلَّا مَتَٰعُ ٱلْغُرُورِ ١٨٥
۞ لَتُبْلَوُنَّ فِىٓ أَمْوَٰلِكُمْ وَأَنفُسِكُمْ

inheritance of the heavens and the earth; and God is aware of what you do.

181 **¶3.19** God has heard the saying of those who say: "God is poor, and we are rich." We will record what they say, and their killing of the prophets without cause;[1] (and We will say: "Taste the punishment of the consuming fire

182 For it is that[1] your hands sent ahead, and that God is not unjust to the servants!"[2])

183 Those[1] who said: "God has made a covenant with us, that we believe not any messenger until he brings us an offering consumed by fire." Say thou: "There came to you messengers before me with clear signs, and with what you say; why then did you kill them, if you be truthful?"[2]

184 And if they deny thee, then denied were the messengers who were before thee, who came with the clear signs, and the writings,[1] and the Illuminating Writ.[2]

185 Every soul will taste death; and you will but be paid in full your rewards on the Day of Resurrection. And whoso is removed from the Fire and made to enter the Garden: he has attained; and the life of this world is only the enjoyment of delusion.

186 You will be tried in your wealth and in yourselves. And you will hear from those

وَلَتَسْمَعُنَّ مِنَ ٱلَّذِينَ أُوتُواْ ٱلْكِتَٰبَ
مِن قَبْلِكُمْ وَمِنَ ٱلَّذِينَ أَشْرَكُوٓاْ أَذًى
كَثِيرًا وَإِن تَصْبِرُواْ وَتَتَّقُواْ فَإِنَّ ذَٰلِكَ مِنْ
عَزْمِ ٱلْأُمُورِ ١٨٦
وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلَّذِينَ أُوتُواْ
ٱلْكِتَٰبَ لَتُبَيِّنُنَّهُۥ لِلنَّاسِ وَلَا
تَكْتُمُونَهُۥ فَنَبَذُوهُ وَرَآءَ ظُهُورِهِمْ
وَٱشْتَرَوْاْ بِهِۦ ثَمَنًا قَلِيلًا فَبِئْسَ مَا
يَشْتَرُونَ ١٨٧
لَا تَحْسَبَنَّ ٱلَّذِينَ يَفْرَحُونَ بِمَآ أَتَواْ
وَّيُحِبُّونَ أَن يُحْمَدُواْ بِمَا لَمْ يَفْعَلُواْ
فَلَا تَحْسَبَنَّهُم بِمَفَازَةٍ مِّنَ ٱلْعَذَابِ وَلَهُمْ
عَذَابٌ أَلِيمٌ ١٨٨
وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱللَّهُ
عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ١٨٩
إِنَّ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَءَايَٰتٍ لِّأُو۟لِى
ٱلْأَلْبَٰبِ ١٩٠
ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ
جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِى خَلْقِ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا
سُبْحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ ١٩١

given[1] the Writ[2] before you, and from the idolaters,[3] much hindrance.[4] But if you are patient and in prudent fear:[5] that is among the resolution of affairs.[6]

187 And when God took an agreement of those given[1] the Writ:[2] "You are to make it plain[3] to mankind, and not to conceal it," then they cast it behind their backs, and sold it at a cheap price; and evil is what they bought.

188 Think not those who exult at what they have accomplished,[1] and love to be praised for what they have not done[...].[2] And think them not in a place of safety from the punishment; and they have a painful punishment.

189 And to God belongs the dominion of the heavens and the earth; and God is over all things powerful.

190 **¶3.20** In the creation of the heavens and the earth and the alternation of night and day are proofs[1] for men of understanding:

191 Those who remember God, standing and sitting and on their sides, and reflect upon the creation of the heavens and the earth: "Our Lord: Thou createdst not this to no purpose. Glory[1] be to Thee! And protect Thou us from the punishment of the Fire!

رَبَّنَآ إِنَّكَ مَن تُدۡخِلِ ٱلنَّارَ فَقَدۡ
أَخۡزَيۡتَهُۥ وَمَا لِلظَّٰلِمِينَ مِنۡ أَنصَارٖ
﴿١٩٢﴾
رَّبَّنَآ إِنَّنَا سَمِعۡنَا مُنَادِيٗا يُنَادِي لِلۡإِيمَٰنِ
أَنۡ ءَامِنُواْ بِرَبِّكُمۡ فَـَٔامَنَّا رَبَّنَا فَٱغۡفِرۡ
لَنَا ذُنُوبَنَا وَكَفِّرۡ عَنَّا سَيِّـَٔاتِنَا وَتَوَفَّنَا
مَعَ ٱلۡأَبۡرَارِ ﴿١٩٣﴾
رَبَّنَا وَءَاتِنَا مَا وَعَدتَّنَا عَلَىٰ رُسُلِكَ
وَلَا تُخۡزِنَا يَوۡمَ ٱلۡقِيَٰمَةِ إِنَّكَ لَا تُخۡلِفُ
ٱلۡمِيعَادَ ﴿١٩٤﴾
فَٱسۡتَجَابَ لَهُمۡ رَبُّهُمۡ أَنِّي لَآ أُضِيعُ عَمَلَ
عَٰمِلٖ مِّنكُم مِّن ذَكَرٍ أَوۡ أُنثَىٰ
بَعۡضُكُم مِّنۢ بَعۡضٖ فَٱلَّذِينَ هَاجَرُواْ
وَأُخۡرِجُواْ مِن دِيَٰرِهِمۡ وَأُوذُواْ فِي سَبِيلِي
وَقَٰتَلُواْ وَقُتِلُواْ لَأُكَفِّرَنَّ عَنۡهُمۡ سَيِّـَٔاتِهِمۡ
وَلَأُدۡخِلَنَّهُمۡ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا
ٱلۡأَنۡهَٰرُ ثَوَابٗا مِّنۡ عِندِ ٱللَّهِ وَٱللَّهُ
عِندَهُۥ حُسۡنُ ٱلثَّوَابِ ﴿١٩٥﴾
لَا يَغُرَّنَّكَ تَقَلُّبُ ٱلَّذِينَ كَفَرُواْ فِي ٱلۡبِلَٰدِ
﴿١٩٦﴾
مَتَٰعٞ قَلِيلٞ ثُمَّ مَأۡوَىٰهُمۡ جَهَنَّمُ وَبِئۡسَ
ٱلۡمِهَادُ ﴿١٩٧﴾

192 "Our Lord: whom Thou causest to enter the Fire: him hast Thou disgraced"; and there are for the wrongdoers[1] no helpers.

193 "Our Lord: we have heard a caller calling to faith: 'Believe in[1] your Lord!' And we have believed. Our Lord: forgive Thou us our transgressions,[2] and remove Thou from us our evil deeds;[3] and take Thou us[4] with the virtuous.[5]

194 "Our Lord: give Thou us[1] what Thou hast promised us by Thy messengers, and disgrace Thou us not on the Day of Resurrection; Thou wilt not break the appointment."

195 And their Lord responded to them: "I cause not to be lost the work of any that works among you, male or female; you are of one another."[1] And those who emigrated and were turned out of their homes, and were hindered[2] in My cause, and fought and were killed: I will remove from them their evil deeds,[3] and I will make them enter gardens beneath which rivers flow, as a reward from God; and God, with Him is the best of rewards.

196 Let not delude thee the going to and fro of those who ignore warning[1] in the land:

197 A little enjoyment, then is their shelter Gehenna; and evil is the resting-place.

لَٰكِنِ ٱلَّذِينَ ٱتَّقَوۡاْ رَبَّهُمۡ لَهُمۡ جَنَّٰتٞ
تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَا
نُزُلٗا مِّنۡ عِندِ ٱللَّهِ وَمَا عِندَ ٱللَّهِ خَيۡرٞ
لِّلۡأَبۡرَارِ ﴿١٩٨﴾
وَإِنَّ مِنۡ أَهۡلِ ٱلۡكِتَٰبِ لَمَن يُؤۡمِنُ
بِٱللَّهِ وَمَآ أُنزِلَ إِلَيۡكُمۡ وَمَآ أُنزِلَ
إِلَيۡهِمۡ خَٰشِعِينَ لِلَّهِ لَا يَشۡتَرُونَ بِـَٔايَٰتِ
ٱللَّهِ ثَمَنٗا قَلِيلًا أُوْلَٰٓئِكَ لَهُمۡ أَجۡرُهُمۡ
عِندَ رَبِّهِمۡ إِنَّ ٱللَّهَ سَرِيعُ ٱلۡحِسَابِ
﴿١٩٩﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱصۡبِرُواْ وَصَابِرُواْ
وَرَابِطُواْ وَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمۡ
تُفۡلِحُونَ ﴿٢٠٠﴾
بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ
۞ يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي
خَلَقَكُم مِّن نَّفۡسٖ وَٰحِدَةٖ وَخَلَقَ
مِنۡهَا زَوۡجَهَا وَبَثَّ مِنۡهُمَا رِجَالٗا كَثِيرٗا
وَنِسَآءٗ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ
وَٱلۡأَرۡحَامَ إِنَّ ٱللَّهَ كَانَ عَلَيۡكُمۡ
رَقِيبٗا ﴿١﴾
وَءَاتُواْ ٱلۡيَتَٰمَىٰٓ أَمۡوَٰلَهُمۡ وَلَا تَتَبَدَّلُواْ
ٱلۡخَبِيثَ بِٱلطَّيِّبِ وَلَا تَأۡكُلُوٓاْ أَمۡوَٰلَهُمۡ إِلَىٰٓ

198 But those who are in prudent fear[1] of their Lord: they will have gardens beneath which rivers flow, they abiding eternally therein, as a welcome from God; and what is with God is better for the virtuous.

199 And among the doctors of the Law[1] are those who believe in[2] God and what was sent down to you, and what was sent down to them: — humble[3] towards God, they sell not the proofs[4] of God at a cheap price — those have their reward with their Lord; God is swift in reckoning.

200 O you who heed warning:[1] be patient; and vie in patience; and be steadfast;[2] and be in prudent fear[3] of God, that you might succeed.

In the name of God, the Almighty,[1] the Merciful.

4[2] **1** O mankind: be in prudent fear[1] of your Lord who created you from one soul; and created from it its mate, and scattered from them[2] many men and women; and be in prudent fear[3] of God through whom, and through kinship,[4] you ask one of another; God is over you, watching.

2 And give the fatherless[1] their property; and exchange not the bad for the good,[2] nor consume their property into your property; that is a great misdeed.[3]

أَمۡوَٰلِكُمۡ إِنَّهُۥ كَانَ حُوبٗا كَبِيرٗا ٢

وَإِنۡ خِفۡتُمۡ أَلَّا تُقۡسِطُواْ فِي ٱلۡيَتَٰمَىٰ
فَٱنكِحُواْ مَا طَابَ لَكُم مِّنَ ٱلنِّسَآءِ
مَثۡنَىٰ وَثُلَٰثَ وَرُبَٰعَ فَإِنۡ خِفۡتُمۡ أَلَّا
تَعۡدِلُواْ فَوَٰحِدَةً أَوۡ مَا مَلَكَتۡ
أَيۡمَٰنُكُمۡ ذَٰلِكَ أَدۡنَىٰٓ أَلَّا تَعُولُواْ ٣

وَءَاتُواْ ٱلنِّسَآءَ صَدُقَٰتِهِنَّ نِحۡلَةٗ فَإِن طِبۡنَ
لَكُمۡ عَن شَيۡءٖ مِّنۡهُ نَفۡسٗا فَكُلُوهُ
هَنِيٓـٔٗا مَّرِيٓـٔٗا ٤

وَلَا تُؤۡتُواْ ٱلسُّفَهَآءَ أَمۡوَٰلَكُمُ ٱلَّتِي
جَعَلَ ٱللَّهُ لَكُمۡ قِيَٰمٗا وَٱرۡزُقُوهُمۡ فِيهَا
وَٱكۡسُوهُمۡ وَقُولُواْ لَهُمۡ قَوۡلٗا مَّعۡرُوفٗا ٥

وَٱبۡتَلُواْ ٱلۡيَتَٰمَىٰ حَتَّىٰٓ إِذَا بَلَغُواْ
ٱلنِّكَاحَ فَإِنۡ ءَانَسۡتُم مِّنۡهُمۡ رُشۡدٗا فَٱدۡفَعُوٓاْ
إِلَيۡهِمۡ أَمۡوَٰلَهُمۡ وَلَا تَأۡكُلُوهَآ إِسۡرَافٗا
وَبِدَارًا أَن يَكۡبَرُواْ وَمَن كَانَ غَنِيّٗا
فَلۡيَسۡتَعۡفِفۡ وَمَن كَانَ فَقِيرٗا فَلۡيَأۡكُلۡ
بِٱلۡمَعۡرُوفِ فَإِذَا دَفَعۡتُمۡ إِلَيۡهِمۡ أَمۡوَٰلَهُمۡ
فَأَشۡهِدُواْ عَلَيۡهِمۡ وَكَفَىٰ بِٱللَّهِ حَسِيبٗا
٦

لِّلرِّجَالِ نَصِيبٞ مِّمَّا تَرَكَ ٱلۡوَٰلِدَانِ
وَٱلۡأَقۡرَبُونَ وَلِلنِّسَآءِ نَصِيبٞ مِّمَّا تَرَكَ

3 And if you fear[1] that you will not do justice by the fatherless,[2] then marry what pleases you of women:[3] two or[4] three or[5] four. But if you fear[6] that you will not do justice, then one — or what your right hands[7] possess; that is more likely that you will not deviate.[8]

4 And give the women their dowries as a gift willingly;[1] but if they remit to you anything of it voluntarily, then consume it with satisfaction and pleasure.

5 And give not the foolish[1] your[2] wealth which God gave you as sustenance, but feed them and clothe them out of it; and speak to them a fitting[3] word.[4]

6 And test[1] the fatherless[2] when[3] they have reached marriage:[4] if you find them to be of sound judgment, deliver to them their property; and consume it not wastefully and hastily before they be grown. And he that is free from need, let him abstain; and he that is poor, let him take[5] according to what is fitting.[6] And when you deliver to them their property, take witnesses over them. And sufficient is God as reckoner.

7 To men belongs a share[1] of what parents and relatives leave; and to women belongs a share of what parents and relatives leave — from what is little thereof or much — a share

ٱلۡوَٰلِدَانِ وَٱلۡأَقۡرَبُونَ مِمَّا قَلَّ مِنۡهُ أَوۡ كَثُرَ
نَصِيبٗا مَّفۡرُوضٗا ٧

وَإِذَا حَضَرَ ٱلۡقِسۡمَةَ أُوْلُواْ ٱلۡقُرۡبَىٰ
وَٱلۡيَتَٰمَىٰ وَٱلۡمَسَٰكِينُ فَٱرۡزُقُوهُم مِّنۡهُ
وَقُولُواْ لَهُمۡ قَوۡلٗا مَّعۡرُوفٗا ٨

وَلۡيَخۡشَ ٱلَّذِينَ لَوۡ تَرَكُواْ مِنۡ خَلۡفِهِمۡ
ذُرِّيَّةٗ ضِعَٰفًا خَافُواْ عَلَيۡهِمۡ فَلۡيَتَّقُواْ ٱللَّهَ
وَلۡيَقُولُواْ قَوۡلٗا سَدِيدًا ٩

إِنَّ ٱلَّذِينَ يَأۡكُلُونَ أَمۡوَٰلَ ٱلۡيَتَٰمَىٰ
ظُلۡمًا إِنَّمَا يَأۡكُلُونَ فِي بُطُونِهِمۡ نَارٗا
وَسَيَصۡلَوۡنَ سَعِيرٗا ١٠

يُوصِيكُمُ ٱللَّهُ فِيٓ أَوۡلَٰدِكُمۡ لِلذَّكَرِ
مِثۡلُ حَظِّ ٱلۡأُنثَيَيۡنِ فَإِن كُنَّ نِسَآءٗ فَوۡقَ
ٱثۡنَتَيۡنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِن كَانَتۡ
وَٰحِدَةٗ فَلَهَا ٱلنِّصۡفُ وَلِأَبَوَيۡهِ لِكُلِّ
وَٰحِدٖ مِّنۡهُمَا ٱلسُّدُسُ مِمَّا تَرَكَ إِن كَانَ
لَهُۥ وَلَدٞ فَإِن لَّمۡ يَكُن لَّهُۥ وَلَدٞ وَوَرِثَهُۥٓ
أَبَوَاهُ فَلِأُمِّهِ ٱلثُّلُثُ فَإِن كَانَ لَهُۥٓ إِخۡوَةٞ
فَلِأُمِّهِ ٱلسُّدُسُ مِنۢ بَعۡدِ وَصِيَّةٖ يُوصِي
بِهَآ أَوۡ دَيۡنٍ ءَابَآؤُكُمۡ وَأَبۡنَآؤُكُمۡ لَا
تَدۡرُونَ أَيُّهُمۡ أَقۡرَبُ لَكُمۡ نَفۡعٗا
فَرِيضَةٗ مِّنَ ٱللَّهِ إِنَّ ٱللَّهَ كَانَ عَلِيمًا

ordained.

8 And when present at the division are relatives, and the fatherless,[1] and the poor: give to them therefrom; and speak to them a fitting[2] word.[3]

9 And let those fear who, if they left behind them weak progeny, would be afraid for them; so let them be in prudent fear[1] of God, and speak an apposite word.[2]

10 Those who consume the property of the fatherless[1] unjustly: they but consume into their bellies Fire; and they will burn in an inferno.

11 ¶**4.2** God charges you concerning your children: for the male is the like of the portion of two females; but if there are women above two, then for them is two-thirds of what he[1] left; and if she is one, then for her is half; and for his parents: for each one of them[2] is one-sixth of what he left if he has a child. Then if he has not a child and there inherit from him his parents, for his mother is one-third; but if he has brothers or sisters:[3] for his mother is one-sixth, after a bequest he has made, or debt — your parents and your children: you know not which of them is nearer to you in benefit — as an obligation from God; God is knowing and wise.

حَكِيمًا ﴿١١﴾

۞ وَلَكُمْ نِصْفُ مَا تَرَكَ
أَزْوَٰجُكُمْ إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ
فَإِن كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ ٱلرُّبُعُ مِمَّا
تَرَكْنَ مِنۢ بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَآ أَوْ
دَيْنٍ وَلَهُنَّ ٱلرُّبُعُ مِمَّا تَرَكْتُمْ إِن لَّمْ
يَكُن لَّكُمْ وَلَدٌ فَإِن كَانَ لَكُمْ
وَلَدٌ فَلَهُنَّ ٱلثُّمُنُ مِمَّا تَرَكْتُم مِّنۢ بَعْدِ
وَصِيَّةٍ تُوصُونَ بِهَآ أَوْ دَيْنٍ وَإِن كَانَ
رَجُلٌ يُورَثُ كَلَٰلَةً أَوِ ٱمْرَأَةٌ وَلَهُۥٓ أَخٌ أَوْ
أُخْتٌ فَلِكُلِّ وَٰحِدٍ مِّنْهُمَا ٱلسُّدُسُ
فَإِن كَانُوٓاْ أَكْثَرَ مِن ذَٰلِكَ فَهُمْ شُرَكَآءُ فِي
ٱلثُّلُثِ مِنۢ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَآ أَوْ
دَيْنٍ غَيْرَ مُضَآرٍّ وَصِيَّةً مِّنَ ٱللَّهِ وَٱللَّهُ
عَلِيمٌ حَلِيمٌ ﴿١٢﴾

تِلْكَ حُدُودُ ٱللَّهِ وَمَن يُطِعِ ٱللَّهَ
وَرَسُولَهُۥ يُدْخِلْهُ جَنَّٰتٍ تَجْرِي مِن
تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَذَٰلِكَ ٱلْفَوْزُ
ٱلْعَظِيمُ ﴿١٣﴾

وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ وَيَتَعَدَّ
حُدُودَهُۥ يُدْخِلْهُ نَارًا خَٰلِدًا فِيهَا وَلَهُۥ
عَذَابٌ مُّهِينٌ ﴿١٤﴾

12 And for you is half of what your wives left if they have not a child; but if they have a child, then for you is one-fourth of what they left, after a bequest they have made, or debt. And for them:[1] one-fourth of what you left, if you have not a child; but if you have a child: for them[2] is one-eighth of what you left, after a bequest you have made, or debt. And if a man or a woman be inherited with no immediate heir[3] but has a brother or sister, for each of them[4] is one-sixth; but if they are more than that, then are they partners[5] in one-third, after a bequest he has made, or debt, without harm, as a bequest from God; and God is knowing and clement.

13 Those are the limits of God. And whoso obeys God and His messenger,[1] He will make him enter gardens beneath which rivers flow, they abiding eternally therein; and that is the Great Achievement.

14 And whoso disobeys God and His messenger,[1] and transgresses His[2] limits, He will make him enter a Fire, he abiding eternally therein; and for him is a humiliating punishment.

وَٱلَّٰتِي يَأْتِينَ ٱلْفَٰحِشَةَ مِن نِّسَآئِكُمْ
فَٱسْتَشْهِدُواْ عَلَيْهِنَّ أَرْبَعَةً مِّنكُمْ
فَإِن شَهِدُواْ فَأَمْسِكُوهُنَّ فِي ٱلْبُيُوتِ
حَتَّىٰ يَتَوَفَّىٰهُنَّ ٱلْمَوْتُ أَوْ يَجْعَلَ ٱللَّهُ
لَهُنَّ سَبِيلًا ﴿١٥﴾

وَٱلَّذَانِ يَأْتِيَٰنِهَا مِنكُمْ فَـَٔاذُوهُمَا فَإِن
تَابَا وَأَصْلَحَا فَأَعْرِضُواْ عَنْهُمَآ إِنَّ ٱللَّهَ
كَانَ تَوَّابًا رَّحِيمًا ﴿١٦﴾

إِنَّمَا ٱلتَّوْبَةُ عَلَى ٱللَّهِ لِلَّذِينَ يَعْمَلُونَ
ٱلسُّوٓءَ بِجَهَٰلَةٍ ثُمَّ يَتُوبُونَ مِن قَرِيبٍ
فَأُوْلَٰٓئِكَ يَتُوبُ ٱللَّهُ عَلَيْهِمْ وَكَانَ ٱللَّهُ
عَلِيمًا حَكِيمًا ﴿١٧﴾

وَلَيْسَتِ ٱلتَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ
ٱلسَّيِّـَٔاتِ حَتَّىٰٓ إِذَا حَضَرَ أَحَدَهُمُ
ٱلْمَوْتُ قَالَ إِنِّي تُبْتُ ٱلْـَٰٔنَ وَلَا ٱلَّذِينَ
يَمُوتُونَ وَهُمْ كُفَّارٌ أُوْلَٰٓئِكَ أَعْتَدْنَا لَهُمْ
عَذَابًا أَلِيمًا ﴿١٨﴾

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا يَحِلُّ لَكُمْ
أَن تَرِثُواْ ٱلنِّسَآءَ كَرْهًا وَلَا تَعْضُلُوهُنَّ
لِتَذْهَبُواْ بِبَعْضِ مَآ ءَاتَيْتُمُوهُنَّ إِلَّآ
أَن يَأْتِينَ بِفَٰحِشَةٍ مُّبَيِّنَةٍ وَعَاشِرُوهُنَّ
بِٱلْمَعْرُوفِ فَإِن كَرِهْتُمُوهُنَّ فَعَسَىٰٓ أَن

15 ¶**4.3** And those who commit sexual immorality[1] among your women, call to witness against them four from among you;[2] then if they bear witness, confine them to houses[3] until death takes them, or God makes for them another[4] path.[5]

16 And the two[1] who commit it[2] among you, hinder[3] them; but if they[4] repent and make right, let them[5] be;[6] God is accepting of repentance and merciful.[7]

17 Upon[1] God is but acceptance of repentance from those who do evil in ignorance then repent soon after; those are they towards whom God turns; and God is knowing and wise.

18 And acceptance of repentance is not for those who do evil deeds[1] — when[2] death has come[3] to one of them, he says: "I repent now," — nor is it for those who die as atheists;[4] for those We have prepared a painful punishment.

19 O you who heed warning:[1] it is not lawful for you to inherit from women against their will;[2] and neither constrain them that you might take away part of what you gave them save that they commit manifest sexual immorality.[3] And live with them according to what is fitting.[4] And if you dislike them, it may be that you dislike a thing and God makes therein much good.

تَكۡرَهُواْ شَيۡـٔٗا وَيَجۡعَلَ ٱللَّهُ فِيهِ خَيۡرٗا
كَثِيرٗا ﴿١٩﴾
وَإِنۡ أَرَدتُّمُ ٱسۡتِبۡدَالَ زَوۡجٖ مَّكَانَ زَوۡجٖ
وَءَاتَيۡتُمۡ إِحۡدَىٰهُنَّ قِنطَارٗا فَلَا تَأۡخُذُواْ
مِنۡهُ شَيۡـًٔا أَتَأۡخُذُونَهُۥ بُهۡتَٰنٗا وَإِثۡمٗا
مُّبِينٗا ﴿٢٠﴾
وَكَيۡفَ تَأۡخُذُونَهُۥ وَقَدۡ أَفۡضَىٰ
بَعۡضُكُمۡ إِلَىٰ بَعۡضٖ وَأَخَذۡنَ مِنكُم
مِّيثَٰقًا غَلِيظٗا ﴿٢١﴾
وَلَا تَنكِحُواْ مَا نَكَحَ ءَابَآؤُكُم مِّنَ
ٱلنِّسَآءِ إِلَّا مَا قَدۡ سَلَفَ إِنَّهُۥ كَانَ
فَٰحِشَةٗ وَمَقۡتٗا وَسَآءَ سَبِيلًا ﴿٢٢﴾
حُرِّمَتۡ عَلَيۡكُمۡ أُمَّهَٰتُكُمۡ
وَبَنَاتُكُمۡ وَأَخَوَٰتُكُمۡ
وَعَمَّٰتُكُمۡ وَخَٰلَٰتُكُمۡ وَبَنَاتُ
ٱلۡأَخِ وَبَنَاتُ ٱلۡأُخۡتِ وَأُمَّهَٰتُكُمُ
ٱلَّٰتِيٓ أَرۡضَعۡنَكُمۡ وَأَخَوَٰتُكُم
مِّنَ ٱلرَّضَٰعَةِ وَأُمَّهَٰتُ نِسَآئِكُمۡ
وَرَبَٰٓئِبُكُمُ ٱلَّٰتِي فِي حُجُورِكُم
مِّن نِّسَآئِكُمُ ٱلَّٰتِي دَخَلۡتُم بِهِنَّ
فَإِن لَّمۡ تَكُونُواْ دَخَلۡتُم بِهِنَّ فَلَا جُنَاحَ
عَلَيۡكُمۡ وَحَلَٰٓئِلُ أَبۡنَآئِكُمُ ٱلَّذِينَ

20 And if you wish to replace one wife with another and you have given one of them a fortune,[1] take not from it anything; would you take it through false accusation and obvious sin?[2]

21 And how can you take it after you have gone in unto each other, and they[1] have taken from you a solemn agreement?

22 And marry not what[1] your fathers married[2] among women save what is past; it was sexual immorality,[3] and hateful, and an evil path.

23 ¶**4.4** Forbidden to you are your mothers, and your daughters, and your sisters, and your paternal aunts, and your maternal aunts, and the daughters of your brother, and the daughters of your sister, and your milk-mothers, and your milk-sisters, and the mothers of your wives, and your step-daughters under your protection from your wives unto whom you have gone in (and if you have gone not in unto them, then there is no wrong[1] upon you) and the wives of your sons of your loins, and that you bring two sisters together, save what is past; God is forgiving and merciful;

مِنۡ أَصۡلَٰبِكُمۡ وَأَن تَجۡمَعُواْ بَيۡنَ
ٱلۡأُخۡتَيۡنِ إِلَّا مَا قَدۡ سَلَفَ إِنَّ ٱللَّهَ كَانَ
غَفُورٗا رَّحِيمٗا ﴿٢٣﴾
۞ وَٱلۡمُحۡصَنَٰتُ مِنَ ٱلنِّسَآءِ إِلَّا مَا
مَلَكَتۡ أَيۡمَٰنُكُمۡ كِتَٰبَ ٱللَّهِ
عَلَيۡكُمۡ وَأُحِلَّ لَكُم مَّا وَرَآءَ
ذَٰلِكُمۡ أَن تَبۡتَغُواْ بِأَمۡوَٰلِكُم
مُّحۡصِنِينَ غَيۡرَ مُسَٰفِحِينَ فَمَا ٱسۡتَمۡتَعۡتُم
بِهِۦ مِنۡهُنَّ فَـَٔاتُوهُنَّ أُجُورَهُنَّ فَرِيضَةٗ
وَلَا جُنَاحَ عَلَيۡكُمۡ فِيمَا تَرَٰضَيۡتُم
بِهِۦ مِنۢ بَعۡدِ ٱلۡفَرِيضَةِ إِنَّ ٱللَّهَ كَانَ
عَلِيمًا حَكِيمٗا ﴿٢٤﴾
وَمَن لَّمۡ يَسۡتَطِعۡ مِنكُمۡ طَوۡلًا أَن
يَنكِحَ ٱلۡمُحۡصَنَٰتِ ٱلۡمُؤۡمِنَٰتِ فَمِن مَّا
مَلَكَتۡ أَيۡمَٰنُكُم مِّن فَتَيَٰتِكُمُ
ٱلۡمُؤۡمِنَٰتِ وَٱللَّهُ أَعۡلَمُ بِإِيمَٰنِكُم
بَعۡضُكُم مِّنۢ بَعۡضٖ فَٱنكِحُوهُنَّ بِإِذۡنِ
أَهۡلِهِنَّ وَءَاتُوهُنَّ أُجُورَهُنَّ بِٱلۡمَعۡرُوفِ
مُحۡصَنَٰتٍ غَيۡرَ مُسَٰفِحَٰتٖ وَلَا مُتَّخِذَٰتِ
أَخۡدَانٖ فَإِذَآ أُحۡصِنَّ فَإِنۡ أَتَيۡنَ بِفَٰحِشَةٖ
فَعَلَيۡهِنَّ نِصۡفُ مَا عَلَى ٱلۡمُحۡصَنَٰتِ
مِنَ ٱلۡعَذَابِ ذَٰلِكَ لِمَنۡ خَشِيَ ٱلۡعَنَتَ

24 And married[1] women save what your right hands possess. The Writ[2] of God[3] is over you. But lawful to you is what is beyond that, if you seek with your wealth in chastity, not being fornicators. And what you enjoy thereby of them:[4] give them their rewards[5] as an obligation. And there is no wrong[6] upon you in what you do by mutual agreement after the obligation;[7] God is knowing and wise.

25 And whoso among you has not the means to marry free[1] believing women,[2] then from what your right hands possess of believing[3] maids; and God best knows your faith. You are of one another,[4] so marry them with the leave of their people; and give them their rewards according to what is fitting,[5] they being chaste and not fornicators, nor taking secret friends. But when they are in wedlock, then if they commit sexual immorality: upon them is half[6] what is due the free[7] women of punishment; that is for him who fears hardship among you. And that you be patient is best for you;[8] and God is forgiving and merciful.

مِنكُمۡ وَأَن تَصۡبِرُواْ خَيۡرٞ لَّكُمۡ
وَٱللَّهُ غَفُورٞ رَّحِيمٞ ٢٥

يُرِيدُ ٱللَّهُ لِيُبَيِّنَ لَكُمۡ وَيَهۡدِيَكُمۡ
سُنَنَ ٱلَّذِينَ مِن قَبۡلِكُمۡ وَيَتُوبَ
عَلَيۡكُمۡ وَٱللَّهُ عَلِيمٌ حَكِيمٞ ٢٦

وَٱللَّهُ يُرِيدُ أَن يَتُوبَ عَلَيۡكُمۡ
وَيُرِيدُ ٱلَّذِينَ يَتَّبِعُونَ ٱلشَّهَوَٰتِ أَن
تَمِيلُواْ مَيۡلًا عَظِيمٗا ٢٧

يُرِيدُ ٱللَّهُ أَن يُخَفِّفَ عَنكُمۡ وَخُلِقَ
ٱلۡإِنسَٰنُ ضَعِيفٗا ٢٨

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَأۡكُلُوٓاْ
أَمۡوَٰلَكُم بَيۡنَكُم بِٱلۡبَٰطِلِ إِلَّآ
أَن تَكُونَ تِجَٰرَةً عَن تَرَاضٖ مِّنكُمۡ
وَلَا تَقۡتُلُوٓاْ أَنفُسَكُمۡ إِنَّ ٱللَّهَ كَانَ
بِكُمۡ رَحِيمٗا ٢٩

وَمَن يَفۡعَلۡ ذَٰلِكَ عُدۡوَٰنٗا وَظُلۡمٗا فَسَوۡفَ
نُصۡلِيهِ نَارٗا وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا
٣٠

إِن تَجۡتَنِبُواْ كَبَآئِرَ مَا تُنۡهَوۡنَ عَنۡهُ نُكَفِّرۡ
عَنكُمۡ سَيِّـَٔاتِكُمۡ وَنُدۡخِلۡكُم
مُّدۡخَلٗا كَرِيمٗا ٣١

وَلَا تَتَمَنَّوۡاْ مَا فَضَّلَ ٱللَّهُ بِهِۦ

26 ¶**4.5** God desires to make plain[1] to you, and to guide you to the established ways[2] of those who were before you, and to turn towards you; and God is knowing and wise.

27 And God desires to turn towards you; but those who follow vain lusts desire that you should deviate with great deviation.

28 God desires to make lighter for you;[1] and man was created weak.

29 O you who heed warning:[1] consume not your wealth among yourselves in vanity, or save[2] by way of trade by mutual consent among you; and kill not yourselves;[3] God is merciful to you;

30 And whoso does that in enmity and injustice, him will We burn in a Fire; and that is easy for God.[1]

31 If you avoid the enormities of what you are forbidden, We will remove from you your evil deeds[1] and make you enter at a noble entrance.

32 And covet not that wherein God has favoured some of you over others. For men

بَعۡضَكُمۡ عَلَىٰ بَعۡضٖۚ لِّلرِّجَالِ نَصِيبٞ
مِّمَّا ٱكۡتَسَبُواْۚ وَلِلنِّسَآءِ نَصِيبٞ مِّمَّا
ٱكۡتَسَبۡنَۚ وَسۡـَٔلُواْ ٱللَّهَ مِن فَضۡلِهِۦٓۚ إِنَّ
ٱللَّهَ كَانَ بِكُلِّ شَيۡءٍ عَلِيمٗا ٣٢

وَلِكُلّٖ جَعَلۡنَا مَوَٰلِيَ مِمَّا تَرَكَ ٱلۡوَٰلِدَانِ
وَٱلۡأَقۡرَبُونَ وَٱلَّذِينَ عَقَدَتۡ أَيۡمَٰنُكُمۡ
فَـَٔاتُوهُمۡ نَصِيبَهُمۡۚ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ
شَيۡءٖ شَهِيدًا ٣٣

ٱلرِّجَالُ قَوَّٰمُونَ عَلَى ٱلنِّسَآءِ بِمَا فَضَّلَ
ٱللَّهُ بَعۡضَهُمۡ عَلَىٰ بَعۡضٖ وَبِمَآ أَنفَقُواْ مِنۡ
أَمۡوَٰلِهِمۡۚ فَٱلصَّٰلِحَٰتُ قَٰنِتَٰتٌ حَٰفِظَٰتٞ
لِّلۡغَيۡبِ بِمَا حَفِظَ ٱللَّهُۚ وَٱلَّٰتِي تَخَافُونَ
نُشُوزَهُنَّ فَعِظُوهُنَّ وَٱهۡجُرُوهُنَّ فِي
ٱلۡمَضَاجِعِ وَٱضۡرِبُوهُنَّۖ فَإِنۡ أَطَعۡنَكُمۡ
فَلَا تَبۡغُواْ عَلَيۡهِنَّ سَبِيلًاۗ إِنَّ ٱللَّهَ كَانَ
عَلِيّٗا كَبِيرٗا ٣٤

وَإِنۡ خِفۡتُمۡ شِقَاقَ بَيۡنِهِمَا فَٱبۡعَثُواْ حَكَمٗا
مِّنۡ أَهۡلِهِۦ وَحَكَمٗا مِّنۡ أَهۡلِهَآ إِن
يُرِيدَآ إِصۡلَٰحٗا يُوَفِّقِ ٱللَّهُ بَيۡنَهُمَآۗ إِنَّ
ٱللَّهَ كَانَ عَلِيمًا خَبِيرٗا ٣٥

۞ وَٱعۡبُدُواْ ٱللَّهَ وَلَا تُشۡرِكُواْ بِهِۦ
شَيۡـٔٗاۖ وَبِٱلۡوَٰلِدَيۡنِ إِحۡسَٰنٗا وَبِذِي ٱلۡقُرۡبَىٰ

is a share[1] of what they have earned, and for women is a share of what they have earned. And ask God of His bounty; God is knower of all things.

33 And for all have We appointed heirs to what parents and relatives leave; and those with whom you have entered into contract: give them their share;[1] God is witness over all things.

34 ¶**4.6** Men are responsible for women by what God has favoured one of them over another, and by what they spend of their wealth; and the righteous women are humbly obedient, keeping unseen what God keeps.[1] And those from whom you fear[2] contempt: admonish them; and leave them in beds apart; and strike[3] them. But if they obey you, then seek not a path against them; God is exalted and great.

35 And if you[1] fear[2] a breach between them,[3] raise up an arbitrator from his family and an arbitrator from her family. If they[4] desire right ordering, God will reconcile them;[5] God is knowing and aware.

36 And serve God, and ascribe not a partnership[1] with Him to anything; and towards parents good conduct, and towards relatives, and the fatherless,[2] and the poor,

وَٱلْيَتَـٰمَىٰ وَٱلْمَسَـٰكِينِ وَٱلْجَارِ ذِى
ٱلْقُرْبَىٰ وَٱلْجَارِ ٱلْجُنُبِ وَٱلصَّاحِبِ
بِٱلْجَنۢبِ وَٱبْنِ ٱلسَّبِيلِ وَمَا مَلَكَتْ
أَيْمَـٰنُكُمْ ۗ إِنَّ ٱللَّـهَ لَا يُحِبُّ مَن كَانَ
مُخْتَالًا فَخُورًا ﴿٣٦﴾
ٱلَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ ٱلنَّاسَ بِٱلْبُخْلِ
وَيَكْتُمُونَ مَآ ءَاتَىٰهُمُ ٱللَّـهُ مِن فَضْلِهِۦ ۗ
وَأَعْتَدْنَا لِلْكَـٰفِرِينَ عَذَابًا مُّهِينًا
﴿٣٧﴾
وَٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ رِئَآءَ ٱلنَّاسِ وَلَا
يُؤْمِنُونَ بِٱللَّـهِ وَلَا بِٱلْيَوْمِ ٱلْـَٔاخِرِ ۗ وَمَن
يَكُنِ ٱلشَّيْطَـٰنُ لَهُۥ قَرِينًا فَسَآءَ قَرِينًا
﴿٣٨﴾
وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُوا۟ بِٱللَّـهِ وَٱلْيَوْمِ
ٱلْـَٔاخِرِ وَأَنفَقُوا۟ مِمَّا رَزَقَهُمُ ٱللَّـهُ ۚ وَكَانَ
ٱللَّـهُ بِهِمْ عَلِيمًا ﴿٣٩﴾
إِنَّ ٱللَّـهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۖ وَإِن تَكُ
حَسَنَةً يُضَـٰعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا
عَظِيمًا ﴿٤٠﴾
فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍۭ بِشَهِيدٍ
وَجِئْنَا بِكَ عَلَىٰ هَـٰٓؤُلَآءِ شَهِيدًا ﴿٤١﴾
يَوْمَئِذٍ يَوَدُّ ٱلَّذِينَ كَفَرُوا۟ وَعَصَوُا۟

and the neighbour who is kin, and the neighbour who is not kin, and the companion at your[3] side, and the wayfarer,[4] and those whom your right hands possess; God loves not whoso is a conceited boaster:

37 Those who are miserly and enjoin miserliness upon men, and conceal what God has bestowed upon them of His bounty; and We have prepared for the false claimers of guidance[1] a humiliating punishment;

38 And those who spend their wealth to be seen of men, and believe not in[1] God or the Last Day; and to whom the satan[2] is a companion, then evil is he as a companion.

39 And how would it harm them[1] if they believed in[2] God and the Last Day, and spent of what God has provided them? And God is of them knowing.

40 God wrongs not the weight of an atom; and if there be any good, He multiplies it and gives of Himself a great reward.

41 Then how will it be[1] when We bring of every community a witness, and We bring thee as a witness against these?

42 That day, those who ignore warning[1] and oppose the Messenger will wish that the

ٱلرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ ٱلْأَرْضُ ۚ وَلَا
يَكْتُمُونَ ٱللَّـهَ حَدِيثًا ﴿٤٢﴾
يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ
وَأَنتُمْ سُكَـٰرَىٰ حَتَّىٰ تَعْلَمُوا۟ مَا تَقُولُونَ
وَلَا جُنُبًا إِلَّا عَابِرِى سَبِيلٍ حَتَّىٰ
تَغْتَسِلُوا۟ ۚ وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ
أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ
لَـٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُوا۟ مَآءً فَتَيَمَّمُوا۟
صَعِيدًا طَيِّبًا فَٱمْسَحُوا۟ بِوُجُوهِكُمْ
وَأَيْدِيكُمْ ۗ إِنَّ ٱللَّـهَ كَانَ عَفُوًّا غَفُورًا
﴿٤٣﴾
أَلَمْ تَرَ إِلَى ٱلَّذِينَ أُوتُوا۟ نَصِيبًا مِّنَ
ٱلْكِتَـٰبِ يَشْتَرُونَ ٱلضَّلَـٰلَةَ وَيُرِيدُونَ
أَن تَضِلُّوا۟ ٱلسَّبِيلَ ﴿٤٤﴾
وَٱللَّـهُ أَعْلَمُ بِأَعْدَآئِكُمْ ۚ وَكَفَىٰ
بِٱللَّـهِ وَلِيًّا وَكَفَىٰ بِٱللَّـهِ نَصِيرًا ﴿٤٥﴾
مِّنَ ٱلَّذِينَ هَادُوا۟ يُحَرِّفُونَ ٱلْكَلِمَ عَن
مَّوَاضِعِهِۦ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا
وَٱسْمَعْ غَيْرَ مُسْمَعٍ وَرَٰعِنَا لَيًّۢا بِأَلْسِنَتِهِمْ
وَطَعْنًا فِى ٱلدِّينِ ۚ وَلَوْ أَنَّهُمْ قَالُوا۟ سَمِعْنَا
وَأَطَعْنَا وَٱسْمَعْ وَٱنظُرْنَا لَكَانَ خَيْرًا
لَّهُمْ وَأَقْوَمَ وَلَـٰكِن لَّعَنَهُمُ ٱللَّـهُ بِكُفْرِهِمْ

earth might be levelled with them; and they will not conceal from God any statement.[2]

43 ¶**4.7** O you who heed warning:[1] approach not the duty[2] when you are intoxicated until you understand what you say; nor when you are unclean (save passing by upon the path), until you wash.[3] And if you were ill, or on a journey, or one of you comes from the privy,[4] or you have lain with[5] women, then find not water: resort to clean soil, and wipe your faces and your hands; God is pardoning and forgiving.

44 Hast thou not considered[1] those given a portion of the Writ,[2] purchasing error and desiring to make you stray from the path?

45 And God best knows your enemies; and sufficient is God as ally; and sufficient is God as helper.

46 Some of those who hold to Judaism[1] twist words from their places,[2] — and they say: "We hear and we oppose"; and: "Hear thou what is not heard";[3] and: "Attend thou to us!"[4] — twisting their tongues,[5] and slandering the doctrine.[6] And had they said: "We hear and we obey"; and: "Hear thou"; and: "Look thou upon us," it would have been better for them, and more upright; but God has cursed them for their denial;[7] and they do not believe[8] save a few.

فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٤٦﴾

يَـٰٓأَيُّهَا ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ ءَامِنُوا۟
بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُم مِّن
قَبْلِ أَن نَّطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰٓ
أَدْبَارِهَآ أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّآ أَصْحَـٰبَ
ٱلسَّبْتِ وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا ﴿٤٧﴾

إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ
مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ وَمَن يُشْرِكْ
بِٱللَّهِ فَقَدِ ٱفْتَرَىٰٓ إِثْمًا عَظِيمًا ﴿٤٨﴾

أَلَمْ تَرَ إِلَى ٱلَّذِينَ يُزَكُّونَ أَنفُسَهُم بَلِ
ٱللَّهُ يُزَكِّى مَن يَشَآءُ وَلَا يُظْلَمُونَ
فَتِيلًا ﴿٤٩﴾

ٱنظُرْ كَيْفَ يَفْتَرُونَ عَلَى ٱللَّهِ
ٱلْكَذِبَ وَكَفَىٰ بِهِۦٓ إِثْمًا مُّبِينًا ﴿٥٠﴾

أَلَمْ تَرَ إِلَى ٱلَّذِينَ أُوتُوا۟ نَصِيبًا مِّنَ
ٱلْكِتَـٰبِ يُؤْمِنُونَ بِٱلْجِبْتِ وَٱلطَّـٰغُوتِ
وَيَقُولُونَ لِلَّذِينَ كَفَرُوا۟ هَـٰٓؤُلَآءِ أَهْدَىٰ
مِنَ ٱلَّذِينَ ءَامَنُوا۟ سَبِيلًا ﴿٥١﴾

أُو۟لَـٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ وَمَن يَلْعَنِ
ٱللَّهُ فَلَن تَجِدَ لَهُۥ نَصِيرًا ﴿٥٢﴾

أَمْ لَهُمْ نَصِيبٌ مِّنَ ٱلْمُلْكِ فَإِذًا لَّا يُؤْتُونَ
ٱلنَّاسَ نَقِيرًا ﴿٥٣﴾

47 O those given[1] the Writ:[2] believe in[3] what We sent down confirming what is with you before We erase faces and turn them towards their backs,[4] or curse them as We cursed the companions of the Sabbath; and the command of God is carried out.

48 God forgives not[1] that a partnership be ascribed to Him,[2] but He forgives other than that whom He wills; and whoso ascribes a partnership[3] to God, he has invented a tremendous sin.[4]

49 Hast thou not considered[1] those who think themselves pure?[2] The truth is,[3] God increases in purity[4] whom He wills; and they will not be wronged a hair upon a date-stone.

50 See thou how they invent lies[1] about God; and it suffices as an obvious sin.[2]

51 ¶**4.8** Hast thou not considered[1] those given a portion of the Writ,[2] believing in[3] fictions[4] and idols,[5] and saying of those who ignore warning:[6] "These are better guided in the path than those who heed warning"?[7]

52 Those are they whom God has cursed; and he whom God curses, thou wilt not find for him a helper.

53 If[1] they have a portion of dominion:[2] then[3] will they not give mankind a speck on a date-stone.[4]

أَمْ يَحْسُدُونَ ٱلنَّاسَ عَلَىٰ مَآ ءَاتَىٰهُمُ
ٱللَّهُ مِن فَضْلِهِۦ فَقَدْ ءَاتَيْنَآ ءَالَ
إِبْرَٰهِيمَ ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ وَءَاتَيْنَـٰهُم
مُّلْكًا عَظِيمًا ﴿٥٤﴾

فَمِنْهُم مَّنْ ءَامَنَ بِهِۦ وَمِنْهُم مَّن صَدَّ
عَنْهُ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ﴿٥٥﴾

إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِـَٔايَـٰتِنَا سَوْفَ
نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُم
بَدَّلْنَـٰهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا۟ ٱلْعَذَابَ
إِنَّ ٱللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾

وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ
سَنُدْخِلُهُمْ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا
ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَآ أَبَدًا لَّهُمْ فِيهَآ
أَزْوَٰجٌ مُّطَهَّرَةٌ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا
﴿٥٧﴾

۞ إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا۟ ٱلْأَمَـٰنَـٰتِ
إِلَىٰٓ أَهْلِهَا وَإِذَا حَكَمْتُم بَيْنَ ٱلنَّاسِ
أَن تَحْكُمُوا۟ بِٱلْعَدْلِ إِنَّ ٱللَّهَ نِعِمَّا
يَعِظُكُم بِهِۦٓ إِنَّ ٱللَّهَ كَانَ سَمِيعًۢا
بَصِيرًا ﴿٥٨﴾

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ
وَأَطِيعُوا۟ ٱلرَّسُولَ وَأُو۟لِى ٱلْأَمْرِ مِنكُمْ

54 If[1] they envy men what God gave them of His bounty:[2] then We had given the house of Abraham the Writ[3] and wisdom;[4] and We gave them great dominion.[5]

55 And among them are such as believed in[1] it; and among them are such as turned away from[2] it; and sufficient is Gehenna as an inferno.

56 Those who deny Our proofs,[1] We will burn them in a Fire; as often as their skins are burnt through We will change them for other skins, that they might taste the punishment; God is exalted in might and wise.

57 And those who heed warning[1] and do righteous deeds, We will make them enter gardens beneath which rivers flow, they abiding eternally therein forever; they will have therein purified spouses, and We will make them enter a protecting canopy of shade.[2]

58 God commands you that you deliver up trusts to their owners;[1] and when you judge between men, that you judge with justice. Excellent is what God admonishes you to do; God is hearing and seeing.

59 O you who heed warning:[1] obey God and obey the Messenger[2] and those in authority[3] among you. And if you differ in anything, refer it to God and the Messenger,[4] if you

فَإِن تَنَٰزَعۡتُمۡ فِي شَيۡءٖ فَرُدُّوهُ إِلَى ٱللَّهِ
وَٱلرَّسُولِ إِن كُنتُمۡ تُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ
ٱلۡأٓخِرِۚ ذَٰلِكَ خَيۡرٞ وَأَحۡسَنُ تَأۡوِيلًا ٥٩
أَلَمۡ تَرَ إِلَى ٱلَّذِينَ يَزۡعُمُونَ أَنَّهُمۡ ءَامَنُواْ
بِمَآ أُنزِلَ إِلَيۡكَ وَمَآ أُنزِلَ مِن قَبۡلِكَ
يُرِيدُونَ أَن يَتَحَاكَمُوٓاْ إِلَى ٱلطَّٰغُوتِ
وَقَدۡ أُمِرُوٓاْ أَن يَكۡفُرُواْ بِهِۦ وَيُرِيدُ
ٱلشَّيۡطَٰنُ أَن يُضِلَّهُمۡ ضَلَٰلَۢا بَعِيدٗا ٦٠
وَإِذَا قِيلَ لَهُمۡ تَعَالَوۡاْ إِلَىٰ مَآ أَنزَلَ ٱللَّهُ
وَإِلَى ٱلرَّسُولِ رَأَيۡتَ ٱلۡمُنَٰفِقِينَ يَصُدُّونَ
عَنكَ صُدُودٗا ٦١
فَكَيۡفَ إِذَآ أَصَٰبَتۡهُم مُّصِيبَةُۢ بِمَا
قَدَّمَتۡ أَيۡدِيهِمۡ ثُمَّ جَآءُوكَ يَحۡلِفُونَ
بِٱللَّهِ إِنۡ أَرَدۡنَآ إِلَّآ إِحۡسَٰنٗا وَتَوۡفِيقًا
٦٢
أُوْلَٰٓئِكَ ٱلَّذِينَ يَعۡلَمُ ٱللَّهُ مَا فِي قُلُوبِهِمۡ
فَأَعۡرِضۡ عَنۡهُمۡ وَعِظۡهُمۡ وَقُل لَّهُمۡ فِيٓ
أَنفُسِهِمۡ قَوۡلَۢا بَلِيغٗا ٦٣
وَمَآ أَرۡسَلۡنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ
بِإِذۡنِ ٱللَّهِۚ وَلَوۡ أَنَّهُمۡ إِذ ظَّلَمُوٓاْ أَنفُسَهُمۡ
جَآءُوكَ فَٱسۡتَغۡفَرُواْ ٱللَّهَ وَٱسۡتَغۡفَرَ لَهُمُ
ٱلرَّسُولُ لَوَجَدُواْ ٱللَّهَ تَوَّابٗا رَّحِيمٗا

believe in[5] God and the Last Day;[6] that is best, and best in respect of result.[7]

60 ¶**4.9** Hast thou not considered[1] those who claim to believe in[2] what is sent down to thee, and what was sent down before thee, desiring to go for judgment to idols[3] when they were commanded to reject it?[4] And the satan[5] desires to lead them far astray.

61 And when it is said to them: "Come to what God has sent down, and to the Messenger,"[1] thou seest the waverers[2] turn away from[3] thee in aversion.

62 How will it be[1] when calamity befalls them because of what their hands have sent ahead?[2] Then will they come to thee, swearing by God: "We intended only good conduct and success!"[3]

63 Those are they of whom God knows what is in their hearts; turn thou away from them; but admonish thou them, and speak thou to them concerning their souls an effective[1] word.[2]

64 And We sent any messenger only that he[1] be obeyed by the leave of God. And had they, when they wronged their souls, come to thee and asked forgiveness of God, and the Messenger had asked forgiveness for them, they would have found God accepting of repentance and merciful.

٦٤
فَلَا وَرَبِّكَ لَا يُؤۡمِنُونَ حَتَّىٰ يُحَكِّمُوكَ
فِيمَا شَجَرَ بَيۡنَهُمۡ ثُمَّ لَا يَجِدُواْ فِيٓ
أَنفُسِهِمۡ حَرَجٗا مِّمَّا قَضَيۡتَ وَيُسَلِّمُواْ
تَسۡلِيمٗا ٦٥
وَلَوۡ أَنَّا كَتَبۡنَا عَلَيۡهِمۡ أَنِ ٱقۡتُلُوٓاْ
أَنفُسَكُمۡ أَوِ ٱخۡرُجُواْ مِن دِيَٰرِكُم مَّا
فَعَلُوهُ إِلَّا قَلِيلٞ مِّنۡهُمۡۖ وَلَوۡ أَنَّهُمۡ فَعَلُواْ مَا
يُوعَظُونَ بِهِۦ لَكَانَ خَيۡرٗا لَّهُمۡ وَأَشَدَّ
تَثۡبِيتٗا ٦٦
وَإِذٗا لَّأٓتَيۡنَٰهُم مِّن لَّدُنَّآ أَجۡرًا عَظِيمٗا
٦٧
وَلَهَدَيۡنَٰهُمۡ صِرَٰطٗا مُّسۡتَقِيمٗا ٦٨
وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُوْلَٰٓئِكَ مَعَ
ٱلَّذِينَ أَنۡعَمَ ٱللَّهُ عَلَيۡهِم مِّنَ ٱلنَّبِيِّـۧنَ
وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَۚ
وَحَسُنَ أُوْلَٰٓئِكَ رَفِيقٗا ٦٩
ذَٰلِكَ ٱلۡفَضۡلُ مِنَ ٱللَّهِۚ وَكَفَىٰ بِٱللَّهِ
عَلِيمٗا ٧٠
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ خُذُواْ حِذۡرَكُمۡ
فَٱنفِرُواْ ثُبَاتٍ أَوِ ٱنفِرُواْ جَمِيعٗا ٧١
وَإِنَّ مِنكُمۡ لَمَن لَّيُبَطِّئَنَّ فَإِنۡ

65 But no, by thy Lord, they do not believe[1] until they make thee[2] judge in what arises between them, then find in their souls no distress at what thou decidest, and submit fully![3]

66 And had We prescribed for them: "Kill yourselves,"[1] or: "Go forth from your homes," there would have done it only a few among them; and had they done what they were exhorted, it would have been better for them and a stronger confirmation,[2]

67 And then would We have given them from Us a great reward

68 And guided them by a straight path.

69 And whoso obeys God and the Messenger,[1] those are with them whom God has favoured of the prophets, and the men of truth, and the witnesses, and the righteous; and good are those as companions.

70 That is the bounty from God; and sufficient is God as knower.

71 ¶**4.10** O you who heed warning:[1] take your precautions, and advance in groups or advance all together.

72 And among you is he who delays; then if calamity befalls you, he says: "God was

أَصَـٰبَتْكُم مُّصِيبَةٌ قَالَ قَدْ أَنْعَمَ ٱللَّـهُ
عَلَيَّ إِذْ لَمْ أَكُن مَّعَهُمْ شَهِيدًا ﴿٧٢﴾
وَلَئِنْ أَصَـٰبَكُمْ فَضْلٌ مِّنَ ٱللَّـهِ
لَيَقُولَنَّ كَأَن لَّمْ تَكُنۢ بَيْنَكُمْ وَبَيْنَهُۥ
مَوَدَّةٌ يَـٰلَيْتَنِى كُنتُ مَعَهُمْ فَأَفُوزَ فَوْزًا
عَظِيمًا ﴿٧٣﴾
۞ فَلْيُقَـٰتِلْ فِى سَبِيلِ ٱللَّـهِ ٱلَّذِينَ
يَشْرُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا بِٱلْـَٔاخِرَةِ وَمَن
يُقَـٰتِلْ فِى سَبِيلِ ٱللَّـهِ فَيُقْتَلْ أَوْ يَغْلِبْ
فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٧٤﴾
وَمَا لَكُمْ لَا تُقَـٰتِلُونَ فِى سَبِيلِ ٱللَّـهِ
وَٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ
وَٱلْوِلْدَٰنِ ٱلَّذِينَ يَقُولُونَ رَبَّنَآ أَخْرِجْنَا
مِنْ هَـٰذِهِ ٱلْقَرْيَةِ ٱلظَّالِمِ أَهْلُهَا وَٱجْعَل
لَّنَا مِن لَّدُنكَ وَلِيًّا وَٱجْعَل لَّنَا مِن لَّدُنكَ
نَصِيرًا ﴿٧٥﴾
ٱلَّذِينَ ءَامَنُوا۟ يُقَـٰتِلُونَ فِى سَبِيلِ ٱللَّـهِ
وَٱلَّذِينَ كَفَرُوا۟ يُقَـٰتِلُونَ فِى سَبِيلِ
ٱلطَّـٰغُوتِ فَقَـٰتِلُوٓا۟ أَوْلِيَآءَ ٱلشَّيْطَـٰنِ إِنَّ
كَيْدَ ٱلشَّيْطَـٰنِ كَانَ ضَعِيفًا ﴿٧٦﴾
أَلَمْ تَرَ إِلَى ٱلَّذِينَ قِيلَ لَهُمْ كُفُّوٓا۟
أَيْدِيَكُمْ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟

gracious to me in that I was not present[1] with them."

73 But if there reaches you bounty from God, he will say as if there had never been any affection between you and him:[1] "Would that I had been with them, so I could have achieved a great achievement!"

74 And let fight in the cause of God those who sell the life of this world for the Hereafter; and whoso fights in the cause of God, be he killed or victorious, We will bestow upon him a great reward.

75 And why should you not fight in the cause of God, and of the oppressed among the men, and the women, and the children who say: "Our Lord: take Thou us out of this city whose people are wrongdoers;[1] and give Thou us from Thyself an ally; and give Thou us from Thyself a helper"?[2]

76 Those who heed warning[1] fight in the cause of God; and those who ignore warning[2] fight in the cause of idols.[3] Then fight the allies of the satan;[4] the plan of the satan[5] is weak.[6]

77 ¶**4.11** Hast thou not considered[1] those to whom it was said: "Restrain your hands;[2] and uphold the duty,[3] and render the purity,"[4] but when fighting is prescribed for them,

ٱلزَّكَوٰةَ فَلَمَّا كُتِبَ عَلَيْهِمُ ٱلْقِتَالُ إِذَا
فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ ٱلنَّاسَ كَخَشْيَةِ
ٱللَّـهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا۟ رَبَّنَا لِمَ
كَتَبْتَ عَلَيْنَا ٱلْقِتَالَ لَوْلَآ أَخَّرْتَنَآ
إِلَىٰٓ أَجَلٍ قَرِيبٍ قُلْ مَتَـٰعُ ٱلدُّنْيَا قَلِيلٌ
وَٱلْـَٔاخِرَةُ خَيْرٌ لِّمَنِ ٱتَّقَىٰ وَلَا تُظْلَمُونَ
فَتِيلًا ﴿٧٧﴾
أَيْنَمَا تَكُونُوا۟ يُدْرِككُّمُ ٱلْمَوْتُ
وَلَوْ كُنتُمْ فِى بُرُوجٍ مُّشَيَّدَةٍ وَإِن تُصِبْهُمْ
حَسَنَةٌ يَقُولُوا۟ هَـٰذِهِۦ مِنْ عِندِ ٱللَّـهِ
وَإِن تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا۟ هَـٰذِهِۦ مِنْ
عِندِكَ قُلْ كُلٌّ مِّنْ عِندِ ٱللَّـهِ فَمَالِ
هَـٰٓؤُلَآءِ ٱلْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ
حَدِيثًا ﴿٧٨﴾
مَّآ أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ ٱللَّـهِ
وَمَآ أَصَابَكَ مِن سَيِّئَةٍ فَمِن نَّفْسِكَ
وَأَرْسَلْنَـٰكَ لِلنَّاسِ رَسُولًا وَكَفَىٰ بِٱللَّـهِ
شَهِيدًا ﴿٧٩﴾
مَّن يُطِعِ ٱلرَّسُولَ فَقَدْ أَطَاعَ ٱللَّـهَ وَمَن
تَوَلَّىٰ فَمَآ أَرْسَلْنَـٰكَ عَلَيْهِمْ حَفِيظًا ﴿٨٠﴾
وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا۟ مِنْ عِندِكَ
بَيَّتَ طَآئِفَةٌ مِّنْهُمْ غَيْرَ ٱلَّذِى تَقُولُ

then a faction among them fears men like the fear of God, or a stronger fear? And they said: "Our Lord: why hast Thou prescribed fighting for us? Oh, that Thou wouldst but[5] delay us a little while!" Say thou: "Little is the enjoyment of the World";[6] and the Hereafter is better for him who is in prudent fear;[7] and you will not be wronged a hair upon a date-stone.

78 Wherever you be, death will overtake you, though you be in castles built high.[1] And[2] if good befalls them, they say: "This is from God"; and if evil[3] befalls them, they say: "This is from thee." Say thou: "All is from God." Then what ails these people that they scarcely understand a statement?[4]

79 What befalls thee of good, it is from God; and what befalls thee of evil,[1] it is from thyself. And We have sent thee to mankind as a messenger; and sufficient is God as witness.[2]

80 Whoso obeys the Messenger,[1] he has obeyed God;[2] and whoso turns away: We sent thee not as a custodian over them.

81 And they talk[1] obedience; but when they emerge from thy presence, a number among them plans by night other than what thou sayest.[2] And God records what they plan

وَٱللَّهُ يَكۡتُبُ مَا يُبَيِّتُونَ فَأَعۡرِضۡ عَنۡهُمۡ
وَتَوَكَّلۡ عَلَى ٱللَّهِ وَكَفَىٰ بِٱللَّهِ وَكِيلًا
﴿٨١﴾
أَفَلَا يَتَدَبَّرُونَ ٱلۡقُرۡءَانَ وَلَوۡ كَانَ مِنۡ
عِندِ غَيۡرِ ٱللَّهِ لَوَجَدُواْ فِيهِ ٱخۡتِلَٰفٗا
كَثِيرٗا ﴿٨٢﴾
وَإِذَا جَآءَهُمۡ أَمۡرٞ مِّنَ ٱلۡأَمۡنِ أَوِ ٱلۡخَوۡفِ
أَذَاعُواْ بِهِۦۖ وَلَوۡ رَدُّوهُ إِلَى ٱلرَّسُولِ
وَإِلَىٰٓ أُوْلِي ٱلۡأَمۡرِ مِنۡهُمۡ لَعَلِمَهُ ٱلَّذِينَ
يَسۡتَنۢبِطُونَهُۥ مِنۡهُمۡ وَلَوۡلَا فَضۡلُ ٱللَّهِ
عَلَيۡكُمۡ وَرَحۡمَتُهُۥ لَٱتَّبَعۡتُمُ ٱلشَّيۡطَٰنَ
إِلَّا قَلِيلٗا ﴿٨٣﴾
فَقَٰتِلۡ فِي سَبِيلِ ٱللَّهِ لَا تُكَلَّفُ إِلَّا
نَفۡسَكَ وَحَرِّضِ ٱلۡمُؤۡمِنِينَ عَسَى ٱللَّهُ
أَن يَكُفَّ بَأۡسَ ٱلَّذِينَ كَفَرُواْ وَٱللَّهُ
أَشَدُّ بَأۡسٗا وَأَشَدُّ تَنكِيلٗا ﴿٨٤﴾
مَّن يَشۡفَعۡ شَفَٰعَةً حَسَنَةٗ يَكُن لَّهُۥ
نَصِيبٞ مِّنۡهَا وَمَن يَشۡفَعۡ شَفَٰعَةٗ سَيِّئَةٗ
يَكُن لَّهُۥ كِفۡلٞ مِّنۡهَا وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ
شَيۡءٖ مُّقِيتٗا ﴿٨٥﴾
وَإِذَا حُيِّيتُم بِتَحِيَّةٖ فَحَيُّواْ بِأَحۡسَنَ مِنۡهَآ
أَوۡ رُدُّوهَآۗ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَيۡءٍ

by night; so turn thou away from them, and place thou thy trust in God; and God is sufficient as disposer of affairs.

82 (Will they then not[1] consider the Qur'an[2] with care! And had it been from other than God, they would have found therein much contradiction.)

83 And when there comes to them a matter of security or fear, they spread it about; and had they referred[1] it to the Messenger and to those in authority[2] among them, there would have known it those who draw correct conclusions among them; and were it not for the bounty of God to you, and His mercy, you would have followed the satan,[3] save a few.

84 So fight thou in the cause of God; thou art not charged save with thyself. And rouse thou the believers:[1] it may be that God will restrain the might of those who ignore warning;[2] and God is stronger in might, and stronger in exemplary punishment.

85 Whoso intercedes in a good cause has a share[1] thereof; and whoso intercedes in an evil[2] cause has a portion thereof; and God is over all things, nourisher.[3]

86 And when you are greeted with a greeting, greet with better than it, or return it; God takes account of all things.

حَسِيبًا ﴿٨٦﴾
ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ لَيَجۡمَعَنَّكُمۡ إِلَىٰ
يَوۡمِ ٱلۡقِيَٰمَةِ لَا رَيۡبَ فِيهِ وَمَنۡ أَصۡدَقُ
مِنَ ٱللَّهِ حَدِيثٗا ﴿٨٧﴾
۞ فَمَا لَكُمۡ فِي ٱلۡمُنَٰفِقِينَ فِئَتَيۡنِ
وَٱللَّهُ أَرۡكَسَهُم بِمَا كَسَبُوٓاْۚ أَتُرِيدُونَ أَن
تَهۡدُواْ مَنۡ أَضَلَّ ٱللَّهُۖ وَمَن يُضۡلِلِ ٱللَّهُ
فَلَن تَجِدَ لَهُۥ سَبِيلٗا ﴿٨٨﴾
وَدُّواْ لَوۡ تَكۡفُرُونَ كَمَا كَفَرُواْ فَتَكُونُونَ
سَوَآءٗ فَلَا تَتَّخِذُواْ مِنۡهُمۡ أَوۡلِيَآءَ حَتَّىٰ
يُهَاجِرُواْ فِي سَبِيلِ ٱللَّهِۚ فَإِن تَوَلَّوۡاْ
فَخُذُوهُمۡ وَٱقۡتُلُوهُمۡ حَيۡثُ وَجَدتُّمُوهُمۡ وَلَا
تَتَّخِذُواْ مِنۡهُمۡ وَلِيّٗا وَلَا نَصِيرًا ﴿٨٩﴾
إِلَّا ٱلَّذِينَ يَصِلُونَ إِلَىٰ قَوۡمِۭ بَيۡنَكُمۡ
وَبَيۡنَهُم مِّيثَٰقٌ أَوۡ جَآءُوكُمۡ حَصِرَتۡ
صُدُورُهُمۡ أَن يُقَٰتِلُوكُمۡ أَوۡ يُقَٰتِلُواْ
قَوۡمَهُمۡۚ وَلَوۡ شَآءَ ٱللَّهُ لَسَلَّطَهُمۡ عَلَيۡكُمۡ
فَلَقَٰتَلُوكُمۡۚ فَإِنِ ٱعۡتَزَلُوكُمۡ فَلَمۡ
يُقَٰتِلُوكُمۡ وَأَلۡقَوۡاْ إِلَيۡكُمُ ٱلسَّلَمَ فَمَا
جَعَلَ ٱللَّهُ لَكُمۡ عَلَيۡهِمۡ سَبِيلٗا ﴿٩٠﴾
سَتَجِدُونَ ءَاخَرِينَ يُرِيدُونَ أَن يَأۡمَنُوكُمۡ
وَيَأۡمَنُواْ قَوۡمَهُمۡ كُلَّ مَا رُدُّوٓاْ إِلَى ٱلۡفِتۡنَةِ

87 God, there is no god save He.[1] He will gather you all to the Day of Resurrection whereof there is no doubt; and who is more truthful than God in statement?[2]

88 ¶**4.12** What ails you who, concerning the waverers,[1] are two parties?[2] And God turned them back for what they earned. Seek you to guide him whom God sent astray? And he whom God sends astray, for him thou wilt not find a path.

89 They would that you should deny even as they deny, so you might be the same. And take not allies among them until they emigrate in the cause of God; then if they turn back:[1] take them and kill them wheresoever you find them. And take no ally or helper among them

90 Save those who join a people between whom and you is an agreement, or they come to you, their hearts restraining them from fighting you or fighting their people. And had God willed, He would have given them power over you; then would they have fought you. And if they withdraw from you and fight you not and extend to you peace, then has God made no path for you against them.

91 You will find others desiring safety from you, and safety from their people; as often as they are turned back to the means of denial,[1] they are turned over to it.[2] And if they

أُرْكِسُوا۟ فِيهَا فَإِن لَّمْ يَعْتَزِلُوكُمْ وَيُلْقُوٓا۟
إِلَيْكُمُ ٱلسَّلَمَ وَيَكُفُّوٓا۟ أَيْدِيَهُمْ
فَخُذُوهُمْ وَٱقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ
وَأُو۟لَٰٓئِكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ
سُلْطَٰنًا مُّبِينًا ﴿٩١﴾

وَمَا كَانَ لِمُؤْمِنٍ أَن يَقْتُلَ مُؤْمِنًا إِلَّا
خَطَـًٔا ۚ وَمَن قَتَلَ مُؤْمِنًا خَطَـًٔا فَتَحْرِيرُ
رَقَبَةٍ مُّؤْمِنَةٍ وَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰٓ أَهْلِهِۦٓ
إِلَّآ أَن يَصَّدَّقُوا۟ ۚ فَإِن كَانَ مِن قَوْمٍ عَدُوٍّ
لَّكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ
مُّؤْمِنَةٍ ۖ وَإِن كَانَ مِن قَوْمٍۭ بَيْنَكُمْ
وَبَيْنَهُم مِّيثَٰقٌ فَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰٓ أَهْلِهِۦ
وَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ ۖ فَمَن لَّمْ يَجِدْ
فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ ٱللَّهِ
وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿٩٢﴾

وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُۥ
جَهَنَّمُ خَٰلِدًا فِيهَا وَغَضِبَ ٱللَّهُ عَلَيْهِ
وَلَعَنَهُۥ وَأَعَدَّ لَهُۥ عَذَابًا عَظِيمًا ﴿٩٣﴾

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا ضَرَبْتُمْ فِى سَبِيلِ
ٱللَّهِ فَتَبَيَّنُوا۟ وَلَا تَقُولُوا۟ لِمَنْ أَلْقَىٰٓ
إِلَيْكُمُ ٱلسَّلَٰمَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ
عَرَضَ ٱلْحَيَوٰةِ ٱلدُّنْيَا فَعِندَ ٱللَّهِ مَغَانِمُ

withdraw not from you and extend to you peace and restrain their hands, take them and kill them wheresoever you find them;[3] and over those have We given you a clear authority.

92 **¶4.13** It is not for a believer[1] to kill a believer[2] save in error;[3] and whoso kills a believer[4] in error:[5] the manumission of a believing[6] slave, and blood-money delivered to his family save if they forgive by way of charity. And if he[7] be of a people at enmity with you and a believer:[8] the manumission of a believing[9] slave; and if he be of a people between whom and you is a treaty: blood-money delivered to his family, and the manumission of a believing[10] slave. And whoso has not the means: a fast of two months[11] consecutively as repentance from God;[12] and God is knowing and wise.

93 And whoso kills a believer[1] intentionally: his reward is Gehenna, he abiding eternally therein; and God is wroth with him, and has cursed him, and has prepared for him a great punishment.

94 O you who heed warning:[1] when you go forth in the cause of God, verify; and say not to one who offers you peace: "Thou art not a believer,"[2] seeking the transitory things of the life of this world; for with God are many spoils. Thus were you before, but God was

كَثِيرَةٌ ۚ كَذَٰلِكَ كُنتُم مِّن قَبْلُ فَمَنَّ ٱللَّهُ
عَلَيْكُمْ فَتَبَيَّنُوٓا۟ ۚ إِنَّ ٱللَّهَ كَانَ بِمَا
تَعْمَلُونَ خَبِيرًا ﴿٩٤﴾

لَّا يَسْتَوِى ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ
غَيْرُ أُو۟لِى ٱلضَّرَرِ وَٱلْمُجَٰهِدُونَ فِى
سَبِيلِ ٱللَّهِ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۚ فَضَّلَ
ٱللَّهُ ٱلْمُجَٰهِدِينَ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ
عَلَى ٱلْقَٰعِدِينَ دَرَجَةً ۚ وَكُلًّا وَعَدَ ٱللَّهُ
ٱلْحُسْنَىٰ ۚ وَفَضَّلَ ٱللَّهُ ٱلْمُجَٰهِدِينَ عَلَى
ٱلْقَٰعِدِينَ أَجْرًا عَظِيمًا ﴿٩٥﴾

دَرَجَٰتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً ۚ وَكَانَ ٱللَّهُ
غَفُورًا رَّحِيمًا ﴿٩٦﴾

إِنَّ ٱلَّذِينَ تَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ ظَالِمِىٓ
أَنفُسِهِمْ قَالُوا۟ فِيمَ كُنتُمْ ۖ قَالُوا۟ كُنَّا
مُسْتَضْعَفِينَ فِى ٱلْأَرْضِ ۚ قَالُوٓا۟ أَلَمْ
تَكُنْ أَرْضُ ٱللَّهِ وَٰسِعَةً فَتُهَاجِرُوا۟ فِيهَا
فَأُو۟لَٰٓئِكَ مَأْوَىٰهُمْ جَهَنَّمُ ۖ وَسَآءَتْ مَصِيرًا
﴿٩٧﴾

إِلَّا ٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ
وَٱلْوِلْدَٰنِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا
يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾

فَأُو۟لَٰٓئِكَ عَسَى ٱللَّهُ أَن يَعْفُوَ عَنْهُمْ

gracious to you. So verify; God is aware of what you do.

95 Not equal are those among the believers[1] who sit[2] — those without injury — and those who strive in the cause of God with their wealth and their lives.[3] God has favoured those who strive with their wealth and their lives[4] with a degree above those who sit; and each has God promised good, but He has favoured those who strive over those who sit with a great reward,

96 Degrees from Him, and forgiveness and mercy; and God is forgiving and merciful.

97 **¶4.14** Those whom the angels take[1] wronging their souls — they say: "In what condition were you?"[2] Say they: "We were oppressed in the land." They say: "Was not God's earth spacious for you to emigrate therein?" — those: their shelter is Gehenna; and evil is it as a journey's end;

98 Save the oppressed among the men, and the women, and the children — without means,[1] nor guided to a path;

99 Those: it may be that God will pardon them; and God is pardoning and forgiving.

وَكَانَ ٱللَّـهُ عَفُوًّا غَفُورًا ﴿٩٩﴾

۞ وَمَن يُهَاجِرْ فِى سَبِيلِ ٱللَّـهِ يَجِدْ
فِى ٱلْأَرْضِ مُرَٰغَمًا كَثِيرًا وَسَعَةً وَمَن
يَخْرُجْ مِنۢ بَيْتِهِۦ مُهَاجِرًا إِلَى ٱللَّـهِ
وَرَسُولِهِۦ ثُمَّ يُدْرِكْهُ ٱلْمَوْتُ فَقَدْ وَقَعَ
أَجْرُهُۥ عَلَى ٱللَّـهِ وَكَانَ ٱللَّـهُ غَفُورًا
رَّحِيمًا ﴿١٠٠﴾

وَإِذَا ضَرَبْتُمْ فِى ٱلْأَرْضِ فَلَيْسَ عَلَيْكُمْ
جُنَاحٌ أَن تَقْصُرُوا۟ مِنَ ٱلصَّلَوٰةِ إِنْ
خِفْتُمْ أَن يَفْتِنَكُمُ ٱلَّذِينَ كَفَرُوٓا۟ إِنَّ
ٱلْكَـٰفِرِينَ كَانُوا۟ لَكُمْ عَدُوًّا مُّبِينًا
﴿١٠١﴾

وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ ٱلصَّلَوٰةَ
فَلْتَقُمْ طَآئِفَةٌ مِّنْهُم مَّعَكَ وَلْيَأْخُذُوٓا۟
أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا۟ فَلْيَكُونُوا۟ مِن
وَرَآئِكُمْ وَلْتَأْتِ طَآئِفَةٌ أُخْرَىٰ
لَمْ يُصَلُّوا۟ فَلْيُصَلُّوا۟ مَعَكَ وَلْيَأْخُذُوا۟
حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَّ ٱلَّذِينَ كَفَرُوا۟
لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ
وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُم مَّيْلَةً
وَٰحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِن كَانَ
بِكُمْ أَذًى مِّن مَّطَرٍ أَوْ كُنتُم مَّرْضَىٰٓ

100 And whoso emigrates in the cause of God will find in the earth much refuge and abundance; and whoso leaves his house as an émigré to God and His messenger, then death overtakes him: his reward is upon[1] God; and God is forgiving and merciful.

101 **¶4.15** And when you are travelling in the earth, you do no wrong[1] to cut short some of the duty[2] if you fear[3] that those who ignore warning[4] will subject you to means of denial[5] — the false claimers of guidance[6] are an open enemy to you[7] —

102 And when[1] thou art among them,[2] uphold thou the duty[3] for them;[4] then let there stand a number of them[5] with thee, and let them take their arms; then when they[6] have submitted,[7] let them[8] be behind you[9] and let another number come that has not performed the duty,[10] and let them perform the duty[11] with thee; and let them[12] take their precautions and their arms. (Those who ignore warning[13] wish that you would neglect your arms and your equipment, so they might assault you in a single assault; but you do no wrong[14] if there is a hindrance[15] to you from rain or you are sick, that you lay aside your arms; but take your precautions: God has prepared for the false claimers of guidance[16] a humiliating punishment.)

أَن تَضَعُوٓا۟ أَسْلِحَتَكُمْ وَخُذُوا۟
حِذْرَكُمْ إِنَّ ٱللَّـهَ أَعَدَّ لِلْكَـٰفِرِينَ
عَذَابًا مُّهِينًا ﴿١٠٢﴾

فَإِذَا قَضَيْتُمُ ٱلصَّلَوٰةَ فَٱذْكُرُوا۟ ٱللَّـهَ قِيَـٰمًا
وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا ٱطْمَأْنَنتُمْ
فَأَقِيمُوا۟ ٱلصَّلَوٰةَ إِنَّ ٱلصَّلَوٰةَ كَانَتْ عَلَى
ٱلْمُؤْمِنِينَ كِتَـٰبًا مَّوْقُوتًا ﴿١٠٣﴾

وَلَا تَهِنُوا۟ فِى ٱبْتِغَآءِ ٱلْقَوْمِ إِن تَكُونُوا۟
تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ
وَتَرْجُونَ مِنَ ٱللَّـهِ مَا لَا يَرْجُونَ وَكَانَ
ٱللَّـهُ عَلِيمًا حَكِيمًا ﴿١٠٤﴾

إِنَّآ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَـٰبَ بِٱلْحَقِّ
لِتَحْكُمَ بَيْنَ ٱلنَّاسِ بِمَآ أَرَىٰكَ ٱللَّـهُ
وَلَا تَكُن لِّلْخَآئِنِينَ خَصِيمًا ﴿١٠٥﴾

وَٱسْتَغْفِرِ ٱللَّـهَ إِنَّ ٱللَّـهَ كَانَ غَفُورًا
رَّحِيمًا ﴿١٠٦﴾

وَلَا تُجَـٰدِلْ عَنِ ٱلَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ
إِنَّ ٱللَّـهَ لَا يُحِبُّ مَن كَانَ خَوَّانًا أَثِيمًا
﴿١٠٧﴾

يَسْتَخْفُونَ مِنَ ٱلنَّاسِ وَلَا يَسْتَخْفُونَ مِنَ
ٱللَّـهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ
مِنَ ٱلْقَوْلِ وَكَانَ ٱللَّـهُ بِمَا يَعْمَلُونَ

103 And when you have concluded[1] the duty,[2] remember God standing, and sitting, and upon your sides,[3] and when you are at ease; but uphold the duty[4] — the duty[5] is upon the believers[6] a time-limited[7] Writ[8] —

104 And faint not in seeking the people;[1] if you are suffering, then are they suffering even as you are suffering; but you hope from God for that for which they hope not; and God is knowing and wise.

105 **¶4.16** We have sent down to thee the Writ[1] with the truth,[2] that thou mightest judge between men by what God has shown thee; and be thou not an advocate[3] for the treacherous;

106 And ask thou forgiveness of God; God is forgiving and merciful.

107 And argue thou not on behalf of those who deceive themselves; God loves not him who is treacherous and sinful.

108 They conceal from men, but they conceal not from God; and He is with them[1] when they plan by night what is displeasing to Him of speech;[2] and God encompasses what they do.

مُحِيطًا ﴿١٠٨﴾

هَـٰٓأَنتُمْ هَـٰٓؤُلَآءِ جَٰدَلْتُمْ عَنْهُمْ فِى ٱلْحَيَوٰةِ
ٱلدُّنْيَا فَمَن يُجَٰدِلُ ٱللَّـهَ عَنْهُمْ يَوْمَ
ٱلْقِيَٰمَةِ أَم مَّن يَكُونُ عَلَيْهِمْ وَكِيلًا

﴿١٠٩﴾

وَمَن يَعْمَلْ سُوٓءًا أَوْ يَظْلِمْ نَفْسَهُۥ ثُمَّ
يَسْتَغْفِرِ ٱللَّـهَ يَجِدِ ٱللَّـهَ غَفُورًا رَّحِيمًا

﴿١١٠﴾

وَمَن يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُۥ عَلَىٰ
نَفْسِهِۦ وَكَانَ ٱللَّـهُ عَلِيمًا حَكِيمًا

﴿١١١﴾

وَمَن يَكْسِبْ خَطِيٓـَٔةً أَوْ إِثْمًا ثُمَّ يَرْمِ
بِهِۦ بَرِيٓـًٔا فَقَدِ ٱحْتَمَلَ بُهْتَٰنًا وَإِثْمًا
مُّبِينًا ﴿١١٢﴾

وَلَوْلَا فَضْلُ ٱللَّـهِ عَلَيْكَ وَرَحْمَتُهُۥ
لَهَمَّت طَّآئِفَةٌ مِّنْهُمْ أَن يُضِلُّوكَ وَمَا
يُضِلُّونَ إِلَّآ أَنفُسَهُمْ وَمَا يَضُرُّونَكَ مِن
شَىْءٍ وَأَنزَلَ ٱللَّـهُ عَلَيْكَ ٱلْكِتَٰبَ
وَٱلْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ
وَكَانَ فَضْلُ ٱللَّـهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾

۞ لَّا خَيْرَ فِى كَثِيرٍ مِّن نَّجْوَىٰهُمْ إِلَّا مَنْ
أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَٰحٍۭ بَيْنَ

109 Here you are, those who have argued on their behalf in the life of this world; but who will argue with God on their behalf on the Day of Resurrection, or who will be their guardian?

110 And whoso does evil or wrongs his soul then seeks forgiveness of God, he will find God forgiving and merciful.

111 And whoso commits[1] a sin[2] only commits it against himself; and God is knowing and wise.

112 And whoso commits an offence[1] or any sin[2] then casts it upon an innocent, he has laid upon himself calumny and obvious sin.[3]

113 ¶**4.17** And were it not for the bounty of God and His mercy upon thee, a number of them had purposed to lead thee astray; and they lead astray only themselves, and they harm thee not at all. And God sent down upon thee the Writ[1] and wisdom;[2] and He has taught thee what thou knewest not. And the bounty of God towards thee is tremendous.

114 There is no good in much of their private conversation — save whoso enjoins charity or what is fitting,[1] or right ordering among men; and whoso does that, seeking the good

ٱلنَّاسِ وَمَن يَفْعَلْ ذَٰلِكَ ٱبْتِغَآءَ مَرْضَاتِ
ٱللَّـهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾

وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ
لَهُ ٱلْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ ٱلْمُؤْمِنِينَ
نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصْلِهِۦ جَهَنَّمَ وَسَآءَتْ
مَصِيرًا ﴿١١٥﴾

إِنَّ ٱللَّـهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ
مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ وَمَن يُشْرِكْ
بِٱللَّـهِ فَقَدْ ضَلَّ ضَلَٰلًۢا بَعِيدًا ﴿١١٦﴾

إِن يَدْعُونَ مِن دُونِهِۦٓ إِلَّآ إِنَٰثًا وَإِن
يَدْعُونَ إِلَّا شَيْطَٰنًا مَّرِيدًا ﴿١١٧﴾

لَّعَنَهُ ٱللَّـهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ
نَصِيبًا مَّفْرُوضًا ﴿١١٨﴾

وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ وَلَءَامُرَنَّهُمْ
فَلَيُبَتِّكُنَّ ءَاذَانَ ٱلْأَنْعَٰمِ وَلَءَامُرَنَّهُمْ
فَلَيُغَيِّرُنَّ خَلْقَ ٱللَّـهِ وَمَن يَتَّخِذِ
ٱلشَّيْطَٰنَ وَلِيًّا مِّن دُونِ ٱللَّـهِ فَقَدْ خَسِرَ
خُسْرَانًا مُّبِينًا ﴿١١٩﴾

يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمُ ٱلشَّيْطَٰنُ
إِلَّا غُرُورًا ﴿١٢٠﴾

أُو۟لَٰٓئِكَ مَأْوَىٰهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا
مَحِيصًا ﴿١٢١﴾

pleasure of God, We will bestow upon him a great reward.

115 And whoso makes a breach with the Messenger after the guidance has become clear to him and follows other than the path of the believers:[1] We will turn him to that to which he turns,[2] and burn him in Gehenna; and evil is it as a journey's end.

116 ¶**4.18** God forgives not that a partnership be ascribed to Him;[1] but He forgives other than that whom He wills. And whoso ascribes a partnership[2] to God, he has strayed far away.

117 They call besides[1] to Him save to females;[2] and they call save to a rebellious satan[3]

118 Whom God cursed; and he[1] said: "I will take of Thy servants an appointed portion";

119 And: "I will lead them astray"; and: "I will arouse desires in them"; and: "I will command them and they will slit the ears of cattle";[1] and: "I will command them and they will change the creation of God."[2] And whoso takes the satan[3] for ally instead of[4] God, he has suffered clear loss.

120 He promises them, and arouses desires in them; and the satan[1] promises them only delusion.

121 Those: their shelter is Gehenna; and they will find therefrom no place of refuge.

وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
سَنُدۡخِلُهُمۡ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا
ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدٗاۖ وَعۡدَ ٱللَّهِ
حَقّٗاۚ وَمَنۡ أَصۡدَقُ مِنَ ٱللَّهِ قِيلٗا ﴿١٢٢﴾
لَّيۡسَ بِأَمَانِيِّكُمۡ وَلَآ أَمَانِيِّ أَهۡلِ
ٱلۡكِتَٰبِۗ مَن يَعۡمَلۡ سُوٓءٗا يُجۡزَ بِهِۦ
وَلَا يَجِدۡ لَهُۥ مِن دُونِ ٱللَّهِ وَلِيّٗا وَلَا
نَصِيرٗا ﴿١٢٣﴾
وَمَن يَعۡمَلۡ مِنَ ٱلصَّٰلِحَٰتِ مِن ذَكَرٍ أَوۡ
أُنثَىٰ وَهُوَ مُؤۡمِنٞ فَأُوْلَٰٓئِكَ يَدۡخُلُونَ
ٱلۡجَنَّةَ وَلَا يُظۡلَمُونَ نَقِيرٗا ﴿١٢٤﴾
وَمَنۡ أَحۡسَنُ دِينٗا مِّمَّنۡ أَسۡلَمَ وَجۡهَهُۥ
لِلَّهِ وَهُوَ مُحۡسِنٞ وَٱتَّبَعَ مِلَّةَ إِبۡرَٰهِيمَ
حَنِيفٗاۗ وَٱتَّخَذَ ٱللَّهُ إِبۡرَٰهِيمَ خَلِيلٗا ﴿١٢٥﴾
وَلِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ
وَكَانَ ٱللَّهُ بِكُلِّ شَيۡءٖ مُّحِيطَۢا ﴿١٢٦﴾
وَيَسۡتَفۡتُونَكَ فِي ٱلنِّسَآءِۖ قُلِ ٱللَّهُ
يُفۡتِيكُمۡ فِيهِنَّ وَمَا يُتۡلَىٰ عَلَيۡكُمۡ
فِي ٱلۡكِتَٰبِ فِي يَتَٰمَى ٱلنِّسَآءِ ٱلَّٰتِي
لَا تُؤۡتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرۡغَبُونَ أَن
تَنكِحُوهُنَّ وَٱلۡمُسۡتَضۡعَفِينَ مِنَ ٱلۡوِلۡدَٰنِ
وَأَن تَقُومُواْ لِلۡيَتَٰمَىٰ بِٱلۡقِسۡطِۚ وَمَا

122 But those who heed warning[1] and do righteous deeds: We will make them enter gardens beneath which rivers flow, they abiding eternally therein forever. The promise of God is true;[2] and who is more truthful than God in speech?

123 It[3] is not according to your vain desires,[1] nor the vain desires of the doctors of the Law;[2] whoso does evil has the recompense thereof and will not find, besides[3] God, ally or helper.

124 And whoso does any righteous deeds, whether male or female, and is a believer:[1] those enter the Garden, and they are not wronged a speck on a date-stone.

125 And who is better in doctrine[1] than he who submits his face to God, and is a doer of good, and follows the creed of Abraham, inclining to truth?[2] And God took Abraham as a friend.

126 And to God belongs what is in the heavens and what is in the earth; and God encompasses all things.

127 ¶**4.19** And they ask thee for a ruling concerning women. Say thou: "God[1] gives you the ruling concerning them," — and[2] what is recited to you[3] in the Writ[4] concerning the fatherless[5] women (to whom you give not what is prescribed for them, and yet desire to marry them) and concerning[6] the oppressed among children; and that you stand up for[7] equity[8] for the fatherless.[9] And whatever you do of good, God knows it.

تَفۡعَلُواْ مِنۡ خَيۡرٖ فَإِنَّ ٱللَّهَ كَانَ بِهِۦ
عَلِيمٗا ﴿١٢٧﴾
وَإِنِ ٱمۡرَأَةٌ خَافَتۡ مِنۢ بَعۡلِهَا نُشُوزًا أَوۡ
إِعۡرَاضٗا فَلَا جُنَاحَ عَلَيۡهِمَآ أَن يُصۡلِحَا
بَيۡنَهُمَا صُلۡحٗاۚ وَٱلصُّلۡحُ خَيۡرٞۗ وَأُحۡضِرَتِ
ٱلۡأَنفُسُ ٱلشُّحَّۚ وَإِن تُحۡسِنُواْ وَتَتَّقُواْ فَإِنَّ
ٱللَّهَ كَانَ بِمَا تَعۡمَلُونَ خَبِيرٗا ﴿١٢٨﴾
وَلَن تَسۡتَطِيعُوٓاْ أَن تَعۡدِلُواْ بَيۡنَ ٱلنِّسَآءِ
وَلَوۡ حَرَصۡتُمۡۖ فَلَا تَمِيلُواْ كُلَّ ٱلۡمَيۡلِ
فَتَذَرُوهَا كَٱلۡمُعَلَّقَةِۚ وَإِن تُصۡلِحُواْ
وَتَتَّقُواْ فَإِنَّ ٱللَّهَ كَانَ غَفُورٗا رَّحِيمٗا
﴿١٢٩﴾
وَإِن يَتَفَرَّقَا يُغۡنِ ٱللَّهُ كُلّٗا مِّن سَعَتِهِۦۚ
وَكَانَ ٱللَّهُ وَٰسِعًا حَكِيمٗا ﴿١٣٠﴾
وَلِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ
وَلَقَدۡ وَصَّيۡنَا ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ
مِن قَبۡلِكُمۡ وَإِيَّاكُمۡ أَنِ ٱتَّقُواْ ٱللَّهَۚ
وَإِن تَكۡفُرُواْ فَإِنَّ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ
وَمَا فِي ٱلۡأَرۡضِۚ وَكَانَ ٱللَّهُ غَنِيّٗا حَمِيدٗا
﴿١٣١﴾
وَلِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۚ
وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿١٣٢﴾

128 But if a woman fears[1] contempt or aversion from her husband, they[2] do no wrong[3] that they do right between themselves[4] in peace; and making right is better; and avarice is present in the souls. But if you do good and are in prudent fear,[5] then is God aware of what you do.

129 And you will not be able to deal equally between wives, though you be desirous; but turn not entirely away leaving one[1] as if suspended. And if you do right and are in prudent fear,[2] God is forgiving and merciful.

130 But if they[1] part, God will enrich each out of His abundance; and God is encompassing and wise.

131 And to God belongs what is in the heavens and what is in the earth; and We have enjoined those given[1] the Writ[2] before you, and you yourselves, that you be in prudent fear[3] of God. And if you deny, then to God belongs what is in the heavens and what is in the earth; and God is free from need and praiseworthy.

132 And to God belongs what is in the heavens and what is in the earth; and God is sufficient as disposer of affairs.

إِن يَشَأۡ يُذۡهِبۡكُمۡ أَيُّهَا ٱلنَّاسُ وَيَأۡتِ
بِـَٔاخَرِينَ وَكَانَ ٱللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا
﴿١٣٣﴾
مَّن كَانَ يُرِيدُ ثَوَابَ ٱلدُّنۡيَا فَعِندَ ٱللَّهِ
ثَوَابُ ٱلدُّنۡيَا وَٱلۡأٓخِرَةِ وَكَانَ ٱللَّهُ
سَمِيعَۢا بَصِيرًا ﴿١٣٤﴾
۞ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُواْ قَوَّٰمِينَ
بِٱلۡقِسۡطِ شُهَدَآءَ لِلَّهِ وَلَوۡ عَلَىٰٓ
أَنفُسِكُمۡ أَوِ ٱلۡوَٰلِدَيۡنِ وَٱلۡأَقۡرَبِينَ إِن
يَكُنۡ غَنِيًّا أَوۡ فَقِيرًا فَٱللَّهُ أَوۡلَىٰ بِهِمَا
فَلَا تَتَّبِعُواْ ٱلۡهَوَىٰٓ أَن تَعۡدِلُواْ وَإِن تَلۡوُۥٓاْ
أَوۡ تُعۡرِضُواْ فَإِنَّ ٱللَّهَ كَانَ بِمَا تَعۡمَلُونَ
خَبِيرًا ﴿١٣٥﴾
يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ ءَامِنُواْ بِٱللَّهِ
وَرَسُولِهِۦ وَٱلۡكِتَٰبِ ٱلَّذِي نَزَّلَ عَلَىٰ
رَسُولِهِۦ وَٱلۡكِتَٰبِ ٱلَّذِيٓ أَنزَلَ مِن
قَبۡلُ وَمَن يَكۡفُرۡ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ
وَكُتُبِهِۦ وَرُسُلِهِۦ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ فَقَدۡ
ضَلَّ ضَلَٰلَۢا بَعِيدًا ﴿١٣٦﴾
إِنَّ ٱلَّذِينَ ءَامَنُواْ ثُمَّ كَفَرُواْ ثُمَّ ءَامَنُواْ ثُمَّ
كَفَرُواْ ثُمَّ ٱزۡدَادُواْ كُفۡرًا لَّمۡ يَكُنِ ٱللَّهُ
لِيَغۡفِرَ لَهُمۡ وَلَا لِيَهۡدِيَهُمۡ سَبِيلَۢا ﴿١٣٧﴾

133 If He wills, He will remove you, O mankind, and bring forth others; and God has power over that.

134 Whoso desires the reward of the World: — then with God is the reward of the World and the Hereafter; and God is hearing and seeing.

135 **¶4.20** O you who heed warning:[1] stand firm with equity,[2] witnesses to God, though it be against yourselves, or parents, or relatives; whether he be rich or poor, God is closer to[3] both.[4] So follow not vain desire lest you be unjust; and if you distort or evade, God is aware of what you do.

136 O you who heed warning:[1] believe in[2] God and His messenger and the Writ[3] that He has sent down upon His messenger, and the Writ[4] that He sent down before;[5] and whoso denies God and His angels, and His Writs,[6] and His messengers, and the Last Day: he has strayed far away.

137 Those who heed warning;[1] then deny; then believe; then deny; then increase in denial: God will not forgive them, nor guide them on a path.

بَشِّرِ ٱلۡمُنَٰفِقِينَ بِأَنَّ لَهُمۡ عَذَابًا أَلِيمًا
﴿١٣٨﴾
ٱلَّذِينَ يَتَّخِذُونَ ٱلۡكَٰفِرِينَ أَوۡلِيَآءَ مِن
دُونِ ٱلۡمُؤۡمِنِينَ أَيَبۡتَغُونَ عِندَهُمُ ٱلۡعِزَّةَ
فَإِنَّ ٱلۡعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٣٩﴾
وَقَدۡ نَزَّلَ عَلَيۡكُمۡ فِي ٱلۡكِتَٰبِ
أَنۡ إِذَا سَمِعۡتُمۡ ءَايَٰتِ ٱللَّهِ يُكۡفَرُ بِهَا
وَيُسۡتَهۡزَأُ بِهَا فَلَا تَقۡعُدُواْ مَعَهُمۡ حَتَّىٰ
يَخُوضُواْ فِي حَدِيثٍ غَيۡرِهِۦٓ إِنَّكُمۡ
إِذٗا مِّثۡلُهُمۡ إِنَّ ٱللَّهَ جَامِعُ ٱلۡمُنَٰفِقِينَ
وَٱلۡكَٰفِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴿١٤٠﴾
ٱلَّذِينَ يَتَرَبَّصُونَ بِكُمۡ فَإِن كَانَ
لَكُمۡ فَتۡحٞ مِّنَ ٱللَّهِ قَالُوٓاْ أَلَمۡ نَكُن
مَّعَكُمۡ وَإِن كَانَ لِلۡكَٰفِرِينَ
نَصِيبٞ قَالُوٓاْ أَلَمۡ نَسۡتَحۡوِذۡ عَلَيۡكُمۡ
وَنَمۡنَعۡكُم مِّنَ ٱلۡمُؤۡمِنِينَ فَٱللَّهُ
يَحۡكُمُ بَيۡنَكُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ
وَلَن يَجۡعَلَ ٱللَّهُ لِلۡكَٰفِرِينَ عَلَى
ٱلۡمُؤۡمِنِينَ سَبِيلًا ﴿١٤١﴾
إِنَّ ٱلۡمُنَٰفِقِينَ يُخَٰدِعُونَ ٱللَّهَ وَهُوَ
خَٰدِعُهُمۡ وَإِذَا قَامُوٓاْ إِلَى ٱلصَّلَوٰةِ قَامُواْ
كُسَالَىٰ يُرَآءُونَ ٱلنَّاسَ وَلَا يَذۡكُرُونَ

138 Bear thou tidings[1] to the waverers[2] that they have a painful punishment;

139 Those who take the false claimers of guidance[1] as allies rather than[2] the believers,[3] do they seek with them power and glory?[4] But power and glory[5] belong to God altogether.

140 (And He has sent down upon you[1] in the Writ[2] that when you hear the proofs[3] of God denied and mocked: "Sit not with them until they discourse vainly[4] concerning a subject[5] other than that; then would you be like them.") God will gather the waverers[6] and the false claimers of guidance[7] into Gehenna all together:

141 Those who watch and wait with regard to you. Then if there be a victory for you from God they say: "Were we not with you?" but if there be for the false claimers of guidance[1] a portion they say: "Did we not gain mastery over you,[2] but defended you against the believers?"[3] And God will judge between you on the Day of Resurrection; and God makes not for the false claimers of guidance[4] any path against the believers.[5]

142 **¶4.21** The waverers[1] seek to deceive God, but He is deceiving them; and when they rise up for the duty,[2] they rise up to be seen of men, and remember not God save a little,

ٱللَّـهَ إِلَّا قَلِيلًا ﴿١٤٢﴾

مُّذَبۡذَبِينَ بَيۡنَ ذَٰلِكَ لَآ إِلَىٰ هَٰٓؤُلَآءِ وَلَآ إِلَىٰ هَٰٓؤُلَآءِ وَمَن يُضۡلِلِ ٱللَّـهُ فَلَن تَجِدَ لَهُۥ سَبِيلًا ﴿١٤٣﴾

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ ٱلۡكَٰفِرِينَ أَوۡلِيَآءَ مِن دُونِ ٱلۡمُؤۡمِنِينَ أَتُرِيدُونَ أَن تَجۡعَلُواْ لِلَّـهِ عَلَيۡكُمۡ سُلۡطَٰنًا مُّبِينًا ﴿١٤٤﴾

إِنَّ ٱلۡمُنَٰفِقِينَ فِي ٱلدَّرۡكِ ٱلۡأَسۡفَلِ مِنَ ٱلنَّارِ وَلَن تَجِدَ لَهُمۡ نَصِيرًا ﴿١٤٥﴾

إِلَّا ٱلَّذِينَ تَابُواْ وَأَصۡلَحُواْ وَٱعۡتَصَمُواْ بِٱللَّـهِ وَأَخۡلَصُواْ دِينَهُمۡ لِلَّـهِ فَأُوْلَٰٓئِكَ مَعَ ٱلۡمُؤۡمِنِينَ وَسَوۡفَ يُؤۡتِ ٱللَّـهُ ٱلۡمُؤۡمِنِينَ أَجۡرًا عَظِيمًا ﴿١٤٦﴾

مَّا يَفۡعَلُ ٱللَّـهُ بِعَذَابِكُمۡ إِن شَكَرۡتُمۡ وَءَامَنتُمۡ وَكَانَ ٱللَّـهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾

۞ لَّا يُحِبُّ ٱللَّـهُ ٱلۡجَهۡرَ بِٱلسُّوٓءِ مِنَ ٱلۡقَوۡلِ إِلَّا مَن ظُلِمَ وَكَانَ ٱللَّـهُ سَمِيعًا عَلِيمًا ﴿١٤٨﴾

إِن تُبۡدُواْ خَيۡرًا أَوۡ تُخۡفُوهُ أَوۡ تَعۡفُواْ عَن سُوٓءٖ فَإِنَّ ٱللَّـهَ كَانَ عَفُوًّا قَدِيرًا ﴿١٤٩﴾

إِنَّ ٱلَّذِينَ يَكۡفُرُونَ بِٱللَّـهِ وَرُسُلِهِۦ

143 Wavering in-between[1] — neither to these, nor to those; and he whom God causes to go astray, thou wilt not find for him a path.

144 O you who heed warning:[1] take not the false claimers of guidance[2] as allies instead of[3] the believers;[4] would you give God over[5] you a clear authority?

145 The waverers[1] will be in the lowest depths of the Fire; and thou wilt find no helper for them

146 Save those who repent, and make right, and hold fast to God, and are sincere in their doctrine[1] to God; those are with the believers,[2] and God will give the believers[3] a great reward.

147 What has God to do with your punishment if you are grateful and believe? And God is grateful and knowing.

148 God likes not the public mention of evil[1] save by one wronged;[2] and God is hearing and knowing.

149 If you reveal good, or keep it secret, or forgive evil[1] — God is pardoning and powerful.

150 Those who deny God and His messengers and wish to make a distinction between God

وَيُرِيدُونَ أَن يُفَرِّقُواْ بَيۡنَ ٱللَّـهِ وَرُسُلِهِۦ وَيَقُولُونَ نُؤۡمِنُ بِبَعۡضٖ وَنَكۡفُرُ بِبَعۡضٖ وَيُرِيدُونَ أَن يَتَّخِذُواْ بَيۡنَ ذَٰلِكَ سَبِيلًا ﴿١٥٠﴾

أُوْلَٰٓئِكَ هُمُ ٱلۡكَٰفِرُونَ حَقًّا وَأَعۡتَدۡنَا لِلۡكَٰفِرِينَ عَذَابٗا مُّهِينٗا ﴿١٥١﴾

وَٱلَّذِينَ ءَامَنُواْ بِٱللَّـهِ وَرُسُلِهِۦ وَلَمۡ يُفَرِّقُواْ بَيۡنَ أَحَدٖ مِّنۡهُمۡ أُوْلَٰٓئِكَ سَوۡفَ يُؤۡتِيهِمۡ أُجُورَهُمۡ وَكَانَ ٱللَّـهُ غَفُورٗا رَّحِيمٗا ﴿١٥٢﴾

يَسۡـَٔلُكَ أَهۡلُ ٱلۡكِتَٰبِ أَن تُنَزِّلَ عَلَيۡهِمۡ كِتَٰبٗا مِّنَ ٱلسَّمَآءِ فَقَدۡ سَأَلُواْ مُوسَىٰٓ أَكۡبَرَ مِن ذَٰلِكَ فَقَالُوٓاْ أَرِنَا ٱللَّـهَ جَهۡرَةٗ فَأَخَذَتۡهُمُ ٱلصَّٰعِقَةُ بِظُلۡمِهِمۡ ثُمَّ ٱتَّخَذُواْ ٱلۡعِجۡلَ مِنۢ بَعۡدِ مَا جَآءَتۡهُمُ ٱلۡبَيِّنَٰتُ فَعَفَوۡنَا عَن ذَٰلِكَ وَءَاتَيۡنَا مُوسَىٰ سُلۡطَٰنٗا مُّبِينٗا ﴿١٥٣﴾

وَرَفَعۡنَا فَوۡقَهُمُ ٱلطُّورَ بِمِيثَٰقِهِمۡ وَقُلۡنَا لَهُمُ ٱدۡخُلُواْ ٱلۡبَابَ سُجَّدٗا وَقُلۡنَا لَهُمۡ لَا تَعۡدُواْ فِي ٱلسَّبۡتِ وَأَخَذۡنَا مِنۡهُم مِّيثَٰقًا غَلِيظٗا ﴿١٥٤﴾

فَبِمَا نَقۡضِهِم مِّيثَٰقَهُمۡ وَكُفۡرِهِم بِـَٔايَٰتِ

and His messengers, and say: "We believe in[1] some and deny some," and wish to choose a path in-between:[2]

151 It is they who are the false claimers of guidance[1] in truth;[2] and We have prepared for the false claimers of guidance[3] a humiliating punishment.

152 And those who believe in[1] God and His messengers and make not a distinction between any of them, those will God give their rewards; and God is forgiving and merciful.

153 ¶**4.22** The doctors of the Law[1] ask thee to bring down upon them a Writ[2] from the sky; and they asked of Moses greater than that; they said: "Show thou us God openly"; so the thunderbolt seized them for their injustice. Then took they up the calf after clear signs had come to them, and We pardoned that; and We gave Moses a clear authority.

154 And We raised above them the mount[1] for their agreement; and We said to them: "Enter the gate in submission";[2] and We said to them: "Transgress not the Sabbath"; and We took from them a stern agreement.

155 So,[1] because of their violation of their agreement, and their denial of the proofs[2] of

ٱللَّهِ وَقَتْلِهِمُ ٱلْأَنۢبِيَآءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ
قُلُوبُنَا غُلْفٌۢ بَلْ طَبَعَ ٱللَّهُ عَلَيْهَا
بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٥﴾
وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَٰنًا
عَظِيمًا ﴿١٥٦﴾
وَقَوْلِهِمْ إِنَّا قَتَلْنَا ٱلْمَسِيحَ عِيسَى ٱبْنَ
مَرْيَمَ رَسُولَ ٱللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ
وَلَٰكِن شُبِّهَ لَهُمْ وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا۟ فِيهِ
لَفِى شَكٍّ مِّنْهُ مَا لَهُم بِهِۦ مِنْ عِلْمٍ إِلَّا
ٱتِّبَاعَ ٱلظَّنِّ وَمَا قَتَلُوهُ يَقِينًۢا ﴿١٥٧﴾
بَل رَّفَعَهُ ٱللَّهُ إِلَيْهِ وَكَانَ ٱللَّهُ عَزِيزًا
حَكِيمًا ﴿١٥٨﴾
وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ
بِهِۦ قَبْلَ مَوْتِهِۦ وَيَوْمَ ٱلْقِيَٰمَةِ يَكُونُ
عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾
فَبِظُلْمٍ مِّنَ ٱلَّذِينَ هَادُوا۟ حَرَّمْنَا عَلَيْهِمْ
طَيِّبَٰتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَن سَبِيلِ
ٱللَّهِ كَثِيرًا ﴿١٦٠﴾
وَأَخْذِهِمُ ٱلرِّبَوٰا۟ وَقَدْ نُهُوا۟ عَنْهُ وَأَكْلِهِمْ
أَمْوَٰلَ ٱلنَّاسِ بِٱلْبَٰطِلِ وَأَعْتَدْنَا
لِلْكَٰفِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ﴿١٦١﴾
لَّٰكِنِ ٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ مِنْهُمْ

God, and their killing of the prophets without cause,[3] and their saying: "Our hearts are covered," — nay,[4] God sealed them for their denial, so they do not believe[5] save a few —

156 And because of their denial, and their saying against Mary[1] a tremendous calumny,

157 And for their saying: "We killed the Messiah,[1] Jesus,[2] son of Mary,[3] the messenger of God," — and they killed him not nor crucified[4] him, but it seemed so[5] to them; and those who dispute concerning it are in doubt thereof, no knowledge have they thereof save the pursuit of conjecture — and they killed him not of a certainty;

158 (Nay,[1] God brought it[2] before Him;[3] and God is exalted in might and wise.

159 And there is no[1] doctor of the Law[2] save will believe therein[3] before his[4] death; and on the Day of Resurrection it[5] will be witness against them.)

160 So,[1] for injustice among those who hold to Judaism,[2] We made unlawful to them good things which had been lawful to them, and for their turning away from the path of God much,

161 And for their taking of usury when they had been forbidden it, and their consuming the wealth of men in vanity; and We have prepared for the false claimers of guidance[1] among them a painful punishment.

162 But those firm in knowledge[1] and the believers[2] among them believe in[3] what is

وَٱلْمُؤْمِنُونَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ
وَمَآ أُنزِلَ مِن قَبْلِكَ وَٱلْمُقِيمِينَ ٱلصَّلَوٰةَ
وَٱلْمُؤْتُونَ ٱلزَّكَوٰةَ وَٱلْمُؤْمِنُونَ بِٱللَّهِ
وَٱلْيَوْمِ ٱلْءَاخِرِ أُو۟لَٰٓئِكَ سَنُؤْتِيهِمْ أَجْرًا
عَظِيمًا ﴿١٦٢﴾
۞ إِنَّآ أَوْحَيْنَآ إِلَيْكَ كَمَآ أَوْحَيْنَآ إِلَىٰ
نُوحٍ وَٱلنَّبِيِّـۧنَ مِنۢ بَعْدِهِۦ وَأَوْحَيْنَآ إِلَىٰٓ
إِبْرَٰهِيمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ وَيَعْقُوبَ
وَٱلْأَسْبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ
وَهَٰرُونَ وَسُلَيْمَٰنَ وَءَاتَيْنَا دَاوُۥدَ زَبُورًا
﴿١٦٣﴾
وَرُسُلًا قَدْ قَصَصْنَٰهُمْ عَلَيْكَ مِن قَبْلُ
وَرُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ ٱللَّهُ
مُوسَىٰ تَكْلِيمًا ﴿١٦٤﴾
رُّسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ
لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةٌۢ بَعْدَ ٱلرُّسُلِ
وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ﴿١٦٥﴾
لَّٰكِنِ ٱللَّهُ يَشْهَدُ بِمَآ أَنزَلَ إِلَيْكَ
أَنزَلَهُۥ بِعِلْمِهِۦ وَٱلْمَلَٰٓئِكَةُ يَشْهَدُونَ
وَكَفَىٰ بِٱللَّهِ شَهِيدًا ﴿١٦٦﴾
إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ
ٱللَّهِ قَدْ ضَلُّوا۟ ضَلَٰلًۢا بَعِيدًا ﴿١٦٧﴾

sent down[4] to thee, and what was sent down before thee,[5] as do[6] the upholders of the duty,[7] and the renderers of the purity,[8] and the believers in God and the Last Day[9] — those will We give a great reward.

163 ¶**4.23** We have revealed[1] to thee as We revealed[2] to Noah and the prophets after him, and We revealed[3] to Abraham and Ishmael and Isaac, and Jacob and the Grandsons,[4] and Jesus[5] and Job[6] and Jonah[7] and Aaron and Solomon, and We gave David writings,[8]

164 And messengers We have related to thee before, and messengers We have not related to thee, — and God spoke to Moses with speech —

165 Messengers as bearers of glad tidings and warners, that men might have no argument[1] against God after the messengers; and God is exalted in might and wise.

166 But God bears witness to what He has sent down to thee: He sent it down with His knowledge;[1] and the angels bear witness, but sufficient is God as witness.[2]

167 Those who ignore warning[1] and turn away from[2] the path of God have strayed into far error.

إِنَّ ٱلَّذِينَ كَفَرُواْ وَظَلَمُواْ لَمۡ يَكُنِ ٱللَّهُ
لِيَغۡفِرَ لَهُمۡ وَلَا لِيَهۡدِيَهُمۡ طَرِيقًا ﴿١٦٨﴾
إِلَّا طَرِيقَ جَهَنَّمَ خَٰلِدِينَ فِيهَآ أَبَدًا
وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿١٦٩﴾
يَٰٓأَيُّهَا ٱلنَّاسُ قَدۡ جَآءَكُمُ ٱلرَّسُولُ بِٱلۡحَقِّ
مِن رَّبِّكُمۡ فَـَٔامِنُواْ خَيۡرٗا لَّكُمۡ
وَإِن تَكۡفُرُواْ فَإِنَّ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضِ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا
﴿١٧٠﴾
يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لَا تَغۡلُواْ فِي
دِينِكُمۡ وَلَا تَقُولُواْ عَلَى ٱللَّهِ إِلَّا
ٱلۡحَقَّۚ إِنَّمَا ٱلۡمَسِيحُ عِيسَى ٱبۡنُ مَرۡيَمَ
رَسُولُ ٱللَّهِ وَكَلِمَتُهُۥٓ أَلۡقَىٰهَآ إِلَىٰ مَرۡيَمَ
وَرُوحٞ مِّنۡهُۖ فَـَٔامِنُواْ بِٱللَّهِ وَرُسُلِهِۦۖ وَلَا
تَقُولُواْ ثَلَٰثَةٌۚ ٱنتَهُواْ خَيۡرٗا لَّكُمۡۚ إِنَّمَا
ٱللَّهُ إِلَٰهٞ وَٰحِدٞۖ سُبۡحَانَهُۥٓ أَن يَكُونَ لَهُۥ
وَلَدٞۘ لَّهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ
وَكَفَىٰ بِٱللَّهِ وَكِيلٗا ﴿١٧١﴾
لَّن يَسۡتَنكِفَ ٱلۡمَسِيحُ أَن يَكُونَ عَبۡدٗا
لِّلَّهِ وَلَا ٱلۡمَلَٰٓئِكَةُ ٱلۡمُقَرَّبُونَۚ وَمَن
يَسۡتَنكِفۡ عَنۡ عِبَادَتِهِۦ وَيَسۡتَكۡبِرۡ
فَسَيَحۡشُرُهُمۡ إِلَيۡهِ جَمِيعٗا ﴿١٧٢﴾

168 Those who ignore warning[1] and do wrong — God will not forgive them, nor will He guide them on a road

169 Save the road to Gehenna,[1] they abiding eternally therein forever; and that is easy for[2] God.

170 O mankind: the Messenger has come to you with the truth[1] from your Lord; so believe, it is better for you. And if you deny, to God belongs what is in the heavens and the earth; and God is knowing and wise.

171 O doctors of the Law:[1] exceed not bounds in your doctrine,[2] nor ascribe to God save the truth.[3] The Messiah,[4] Jesus,[5] son of Mary[6] was only the messenger of God, and His word which He conveyed to Mary,[7] and a spirit from Him. So believe in[8] God and His messengers, and say not: "Three." Desist; it is best for you. God is but One God. Glory[9] be to Him that He should have a son! To Him belongs what is in the heavens and what is in the earth; and God is sufficient as disposer of affairs.[10]

172 ¶**4.24** The Messiah[1] would not disdain to be a servant to God, nor would the angels brought near; and whoso disdains His service and waxes proud, He will gather them to Him all together.

فَأَمَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
فَيُوَفِّيهِمۡ أُجُورَهُمۡ وَيَزِيدُهُم مِّن فَضۡلِهِۦۖ
وَأَمَّا ٱلَّذِينَ ٱسۡتَنكَفُواْ وَٱسۡتَكۡبَرُواْ
فَيُعَذِّبُهُمۡ عَذَابًا أَلِيمٗا وَلَا يَجِدُونَ لَهُم
مِّن دُونِ ٱللَّهِ وَلِيّٗا وَلَا نَصِيرٗا ﴿١٧٣﴾
يَٰٓأَيُّهَا ٱلنَّاسُ قَدۡ جَآءَكُم بُرۡهَٰنٞ مِّن
رَّبِّكُمۡ وَأَنزَلۡنَآ إِلَيۡكُمۡ نُورٗا مُّبِينٗا
﴿١٧٤﴾
فَأَمَّا ٱلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَٱعۡتَصَمُواْ
بِهِۦ فَسَيُدۡخِلُهُمۡ فِي رَحۡمَةٖ مِّنۡهُ وَفَضۡلٖ
وَيَهۡدِيهِمۡ إِلَيۡهِ صِرَٰطٗا مُّسۡتَقِيمٗا ﴿١٧٥﴾
يَسۡتَفۡتُونَكَ قُلِ ٱللَّهُ يُفۡتِيكُمۡ فِي
ٱلۡكَلَٰلَةِۚ إِنِ ٱمۡرُؤٌاْ هَلَكَ لَيۡسَ لَهُۥ وَلَدٞ
وَلَهُۥٓ أُخۡتٞ فَلَهَا نِصۡفُ مَا تَرَكَۚ وَهُوَ
يَرِثُهَآ إِن لَّمۡ يَكُن لَّهَا وَلَدٞۚ فَإِن كَانَتَا
ٱثۡنَتَيۡنِ فَلَهُمَا ٱلثُّلُثَانِ مِمَّا تَرَكَۚ وَإِن
كَانُوٓاْ إِخۡوَةٗ رِّجَالٗا وَنِسَآءٗ فَلِلذَّكَرِ مِثۡلُ
حَظِّ ٱلۡأُنثَيَيۡنِۗ يُبَيِّنُ ٱللَّهُ لَكُمۡ أَن
تَضِلُّواْۗ وَٱللَّهُ بِكُلِّ شَيۡءٍ عَلِيمُۢ ﴿١٧٦﴾
بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ
۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَوۡفُواْ بِٱلۡعُقُودِ
أُحِلَّتۡ لَكُم بَهِيمَةُ ٱلۡأَنۡعَٰمِ إِلَّا مَا

173 Then as for those who heed warning[1] and do righteous deeds: He will give them their rewards in full, and increase them out of His bounty; and as for those who disdain and wax proud: He will punish them with a painful punishment; and they will not find for them, besides[2] God, ally or helper.

174 O mankind: there has come to you evidence from your Lord; and We have sent down to you a clear light.

175 Then as for those who believe in[1] God and hold fast to Him: He will make them enter into mercy from Him, and bounty; and He will guide them to Him by a straight path.[2]

176 They ask thee for a ruling. Say thou: "God gives you the ruling[1] concerning those without an immediate heir:[2] if a man perishes without a child but has a sister: for her is half of what he left, and he inherits from her if she has not a child. But if there are two females: for them is two-thirds of what he left. And if they are brethren, men and women: for the male is the like of the share of two females." And God makes plain[3] to you lest you go astray; and God knows all things.

In the name of God, the Almighty,[1] the Merciful.

5[2] **1** O you who heed warning:[1] fulfil contracts. Made lawful for you is

يُتۡلَىٰ عَلَيۡكُمۡ غَيۡرَ مُحِلِّي ٱلصَّيۡدِ وَأَنتُمۡ
حُرُمٌۗ إِنَّ ٱللَّهَ يَحۡكُمُ مَا يُرِيدُ ١
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُحِلُّواْ شَعَٰٓئِرَ
ٱللَّهِ وَلَا ٱلشَّهۡرَ ٱلۡحَرَامَ وَلَا ٱلۡهَدۡيَ
وَلَا ٱلۡقَلَٰٓئِدَ وَلَآ ءَآمِّينَ ٱلۡبَيۡتَ ٱلۡحَرَامَ
يَبۡتَغُونَ فَضۡلٗا مِّن رَّبِّهِمۡ وَرِضۡوَٰنٗاۚ وَإِذَا
حَلَلۡتُمۡ فَٱصۡطَادُواْۚ وَلَا يَجۡرِمَنَّكُمۡ
شَنَـَٔانُ قَوۡمٍ أَن صَدُّوكُمۡ عَنِ ٱلۡمَسۡجِدِ
ٱلۡحَرَامِ أَن تَعۡتَدُواْۘ وَتَعَاوَنُواْ عَلَى
ٱلۡبِرِّ وَٱلتَّقۡوَىٰۖ وَلَا تَعَاوَنُواْ عَلَى ٱلۡإِثۡمِ
وَٱلۡعُدۡوَٰنِۚ وَٱتَّقُواْ ٱللَّهَۖ إِنَّ ٱللَّهَ شَدِيدُ
ٱلۡعِقَابِ ٢

حُرِّمَتۡ عَلَيۡكُمُ ٱلۡمَيۡتَةُ وَٱلدَّمُ
وَلَحۡمُ ٱلۡخِنزِيرِ وَمَآ أُهِلَّ لِغَيۡرِ ٱللَّهِ
بِهِۦ وَٱلۡمُنۡخَنِقَةُ وَٱلۡمَوۡقُوذَةُ وَٱلۡمُتَرَدِّيَةُ
وَٱلنَّطِيحَةُ وَمَآ أَكَلَ ٱلسَّبُعُ إِلَّا مَا
ذَكَّيۡتُمۡ وَمَا ذُبِحَ عَلَى ٱلنُّصُبِ وَأَن
تَسۡتَقۡسِمُواْ بِٱلۡأَزۡلَٰمِۚ ذَٰلِكُمۡ فِسۡقٌۗ
ٱلۡيَوۡمَ يَئِسَ ٱلَّذِينَ كَفَرُواْ مِن دِينِكُمۡ
فَلَا تَخۡشَوۡهُمۡ وَٱخۡشَوۡنِۚ ٱلۡيَوۡمَ أَكۡمَلۡتُ
لَكُمۡ دِينَكُمۡ وَأَتۡمَمۡتُ عَلَيۡكُمۡ
نِعۡمَتِي وَرَضِيتُ لَكُمُ ٱلۡإِسۡلَٰمَ دِينٗا

grazing livestock save what is recited to you, hunting not being permitted when you are forbidden;[2] God ordains what He wills.

2 O you who heed warning:[1] violate[2] not the tokens of God,[3] nor the inviolable month,[4] nor the offering,[5] nor the necklaces,[6] nor the visitors to the inviolable house seeking the favour of their Lord and approval. And when you are permitted,[7] then you may hunt. And let not hatred of a people who turned you away from[8] the inviolable place of worship[9] move you to commit injustice.[10] And assist one another to virtue and prudent fear;[11] and assist not one another in sin[12] and enmity. And be in prudent fear[13] of God; God is severe in retribution.

3 Forbidden to you is carrion, and blood, and the flesh of swine, and that dedicated to other than God, and the strangled, and the beaten, and the fallen, and the gored, and that eaten by the beast of prey save what you slaughter, and that sacrificed upon the altar, and that you seek apportionment by divining arrows[1] — that is perfidy[2] — (this day have those who ignore warning[3] despaired[4] of your doctrine,[5] so fear them not, but fear Me; this day have I perfected for you your doctrine[6] and completed My favour upon you, and approved for you submission[7] as doctrine[8]) but whoso is compelled by hunger, without inclination to sin[9] — God is forgiving and merciful.

فَمَنِ ٱضۡطُرَّ فِي مَخۡمَصَةٍ غَيۡرَ مُتَجَانِفٖ
لِّإِثۡمٖ فَإِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ ٣
يَسۡـَٔلُونَكَ مَاذَآ أُحِلَّ لَهُمۡۖ قُلۡ أُحِلَّ
لَكُمُ ٱلطَّيِّبَٰتُ وَمَا عَلَّمۡتُم مِّنَ
ٱلۡجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا
عَلَّمَكُمُ ٱللَّهُۖ فَكُلُواْ مِمَّآ أَمۡسَكۡنَ
عَلَيۡكُمۡ وَٱذۡكُرُواْ ٱسۡمَ ٱللَّهِ عَلَيۡهِۖ
وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ سَرِيعُ ٱلۡحِسَابِ
٤
ٱلۡيَوۡمَ أُحِلَّ لَكُمُ ٱلطَّيِّبَٰتُۖ وَطَعَامُ
ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ حِلّٞ لَّكُمۡ
وَطَعَامُكُمۡ حِلّٞ لَّهُمۡۖ وَٱلۡمُحۡصَنَٰتُ
مِنَ ٱلۡمُؤۡمِنَٰتِ وَٱلۡمُحۡصَنَٰتُ مِنَ ٱلَّذِينَ
أُوتُواْ ٱلۡكِتَٰبَ مِن قَبۡلِكُمۡ إِذَآ
ءَاتَيۡتُمُوهُنَّ أُجُورَهُنَّ مُحۡصِنِينَ غَيۡرَ
مُسَٰفِحِينَ وَلَا مُتَّخِذِيٓ أَخۡدَانٖۗ وَمَن
يَكۡفُرۡ بِٱلۡإِيمَٰنِ فَقَدۡ حَبِطَ عَمَلُهُۥ وَهُوَ
فِي ٱلۡأٓخِرَةِ مِنَ ٱلۡخَٰسِرِينَ ٥
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قُمۡتُمۡ إِلَى
ٱلصَّلَوٰةِ فَٱغۡسِلُواْ وُجُوهَكُمۡ
وَأَيۡدِيَكُمۡ إِلَى ٱلۡمَرَافِقِ وَٱمۡسَحُواْ
بِرُءُوسِكُمۡ وَأَرۡجُلَكُمۡ إِلَى

4 They ask thee what is made lawful for them. Say thou: “Made lawful for you are good things; and what you have trained of animals of prey as trainers[1] teaching them of what God taught you — eat of what they catch for you, and remember the name of God over it. And be in prudent fear[2] of God; God is swift in reckoning.”

5 This day are good things made lawful for you; and the food of those given[1] the Writ[2] is lawful for you, and your food is lawful for them, as are[3] chaste women among the believing women[4] and chaste women among those given[5] the Writ[6] before you, when you have given them their dowries, being chaste and not fornicators, nor taking secret friends. And whoso denies the faith:[7] his work has been in vain, and he in the Hereafter is among the losers.

6 **¶5.2** O you who heed warning:[1] when you rise up for the duty:[2] wash your faces, and your hands to the elbows, and wipe your heads, and your feet to the ankles.[3] And if you are unclean,[4] purify yourselves. And if you were ill, or on a journey, or one of you came from the privy,[5] or you have lain with[6] women, then find not water: resort to clean

ٱلْكَعْبَيْنِ وَإِن كُنتُمْ جُنُبًا فَٱطَّهَّرُوا۟
وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ
جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ
لَٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُوا۟ مَآءً فَتَيَمَّمُوا۟
صَعِيدًا طَيِّبًا فَٱمْسَحُوا۟ بِوُجُوهِكُمْ
وَأَيْدِيكُم مِّنْهُ مَا يُرِيدُ ٱللَّهُ لِيَجْعَلَ
عَلَيْكُم مِّنْ حَرَجٍ وَلَٰكِن يُرِيدُ
لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُۥ عَلَيْكُمْ
لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾

وَٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ وَمِيثَٰقَهُ
ٱلَّذِى وَاثَقَكُم بِهِۦٓ إِذْ قُلْتُمْ سَمِعْنَا
وَأَطَعْنَا وَٱتَّقُوا۟ ٱللَّهَ إِنَّ ٱللَّهَ عَلِيمٌۢ
بِذَاتِ ٱلصُّدُورِ ﴿٧﴾

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوا۟ قَوَّٰمِينَ لِلَّهِ
شُهَدَآءَ بِٱلْقِسْطِ وَلَا يَجْرِمَنَّكُمْ
شَنَـَٔانُ قَوْمٍ عَلَىٰٓ أَلَّا تَعْدِلُوا۟ ٱعْدِلُوا۟ هُوَ
أَقْرَبُ لِلتَّقْوَىٰ وَٱتَّقُوا۟ ٱللَّهَ إِنَّ ٱللَّهَ
خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿٨﴾

وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟
ٱلصَّٰلِحَٰتِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٩﴾
وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَآ أُو۟لَٰٓئِكَ
أَصْحَٰبُ ٱلْجَحِيمِ ﴿١٠﴾

soil, and wipe your faces and your hands with it. God wishes not to place any distress upon you; but He wishes to purify you and to complete His favour upon you, that you might be grateful.

7 And remember the favour of God upon you, and His agreement[1] which He agreed with you, when you said: "We hear and we obey." And be in prudent fear[2] of God; God knows what is in the breasts.

8 O you who heed warning:[1] stand firm for God, witnesses with equity,[2] and let not hatred of a people move you, that you act not equitably;[3] do justice — that is nearer to prudent fear.[4] And be in prudent fear[5] of God; God is aware of what you do.

9 And God has promised those who heed warning[1] and do righteous deeds: for them is forgiveness and a great reward.

10 And those who ignore warning[1] and deny Our proofs:[2] those are the companions of Hell.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ نِعْمَتَ
ٱللَّهِ عَلَيْكُمْ إِذْ هَمَّ قَوْمٌ أَن يَبْسُطُوٓا۟
إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ
عَنكُمْ وَٱتَّقُوا۟ ٱللَّهَ وَعَلَى ٱللَّهِ
فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١١﴾

۞ وَلَقَدْ أَخَذَ ٱللَّهُ مِيثَٰقَ بَنِىٓ
إِسْرَٰٓءِيلَ وَبَعَثْنَا مِنْهُمُ ٱثْنَىْ عَشَرَ
نَقِيبًا وَقَالَ ٱللَّهُ إِنِّى مَعَكُمْ لَئِنْ
أَقَمْتُمُ ٱلصَّلَوٰةَ وَءَاتَيْتُمُ ٱلزَّكَوٰةَ وَءَامَنتُم
بِرُسُلِى وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ ٱللَّهَ قَرْضًا
حَسَنًا لَّأُكَفِّرَنَّ عَنكُمْ سَيِّـَٔاتِكُمْ
وَلَأُدْخِلَنَّكُمْ جَنَّٰتٍ تَجْرِى مِن
تَحْتِهَا ٱلْأَنْهَٰرُ فَمَن كَفَرَ بَعْدَ ذَٰلِكَ
مِنكُمْ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ﴿١٢﴾

فَبِمَا نَقْضِهِم مِّيثَٰقَهُمْ لَعَنَّٰهُمْ وَجَعَلْنَا
قُلُوبَهُمْ قَٰسِيَةً يُحَرِّفُونَ ٱلْكَلِمَ عَن
مَّوَاضِعِهِۦ وَنَسُوا۟ حَظًّا مِّمَّا ذُكِّرُوا۟ بِهِۦ
وَلَا تَزَالُ تَطَّلِعُ عَلَىٰ خَآئِنَةٍ مِّنْهُمْ إِلَّا
قَلِيلًا مِّنْهُمْ فَٱعْفُ عَنْهُمْ وَٱصْفَحْ إِنَّ
ٱللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٣﴾

وَمِنَ ٱلَّذِينَ قَالُوٓا۟ إِنَّا نَصَٰرَىٰٓ أَخَذْنَا
مِيثَٰقَهُمْ فَنَسُوا۟ حَظًّا مِّمَّا ذُكِّرُوا۟ بِهِۦ

11 O you who heed warning:[1] remember the favour of God upon you when a people purposed to stretch out their hands against you, and He restrained their hands from you; and be in prudent fear[2] of God; and in God then let the believers[3] place their trust.

12 ¶**5.3** And God took an agreement of the children of Israel; and We raised up among them twelve leaders. And God said: "I am with you if you uphold the duty,[1] and render the purity,[2] and believe in[3] My messengers, and support them, and lend to God a goodly loan.[4] I will remove from you your evil deeds,[5] and make you enter gardens beneath which rivers flow. But whoso among you denies after that has strayed from the right path."

13 So for their violation of their agreement We cursed them and made their hearts hard. They twist words from their places, and have forgotten a portion of that they were reminded of.[1] And thou wilt not cease to find treachery among them save a few among them; but pardon thou them, and forbear thou; God loves the doers of good.

14 And among those who say: "We are Christians,"[1] We took their agreement; then they forgot a portion of that they were reminded of. And We brought about among

فَأَغۡرَيۡنَا بَيۡنَهُمُ ٱلۡعَدَاوَةَ وَٱلۡبَغۡضَآءَ إِلَىٰ
يَوۡمِ ٱلۡقِيَٰمَةِ وَسَوۡفَ يُنَبِّئُهُمُ ٱللَّهُ بِمَا
كَانُواْ يَصۡنَعُونَ ﴿١٤﴾

يَٰٓأَهۡلَ ٱلۡكِتَٰبِ قَدۡ جَآءَكُمۡ رَسُولُنَا
يُبَيِّنُ لَكُمۡ كَثِيرٗا مِّمَّا كُنتُمۡ تُخۡفُونَ
مِنَ ٱلۡكِتَٰبِ وَيَعۡفُواْ عَن كَثِيرٖۚ قَدۡ
جَآءَكُم مِّنَ ٱللَّهِ نُورٞ وَكِتَٰبٞ مُّبِينٞ
﴿١٥﴾

يَهۡدِي بِهِ ٱللَّهُ مَنِ ٱتَّبَعَ رِضۡوَٰنَهُۥ سُبُلَ
ٱلسَّلَٰمِ وَيُخۡرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى
ٱلنُّورِ بِإِذۡنِهِۦ وَيَهۡدِيهِمۡ إِلَىٰ صِرَٰطٖ
مُّسۡتَقِيمٖ ﴿١٦﴾

لَّقَدۡ كَفَرَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ هُوَ
ٱلۡمَسِيحُ ٱبۡنُ مَرۡيَمَۗ قُلۡ فَمَن يَمۡلِكُ مِنَ
ٱللَّهِ شَيۡـٔٗا إِنۡ أَرَادَ أَن يُهۡلِكَ ٱلۡمَسِيحَ
ٱبۡنَ مَرۡيَمَ وَأُمَّهُۥ وَمَن فِي ٱلۡأَرۡضِ جَمِيعٗاۗ
وَلِلَّهِ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا
بَيۡنَهُمَاۚ يَخۡلُقُ مَا يَشَآءُۚ وَٱللَّهُ عَلَىٰ كُلِّ
شَيۡءٖ قَدِيرٞ ﴿١٧﴾

وَقَالَتِ ٱلۡيَهُودُ وَٱلنَّصَٰرَىٰ نَحۡنُ أَبۡنَٰٓؤُاْ
ٱللَّهِ وَأَحِبَّٰٓؤُهُۥۚ قُلۡ فَلِمَ يُعَذِّبُكُم
بِذُنُوبِكُمۖ بَلۡ أَنتُم بَشَرٞ مِّمَّنۡ خَلَقَ

them enmity and hatred until the Day of Resurrection; and God will inform them of what they wrought.

15 O doctors of the Law:[1] Our messenger has come to you, making clear[2] to you much of what you hid of the Writ,[3] and pardoning much. There has come to you light from God, and a clear Writ[4]

16 Whereby God guides him who seeks His approval to the ways of peace, and brings them out of darkness[1] into the light[2] by His leave; and He guides them to a straight path.

17 They have denied who say:[1] "God is the Messiah,[2] son of Mary."[3] Say thou: "Who would have power over[4] God for anything if He wished to destroy the Messiah,[5] son of Mary,[6] and his mother[7] and everyone upon the earth altogether?" And to God belongs the dominion of the heavens and the earth and what is between them.[8] He creates what He wills; and God is over all things powerful.

18 And the Rabbinic Jews[1] and the Christians[2] say: "We are the sons of God[3] and His beloved." Say thou: "Why then does He punish you for your transgressions?"[4] Nay,[5] you are but mortals among those He created;
He forgives whom He wills, and He punishes

يَغۡفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُۚ
وَلِلَّهِ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا
بَيۡنَهُمَا وَإِلَيۡهِ ٱلۡمَصِيرُ ﴿١٨﴾

يَٰٓأَهۡلَ ٱلۡكِتَٰبِ قَدۡ جَآءَكُمۡ رَسُولُنَا
يُبَيِّنُ لَكُمۡ عَلَىٰ فَتۡرَةٖ مِّنَ ٱلرُّسُلِ أَن
تَقُولُواْ مَا جَآءَنَا مِنۢ بَشِيرٖ وَلَا نَذِيرٖ
فَقَدۡ جَآءَكُم بَشِيرٞ وَنَذِيرٞۗ وَٱللَّهُ عَلَىٰ
كُلِّ شَيۡءٖ قَدِيرٞ ﴿١٩﴾

وَإِذۡ قَالَ مُوسَىٰ لِقَوۡمِهِۦ يَٰقَوۡمِ ٱذۡكُرُواْ
نِعۡمَةَ ٱللَّهِ عَلَيۡكُمۡ إِذۡ جَعَلَ
فِيكُمۡ أَنۢبِيَآءَ وَجَعَلَكُم مُّلُوكٗا
وَءَاتَىٰكُم مَّا لَمۡ يُؤۡتِ أَحَدٗا مِّنَ
ٱلۡعَٰلَمِينَ ﴿٢٠﴾

يَٰقَوۡمِ ٱدۡخُلُواْ ٱلۡأَرۡضَ ٱلۡمُقَدَّسَةَ ٱلَّتِي
كَتَبَ ٱللَّهُ لَكُمۡ وَلَا تَرۡتَدُّواْ عَلَىٰٓ
أَدۡبَارِكُمۡ فَتَنقَلِبُواْ خَٰسِرِينَ ﴿٢١﴾

قَالُواْ يَٰمُوسَىٰٓ إِنَّ فِيهَا قَوۡمٗا جَبَّارِينَ
وَإِنَّا لَن نَّدۡخُلَهَا حَتَّىٰ يَخۡرُجُواْ مِنۡهَا
فَإِن يَخۡرُجُواْ مِنۡهَا فَإِنَّا دَٰخِلُونَ ﴿٢٢﴾

قَالَ رَجُلَانِ مِنَ ٱلَّذِينَ يَخَافُونَ أَنۡعَمَ
ٱللَّهُ عَلَيۡهِمَا ٱدۡخُلُواْ عَلَيۡهِمُ ٱلۡبَابَ فَإِذَا
دَخَلۡتُمُوهُ فَإِنَّكُمۡ غَٰلِبُونَ وَعَلَى ٱللَّهِ

whom He wills. And to God belongs the dominion of the heavens and the earth and what is between them,[6] and to Him is the journey's end.

19 O doctors of the Law:[1] Our messenger has come to you making clear[2] to you, upon an interval between[3] the messengers lest you say: "There came not to us any bearer of glad tidings or warner." But there has come to you a bearer of glad tidings and warner; and God is over all things powerful.

20 ¶**5.4** And when Moses said to his people: "O my people: remember the favour of God upon you, when He made among you prophets, and made you kings,[1] and gave you what He had not given to any among all mankind.

21 "O my people: enter the holy land[1] which God has prescribed for you; and turn not back, for you will turn back as losers."

22 They said: "O Moses: therein is a people of giants,[1] and we will not enter it until they go out therefrom; and if they go out therefrom, then will we enter."

23 Said two men of those who feared, whom[1] God had favoured: "Enter upon them by the gate; for when you have entered by it, then will you be victorious; and in God place your trust, if you be believers."[2]

فَتَوَكَّلُوٓاْ إِن كُنتُم مُّؤۡمِنِينَ ﴿٢٣﴾
قَالُواْ يَٰمُوسَىٰٓ إِنَّا لَن نَّدۡخُلَهَآ أَبَدٗا مَّا
دَامُواْ فِيهَا فَٱذۡهَبۡ أَنتَ وَرَبُّكَ فَقَٰتِلَآ
إِنَّا هَٰهُنَا قَٰعِدُونَ ﴿٢٤﴾
قَالَ رَبِّ إِنِّي لَآ أَمۡلِكُ إِلَّا نَفۡسِي وَأَخِي
فَٱفۡرُقۡ بَيۡنَنَا وَبَيۡنَ ٱلۡقَوۡمِ ٱلۡفَٰسِقِينَ ﴿٢٥﴾
قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيۡهِمۡ أَرۡبَعِينَ سَنَةٗۚ
يَتِيهُونَ فِي ٱلۡأَرۡضِۗ فَلَا تَأۡسَ عَلَى ٱلۡقَوۡمِ
ٱلۡفَٰسِقِينَ ﴿٢٦﴾
۞ وَٱتۡلُ عَلَيۡهِمۡ نَبَأَ ٱبۡنَيۡ ءَادَمَ بِٱلۡحَقِّۘ
إِذۡ قَرَّبَا قُرۡبَانٗا فَتُقُبِّلَ مِنۡ أَحَدِهِمَا وَلَمۡ
يُتَقَبَّلۡ مِنَ ٱلۡأٓخَرِۚ قَالَ لَأَقۡتُلَنَّكَۖ قَالَ
إِنَّمَا يَتَقَبَّلُ ٱللَّهُ مِنَ ٱلۡمُتَّقِينَ ﴿٢٧﴾
لَئِنۢ بَسَطتَ إِلَيَّ يَدَكَ لِتَقۡتُلَنِي مَآ أَنَا۠
بِبَاسِطٖ يَدِيَ إِلَيۡكَ لِأَقۡتُلَكَۖ إِنِّيٓ أَخَافُ
ٱللَّهَ رَبَّ ٱلۡعَٰلَمِينَ ﴿٢٨﴾
إِنِّيٓ أُرِيدُ أَن تَبُوٓأَ بِإِثۡمِي وَإِثۡمِكَ
فَتَكُونَ مِنۡ أَصۡحَٰبِ ٱلنَّارِۚ وَذَٰلِكَ جَزَٰٓؤُاْ
ٱلظَّٰلِمِينَ ﴿٢٩﴾
فَطَوَّعَتۡ لَهُۥ نَفۡسُهُۥ قَتۡلَ أَخِيهِ فَقَتَلَهُۥ
فَأَصۡبَحَ مِنَ ٱلۡخَٰسِرِينَ ﴿٣٠﴾
فَبَعَثَ ٱللَّهُ غُرَابٗا يَبۡحَثُ فِي ٱلۡأَرۡضِ

24 They said: “O Moses: we will not enter it ever, so long as they remain therein. So go thou, thou and thy Lord, and fight;[1] we will sit here.”

25 Said he: “My Lord, I have no power save over myself and my brother; so make Thou a division between us and the perfidious[1] people.”

26 He said: “Then shall it be forbidden them forty years; they shall wander in the earth; and grieve thou not over the perfidious[1] people.”

27 **¶5.5** And recite thou to them the report of the two sons of Adam with the truth,[1] when they offered an offering, and it was accepted from the one of them and not accepted from the other: — he said: “I will kill thee.” Said he: “God only accepts from those of prudent fear.[2]

28 “If thou stretch out against me thy hand to kill me, I will not stretch out my hand against thee to kill thee; I fear God, the Lord of All Creation.

29 “I wish thee to bear my sin[1] and thy sin,[2] and to become of the companions of the Fire; and that is the reward of the wrongdoers.”[3]

30 And his soul allowed him the killing of his brother; and he killed him, and became of the losers.

31 Then God raised up a raven, scratching in the earth, to show him how to hide the

لِيُرِيَهُۥ كَيۡفَ يُوَٰرِي سَوۡءَةَ أَخِيهِۚ قَالَ
يَٰوَيۡلَتَىٰٓ أَعَجَزۡتُ أَنۡ أَكُونَ مِثۡلَ هَٰذَا
ٱلۡغُرَابِ فَأُوَٰرِيَ سَوۡءَةَ أَخِيۖ فَأَصۡبَحَ مِنَ
ٱلنَّٰدِمِينَ ﴿٣١﴾
مِنۡ أَجۡلِ ذَٰلِكَۛ كَتَبۡنَا عَلَىٰ بَنِيٓ إِسۡرَٰٓءِيلَ
أَنَّهُۥ مَن قَتَلَ نَفۡسَۢا بِغَيۡرِ نَفۡسٍ أَوۡ فَسَادٖ
فِي ٱلۡأَرۡضِ فَكَأَنَّمَا قَتَلَ ٱلنَّاسَ جَمِيعٗاۚ
وَمَنۡ أَحۡيَاهَا فَكَأَنَّمَآ أَحۡيَا ٱلنَّاسَ
جَمِيعٗاۚ وَلَقَدۡ جَآءَتۡهُمۡ رُسُلُنَا بِٱلۡبَيِّنَٰتِ
ثُمَّ إِنَّ كَثِيرٗا مِّنۡهُم بَعۡدَ ذَٰلِكَ فِي ٱلۡأَرۡضِ
لَمُسۡرِفُونَ ﴿٣٢﴾
إِنَّمَا جَزَٰٓؤُاْ ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ
وَرَسُولَهُۥ وَيَسۡعَوۡنَ فِي ٱلۡأَرۡضِ فَسَادًا أَن
يُقَتَّلُوٓاْ أَوۡ يُصَلَّبُوٓاْ أَوۡ تُقَطَّعَ أَيۡدِيهِمۡ
وَأَرۡجُلُهُم مِّنۡ خِلَٰفٍ أَوۡ يُنفَوۡاْ مِنَ
ٱلۡأَرۡضِۚ ذَٰلِكَ لَهُمۡ خِزۡيٞ فِي ٱلدُّنۡيَاۖ وَلَهُمۡ فِي
ٱلۡأٓخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾
إِلَّا ٱلَّذِينَ تَابُواْ مِن قَبۡلِ أَن تَقۡدِرُواْ
عَلَيۡهِمۡۖ فَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ
﴿٣٤﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَٱبۡتَغُوٓاْ
إِلَيۡهِ ٱلۡوَسِيلَةَ وَجَٰهِدُواْ فِي سَبِيلِهِۦ

shame[1] of his brother. He said: “Woe is me! Am I not able to be as this raven, and hide the shame[2] of my brother?” And he became of the remorseful.

32 For that cause We prescribed for the children of Israel that whoso takes[1] a life[2] other than for a life[3] or corruption in the land, it will be as if he killed mankind altogether; (and whoso gives life,[4] it will be as if he gave life to mankind altogether — and Our messengers came to them with clear signs, then many of them after that[5] are committers of excess in the earth —)

33 The reward[1] but of those who war against God and His messenger, and strive to work corruption in the land, that[2] they[3] be killed, or they be crucified,[4] or their hands and feet be cut off on opposite sides, or they be banished from the land. That[...].[5] They[6] have disgrace in the World; and they have in the Hereafter a great punishment

34 Save those who repent[1] before you have power over them;[2] and know that God is forgiving and merciful.[3]

35 **¶5.6** O you who heed warning:[1] be in prudent fear[2] of God, and seek to Him the means of approach; and strive in His cause, that you might be successful.[3]

لَعَلَّكُمۡ تُفۡلِحُونَ ﴿٣٥﴾

إِنَّ ٱلَّذِينَ كَفَرُواْ لَوۡ أَنَّ لَهُم مَّا فِي ٱلۡأَرۡضِ
جَمِيعًا وَمِثۡلَهُۥ مَعَهُۥ لِيَفۡتَدُواْ بِهِۦ مِنۡ
عَذَابِ يَوۡمِ ٱلۡقِيَٰمَةِ مَا تُقُبِّلَ مِنۡهُمۡ وَلَهُمۡ
عَذَابٌ أَلِيمٞ ﴿٣٦﴾

يُرِيدُونَ أَن يَخۡرُجُواْ مِنَ ٱلنَّارِ وَمَا هُم
بِخَٰرِجِينَ مِنۡهَا وَلَهُمۡ عَذَابٞ مُّقِيمٞ ﴿٣٧﴾

وَٱلسَّارِقُ وَٱلسَّارِقَةُ فَٱقۡطَعُوٓاْ أَيۡدِيَهُمَا
جَزَآءَۢ بِمَا كَسَبَا نَكَٰلٗا مِّنَ ٱللَّهِ وَٱللَّهُ
عَزِيزٌ حَكِيمٞ ﴿٣٨﴾

فَمَن تَابَ مِنۢ بَعۡدِ ظُلۡمِهِۦ وَأَصۡلَحَ فَإِنَّ
ٱللَّهَ يَتُوبُ عَلَيۡهِۚ إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٌ
﴿٣٩﴾

أَلَمۡ تَعۡلَمۡ أَنَّ ٱللَّهَ لَهُۥ مُلۡكُ ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضِۖ يُعَذِّبُ مَن يَشَآءُ وَيَغۡفِرُ لِمَن
يَشَآءُۗ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ﴿٤٠﴾

۞ يَٰٓأَيُّهَا ٱلرَّسُولُ لَا يَحۡزُنكَ ٱلَّذِينَ
يُسَٰرِعُونَ فِي ٱلۡكُفۡرِ مِنَ ٱلَّذِينَ
قَالُوٓاْ ءَامَنَّا بِأَفۡوَٰهِهِمۡ وَلَمۡ تُؤۡمِن قُلُوبُهُمۡ
وَمِنَ ٱلَّذِينَ هَادُواْۛ سَمَّٰعُونَ لِلۡكَذِبِ
سَمَّٰعُونَ لِقَوۡمٍ ءَاخَرِينَ لَمۡ يَأۡتُوكَۖ
يُحَرِّفُونَ ٱلۡكَلِمَ مِنۢ بَعۡدِ مَوَاضِعِهِۦ

36 Those who ignore warning:[1] were they to have all that is in the earth and the like thereof with it to seek to ransom themselves thereby from the punishment on the Day of Resurrection, it would not be accepted from them; and they have a painful punishment.

37 They will wish to come forth from the Fire, but they will not come forth from it; and they have a lasting punishment.

38 And the male thief and the female thief:[1] cut off their hand[2] as a reward for what they[3] have earned, as an exemplary punishment from God; and God is exalted in might and wise.

39 Then whoso repents after his injustice and makes right, God will relent towards him; God is forgiving and merciful.

40 Knowest thou not that God, to Him belongs the dominion of the heavens and the earth? He punishes whom He wills and forgives whom He wills; and God is over all things powerful.

41 O Messenger: let there not grieve thee those who compete in denial among those who say: "We believe," with their mouths, when their hearts have not believed. And among those who hold to Judaism[1] are eager listeners to lies,[2] eager listeners to another people who have not come to thee (they twist words from their places, saying "If this be given you, receive it; but if it be not given you, beware!"[3] And whom God wishes to try: thou wilt not have power for him against[4] God in anything. Those are they whose

يَقُولُونَ إِنۡ أُوتِيتُمۡ هَٰذَا فَخُذُوهُ وَإِن لَّمۡ
تُؤۡتَوۡهُ فَٱحۡذَرُواْۚ وَمَن يُرِدِ ٱللَّهُ فِتۡنَتَهُۥ
فَلَن تَمۡلِكَ لَهُۥ مِنَ ٱللَّهِ شَيۡـٔٗاۚ أُوْلَٰٓئِكَ
ٱلَّذِينَ لَمۡ يُرِدِ ٱللَّهُ أَن يُطَهِّرَ قُلُوبَهُمۡۚ لَهُمۡ
فِي ٱلدُّنۡيَا خِزۡيٞ وَلَهُمۡ فِي ٱلۡأٓخِرَةِ عَذَابٌ
عَظِيمٌ ﴿٤١﴾

سَمَّٰعُونَ لِلۡكَذِبِ أَكَّٰلُونَ لِلسُّحۡتِۚ
فَإِن جَآءُوكَ فَٱحۡكُم بَيۡنَهُمۡ أَوۡ
أَعۡرِضۡ عَنۡهُمۡۖ وَإِن تُعۡرِضۡ عَنۡهُمۡ فَلَن
يَضُرُّوكَ شَيۡـٔٗاۖ وَإِنۡ حَكَمۡتَ فَٱحۡكُم
بَيۡنَهُم بِٱلۡقِسۡطِۚ إِنَّ ٱللَّهَ يُحِبُّ
ٱلۡمُقۡسِطِينَ ﴿٤٢﴾

وَكَيۡفَ يُحَكِّمُونَكَ وَعِندَهُمُ ٱلتَّوۡرَىٰةُ
فِيهَا حُكۡمُ ٱللَّهِ ثُمَّ يَتَوَلَّوۡنَ مِنۢ بَعۡدِ
ذَٰلِكَۚ وَمَآ أُوْلَٰٓئِكَ بِٱلۡمُؤۡمِنِينَ ﴿٤٣﴾

إِنَّآ أَنزَلۡنَا ٱلتَّوۡرَىٰةَ فِيهَا هُدٗى وَنُورٞۚ
يَحۡكُمُ بِهَا ٱلنَّبِيُّونَ ٱلَّذِينَ أَسۡلَمُواْ
لِلَّذِينَ هَادُواْ وَٱلرَّبَّٰنِيُّونَ وَٱلۡأَحۡبَارُ
بِمَا ٱسۡتُحۡفِظُواْ مِن كِتَٰبِ ٱللَّهِ وَكَانُواْ
عَلَيۡهِ شُهَدَآءَۚ فَلَا تَخۡشَوُاْ ٱلنَّاسَ
وَٱخۡشَوۡنِ وَلَا تَشۡتَرُواْ بِـَٔايَٰتِي ثَمَنٗا
قَلِيلٗاۚ وَمَن لَّمۡ يَحۡكُم بِمَآ أَنزَلَ ٱللَّهُ

hearts God desires not to purify; they have in the World disgrace, and they have in the Hereafter a great punishment)

42 Eager listeners to lies;[1] hearty consumers of illicit gain. And if they come to thee, judge thou between them, or turn thou away from them; if thou turnest away from them, they will not harm thee at all; but if thou judgest, judge thou between them with equity;[2] God loves the equitable.

43 And how come they to thee for judgment when they have the Torah wherein is the judgment[1] of God, then turn away after that? And those are not believers.[2]

44 ¶**5.7** We sent down the Torah wherein is guidance and light. The prophets who submitted judged thereby those who hold to Judaism[1] as did[2] the rabbis[3] and the religious scholars with what they were given charge of the Writ[4] of God[5] and were thereto witnesses: "So fear not mankind but fear Me; and sell not My proofs[6] at a cheap price." And whoso judges not[7] by what God has sent down, it is they who are the false claimers of guidance.[8]

فَأُوْلَـٰٓئِكَ هُمُ ٱلْكَـٰفِرُونَ ﴿٤٤﴾

وَكَتَبْنَا عَلَيْهِمْ فِيهَآ أَنَّ ٱلنَّفْسَ بِٱلنَّفْسِ
وَٱلْعَيْنَ بِٱلْعَيْنِ وَٱلْأَنفَ بِٱلْأَنفِ وَٱلْأُذُنَ
بِٱلْأُذُنِ وَٱلسِّنَّ بِٱلسِّنِّ وَٱلْجُرُوحَ
قِصَاصٌ فَمَن تَصَدَّقَ بِهِۦ فَهُوَ كَفَّارَةٌ
لَّهُۥ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّـهُ
فَأُوْلَـٰٓئِكَ هُمُ ٱلظَّـٰلِمُونَ ﴿٤٥﴾

وَقَفَّيْنَا عَلَىٰٓ ءَاثَـٰرِهِم بِعِيسَى ٱبْنِ مَرْيَمَ
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلتَّوْرَىٰةِ
وَءَاتَيْنَـٰهُ ٱلْإِنجِيلَ فِيهِ هُدًى وَنُورٌ
وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلتَّوْرَىٰةِ
وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٤٦﴾

وَلْيَحْكُمْ أَهْلُ ٱلْإِنجِيلِ بِمَآ أَنزَلَ
ٱللَّـهُ فِيهِ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ
ٱللَّـهُ فَأُوْلَـٰٓئِكَ هُمُ ٱلْفَـٰسِقُونَ ﴿٤٧﴾

وَأَنزَلْنَآ إِلَيْكَ ٱلْكِتَـٰبَ بِٱلْحَقِّ
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلْكِتَـٰبِ
وَمُهَيْمِنًا عَلَيْهِ فَٱحْكُم بَيْنَهُم
بِمَآ أَنزَلَ ٱللَّـهُ وَلَا تَتَّبِعْ أَهْوَآءَهُمْ
عَمَّا جَآءَكَ مِنَ ٱلْحَقِّ لِكُلٍّ جَعَلْنَا
مِنكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَآءَ
ٱللَّـهُ لَجَعَلَكُمْ أُمَّةً وَٰحِدَةً وَلَـٰكِن

45 And We prescribed for them therein a life[1] for a life,[2] and an eye for an eye, and a nose for a nose, and an ear for an ear, and a tooth for a tooth, and for wounds just requital; but whoso forgives it by way of charity, it is an expiation for him. And whoso judges not by what God has sent down: it is they who are the wrongdoers.[3]

46 And We sent Jesus,[1] son of Mary[2] in their footsteps[3] confirming what was before him[4] of the Torah; and We gave him the Gospel[5] wherein was guidance and light, both[6] confirming what was before him[7] of the Torah and as guidance and admonition for those of prudent fear.[8]

47 And let the people of the Gospel[1] judge by what God sent down therein;[2] and whoso judges not by what God has sent down: it is they who are the perfidious.[3]

48 And We sent down to thee the Writ[1] with the truth,[2] confirming what is before it[3] of the Writ,[4] and as a control[5] over it. So judge thou between them by what God has sent down; and follow thou not their vain desires[6] away from what has come to thee of the truth.[7] For each of you We appointed an ordinance[8] and a procedure.[9] And had God willed, He could have made you one community; but that He might try you in what He gave you[...].[10] — So vie in good deeds; unto God will you return all together, and He will inform you of that wherein you differed —

لِّيَبْلُوَكُمْ فِى مَآ ءَاتَىٰكُمْ فَٱسْتَبِقُوا۟
ٱلْخَيْرَٰتِ إِلَى ٱللَّـهِ مَرْجِعُكُمْ جَمِيعًا
فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ
﴿٤٨﴾

وَأَنِ ٱحْكُم بَيْنَهُم بِمَآ أَنزَلَ ٱللَّـهُ
وَلَا تَتَّبِعْ أَهْوَآءَهُمْ وَٱحْذَرْهُمْ أَن يَفْتِنُوكَ
عَنۢ بَعْضِ مَآ أَنزَلَ ٱللَّـهُ إِلَيْكَ فَإِن
تَوَلَّوْا۟ فَٱعْلَمْ أَنَّمَا يُرِيدُ ٱللَّـهُ أَن
يُصِيبَهُم بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِّنَ
ٱلنَّاسِ لَفَـٰسِقُونَ ﴿٤٩﴾

أَفَحُكْمَ ٱلْجَـٰهِلِيَّةِ يَبْغُونَ وَمَنْ
أَحْسَنُ مِنَ ٱللَّـهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ
﴿٥٠﴾

۞ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟
ٱلْيَهُودَ وَٱلنَّصَـٰرَىٰٓ أَوْلِيَآءَ بَعْضُهُمْ أَوْلِيَآءُ
بَعْضٍ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ
إِنَّ ٱللَّـهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّـٰلِمِينَ ﴿٥١﴾

فَتَرَى ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ يُسَـٰرِعُونَ
فِيهِمْ يَقُولُونَ نَخْشَىٰٓ أَن تُصِيبَنَا دَآئِرَةٌ
فَعَسَى ٱللَّـهُ أَن يَأْتِىَ بِٱلْفَتْحِ أَوْ أَمْرٍ
مِّنْ عِندِهِۦ فَيُصْبِحُوا۟ عَلَىٰ مَآ أَسَرُّوا۟ فِىٓ
أَنفُسِهِمْ نَـٰدِمِينَ ﴿٥٢﴾

49 And judge thou between them by what God has sent down; and follow thou not their vain desires,[1] and beware thou of them lest they seduce thee away from some of what God has sent down to thee. And if they turn away, know thou that God but intends to afflict them for some of their transgressions;[2] and many among men are perfidious.[3]

50 Is it the judgment of ignorance they seek? And who is better than God in judgment for people who are certain?[1]

51 ¶**5.8** O you who heed warning:[1] take not the Rabbinic Jews[2] and the Christians[3] as allies; they are allies of one another. And whoso takes them as allies among you, he is of them; God guides not the wrongdoing[4] people.

52 And thou seest those in whose hearts is disease competing among them, saying: “We fear lest a reversal[1] befall us.” But it may be that God will bring victory or a command from Him and they will become of what they concealed within their souls, remorseful.

وَيَقُولُ ٱلَّذِينَ ءَامَنُوٓاْ أَهَٰٓؤُلَآءِ ٱلَّذِينَ
أَقۡسَمُواْ بِٱللَّهِ جَهۡدَ أَيۡمَٰنِهِمۡ إِنَّهُمۡ
لَمَعَكُمۡ حَبِطَتۡ أَعۡمَٰلُهُمۡ فَأَصۡبَحُواْ
خَٰسِرِينَ ﴿٥٣﴾

53 And those who heed warning[1] will say: "Are these they who swore by God their strongest oaths that they were with you?" Their works have become vain; and they have become losers.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ مَن يَرۡتَدَّ مِنكُمۡ
عَن دِينِهِۦ فَسَوۡفَ يَأۡتِي ٱللَّهُ بِقَوۡمٖ
يُحِبُّهُمۡ وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلۡمُؤۡمِنِينَ
أَعِزَّةٍ عَلَى ٱلۡكَٰفِرِينَ يُجَٰهِدُونَ فِي
سَبِيلِ ٱللَّهِ وَلَا يَخَافُونَ لَوۡمَةَ لَآئِمٖۚ ذَٰلِكَ
فَضۡلُ ٱللَّهِ يُؤۡتِيهِ مَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ
عَلِيمٌ ﴿٥٤﴾

54 O you who heed warning:[1] whoso among you renounces his doctrine:[2] God will bring a people whom He will love, and who will love Him: humble towards the believers;[3] stern towards the false claimers of guidance;[4] striving in the cause of God, and fearing not the reproach of a critic. That is the bounty of God He gives to whom He wills; and God is encompassing and knowing.

إِنَّمَا وَلِيُّكُمُ ٱللَّهُ وَرَسُولُهُۥ وَٱلَّذِينَ
ءَامَنُواْ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤۡتُونَ
ٱلزَّكَوٰةَ وَهُمۡ رَٰكِعُونَ ﴿٥٥﴾

55 Your ally is but God and His messenger, and those who heed warning[1] — those who uphold the duty,[2] and render the purity;[3] and they are lowly[4] —

وَمَن يَتَوَلَّ ٱللَّهَ وَرَسُولَهُۥ وَٱلَّذِينَ
ءَامَنُواْ فَإِنَّ حِزۡبَ ٱللَّهِ هُمُ ٱلۡغَٰلِبُونَ
﴿٥٦﴾

56 And whoso takes God and His messenger and those who heed warning[1] as ally: the party of God, they will be the victors.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ ٱلَّذِينَ
ٱتَّخَذُواْ دِينَكُمۡ هُزُوٗا وَلَعِبٗا مِّنَ
ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ مِن قَبۡلِكُمۡ
وَٱلۡكُفَّارَ أَوۡلِيَآءَۚ وَٱتَّقُواْ ٱللَّهَ إِن كُنتُم
مُّؤۡمِنِينَ ﴿٥٧﴾

57 ¶**5.9** O you who heed warning:[1] take not those who take your doctrine in mockery and fun among those given[2] the Writ[3] before you and[4] the atheists[5] as allies; and be in prudent fear[6] of God if you be believers.[7]

وَإِذَا نَادَيۡتُمۡ إِلَى ٱلصَّلَوٰةِ ٱتَّخَذُوهَا هُزُوٗا
وَلَعِبٗاۚ ذَٰلِكَ بِأَنَّهُمۡ قَوۡمٞ لَّا يَعۡقِلُونَ ﴿٥٨﴾

58 And when you call to the duty[1] they take it in mockery and fun, for it is that[2] they are people who do not reason!

قُلۡ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ هَلۡ تَنقِمُونَ مِنَّآ
إِلَّآ أَنۡ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيۡنَا وَمَآ
أُنزِلَ مِن قَبۡلُ وَأَنَّ أَكۡثَرَكُمۡ فَٰسِقُونَ
﴿٥٩﴾

59 Say thou: "O doctors of the Law:[1] do you resent us save that we believe in[2] God and what was sent down to us and what was sent down before,[3] and that most of you are perfidious?"[4]

قُلۡ هَلۡ أُنَبِّئُكُم بِشَرّٖ مِّن ذَٰلِكَ مَثُوبَةً
عِندَ ٱللَّهِۚ مَن لَّعَنَهُ ٱللَّهُ وَغَضِبَ عَلَيۡهِ
وَجَعَلَ مِنۡهُمُ ٱلۡقِرَدَةَ وَٱلۡخَنَازِيرَ وَعَبَدَ
ٱلطَّٰغُوتَۚ أُوْلَٰٓئِكَ شَرّٞ مَّكَانٗا وَأَضَلُّ
عَن سَوَآءِ ٱلسَّبِيلِ ﴿٦٠﴾

60 Say thou: "Shall I inform you of worse than that[1] as a recompense with God? He whom God cursed and with whom He was wroth and made of them apes and swine and servants of idols:[2] those are worse in standing and further astray from the right path."

وَإِذَا جَآءُوكُمۡ قَالُوٓاْ ءَامَنَّا وَقَد دَّخَلُواْ
بِٱلۡكُفۡرِ وَهُمۡ قَدۡ خَرَجُواْ بِهِۦۚ وَٱللَّهُ
أَعۡلَمُ بِمَا كَانُواْ يَكۡتُمُونَ ﴿٦١﴾

61 And when they come to you, they say: "We believe"; but they entered in denial, and they left in it; and God best knows what they were concealing.

وَتَرَىٰ كَثِيرٗا مِّنۡهُمۡ يُسَٰرِعُونَ فِي ٱلۡإِثۡمِ
وَٱلۡعُدۡوَٰنِ وَأَكۡلِهِمُ ٱلسُّحۡتَۚ لَبِئۡسَ مَا
كَانُواْ يَعۡمَلُونَ ﴿٦٢﴾

62 And thou seest many of them competing in sin[1] and enmity and their consumption of illicit gain; evil is what they do.[2]

لَوۡلَا يَنۡهَىٰهُمُ ٱلرَّبَّٰنِيُّونَ وَٱلۡأَحۡبَارُ عَن
قَوۡلِهِمُ ٱلۡإِثۡمَ وَأَكۡلِهِمُ ٱلسُّحۡتَۚ لَبِئۡسَ مَا
كَانُواْ يَصۡنَعُونَ ﴿٦٣﴾

63 Oh, that the rabbis[1] and the religious scholars had but[2] forbidden their speaking sin[3] and their consumption of illicit gain! Evil is what they were working.

وَقَالَتِ ٱلۡيَهُودُ يَدُ ٱللَّهِ مَغۡلُولَةٌۚ غُلَّتۡ
أَيۡدِيهِمۡ وَلُعِنُواْ بِمَا قَالُواْ بَلۡ يَدَاهُ

64 And the Rabbinic Jews[1] say: "The hand of God is fettered." Fettered are their hands! And cursed are they for what they say! Nay,[2] His hands are spread wide; He spends how

مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَآءُ وَلَيَزِيدَنَّ
كَثِيرًا مِّنْهُم مَّآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ
طُغْيَٰنًا وَكُفْرًا وَأَلْقَيْنَا بَيْنَهُمُ ٱلْعَدَٰوَةَ
وَٱلْبَغْضَآءَ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ كُلَّمَآ أَوْقَدُوا۟
نَارًا لِّلْحَرْبِ أَطْفَأَهَا ٱللَّهُ وَيَسْعَوْنَ
فِى ٱلْأَرْضِ فَسَادًا وَٱللَّهُ لَا يُحِبُّ
ٱلْمُفْسِدِينَ ﴿٦٤﴾

وَلَوْ أَنَّ أَهْلَ ٱلْكِتَٰبِ ءَامَنُوا۟ وَٱتَّقَوْا۟
لَكَفَّرْنَا عَنْهُمْ سَيِّـَٔاتِهِمْ وَلَأَدْخَلْنَٰهُمْ
جَنَّٰتِ ٱلنَّعِيمِ ﴿٦٥﴾

وَلَوْ أَنَّهُمْ أَقَامُوا۟ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ وَمَآ
أُنزِلَ إِلَيْهِم مِّن رَّبِّهِمْ لَأَكَلُوا۟ مِن فَوْقِهِمْ
وَمِن تَحْتِ أَرْجُلِهِم مِّنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ
وَكَثِيرٌ مِّنْهُمْ سَآءَ مَا يَعْمَلُونَ ﴿٦٦﴾

۞ يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ
مِن رَّبِّكَ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ
رِسَالَتَهُۥ وَٱللَّهُ يَعْصِمُكَ مِنَ ٱلنَّاسِ إِنَّ
ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ ﴿٦٧﴾

قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لَسْتُمْ عَلَىٰ شَىْءٍ
حَتَّىٰ تُقِيمُوا۟ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ وَمَآ
أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَيَزِيدَنَّ
كَثِيرًا مِّنْهُم مَّآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ

He wills. And there increases many of them in inordinacy and denial what was sent down to thee from thy Lord. And We have cast among them enmity and hatred until the Day of Resurrection; whenever they lit the fire of war, God extinguished it; and they strive in the land for corruption; and God loves not the workers of corruption.

65 And had the doctors of the Law[1] believed and been in prudent fear,[2] We would have removed their evil deeds[3] from them and made them enter the Gardens of Bliss.

66 And had they upheld[1] the Torah and the Gospel[2] and what was sent down to them from their Lord, they would have eaten from above them and from under their feet.[3] Among them is a moderate community; but many of them, evil is what they do.

67 ¶**5.10** O Messenger: convey thou what has been sent down to thee from thy Lord; and if thou do it not, then thou wilt not have conveyed His message. And God will protect thee from men. God guides not the people of the false claimers of guidance.[1]

68 Say thou: "O doctors of the Law:[1] you have nothing to stand upon until you uphold[2] the Torah and the Gospel[3] and what was sent down to you from your Lord."[4] And there increases many of them in inordinacy and denial what was sent down to thee from thy Lord; so grieve thou not over the people of the false claimers of guidance.[5]

طُغْيَٰنًا وَكُفْرًا فَلَا تَأْسَ عَلَى ٱلْقَوْمِ
ٱلْكَٰفِرِينَ ﴿٦٨﴾

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟
وَٱلصَّٰبِـُٔونَ وَٱلنَّصَٰرَىٰ مَنْ ءَامَنَ بِٱللَّهِ
وَٱلْيَوْمِ ٱلْءَاخِرِ وَعَمِلَ صَٰلِحًا فَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾

لَقَدْ أَخَذْنَا مِيثَٰقَ بَنِىٓ إِسْرَٰٓءِيلَ
وَأَرْسَلْنَآ إِلَيْهِمْ رُسُلًا كُلَّمَا جَآءَهُمْ
رَسُولٌۢ بِمَا لَا تَهْوَىٰٓ أَنفُسُهُمْ فَرِيقًا
كَذَّبُوا۟ وَفَرِيقًا يَقْتُلُونَ ﴿٧٠﴾

وَحَسِبُوٓا۟ أَلَّا تَكُونَ فِتْنَةٌ فَعَمُوا۟ وَصَمُّوا۟
ثُمَّ تَابَ ٱللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا۟ وَصَمُّوا۟
كَثِيرٌ مِّنْهُمْ وَٱللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ
﴿٧١﴾

لَقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ هُوَ
ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ وَقَالَ ٱلْمَسِيحُ
يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱعْبُدُوا۟ ٱللَّهَ رَبِّى
وَرَبَّكُمْ إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ
حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ
وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ﴿٧٢﴾

لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ ثَالِثُ
ثَلَٰثَةٍ وَمَا مِنْ إِلَٰهٍ إِلَّآ إِلَٰهٌ وَٰحِدٌ وَإِن

69 Those who heed warning,[1] and those who hold to Judaism,[2] and the Sabaeans,[3] and the Christians[4] — whoso believes in[5] God and the Last Day and works righteousness — no fear will be upon them, nor will they grieve.

70 We took an agreement of the children of Israel and sent to them messengers. Whenever a messenger came to them with what their souls desired not, a faction[1] they denied, and a faction they killed,

71 And considered there would be no means of denial,[1] so they became blind and deaf. Then turned God towards them; then became many among them blind and deaf; and God sees what they do.

72 They have denied who say: "God is the Messiah,[1] son of Mary."[2] And the Messiah[3] said: "O children of Israel: serve God, my Lord and your Lord; whoso ascribes a partnership[4] to God, him[5] has God forbidden the Garden, and his shelter is the Fire; and for the wrongdoers[6] there are no helpers."

73 They have denied who say: "God is the third of three." And there is no god save One God. And if they desist not from so saying, there will touch those who ignore warning[1]

لَّمْ يَنتَهُواْ عَمَّا يَقُولُونَ لَيَمَسَّنَّ ٱلَّذِينَ
كَفَرُواْ مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾
أَفَلَا يَتُوبُونَ إِلَى ٱللَّهِ وَيَسْتَغْفِرُونَهُۥ
وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٤﴾
مَّا ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ
خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ وَأُمُّهُۥ صِدِّيقَةٌ
كَانَا يَأْكُلَانِ ٱلطَّعَامَ ٱنظُرْ كَيْفَ نُبَيِّنُ لَهُمُ
ٱلْءَايَٰتِ ثُمَّ ٱنظُرْ أَنَّىٰ يُؤْفَكُونَ ﴿٧٥﴾
قُلْ أَتَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَمْلِكُ
لَكُمْ ضَرًّا وَلَا نَفْعًا وَٱللَّهُ هُوَ
ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٧٦﴾
قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لَا تَغْلُواْ فِى
دِينِكُمْ غَيْرَ ٱلْحَقِّ وَلَا تَتَّبِعُوٓاْ أَهْوَآءَ
قَوْمٍ قَدْ ضَلُّواْ مِن قَبْلُ وَأَضَلُّواْ كَثِيرًا
وَضَلُّواْ عَن سَوَآءِ ٱلسَّبِيلِ ﴿٧٧﴾
لُعِنَ ٱلَّذِينَ كَفَرُواْ مِنۢ بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ
لِسَانِ دَاوُۥدَ وَعِيسَى ٱبْنِ مَرْيَمَ ذَٰلِكَ بِمَا
عَصَواْ وَّكَانُواْ يَعْتَدُونَ ﴿٧٨﴾
كَانُواْ لَا يَتَنَاهَوْنَ عَن مُّنكَرٍ فَعَلُوهُ
لَبِئْسَ مَا كَانُواْ يَفْعَلُونَ ﴿٧٩﴾
تَرَىٰ كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ ٱلَّذِينَ كَفَرُواْ
لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَن سَخِطَ

among them a painful punishment.

74 Will they then not[1] turn to God and seek His forgiveness? And God is forgiving and merciful.

75 The Messiah,[1] son of Mary,[2] was but a messenger; messengers had passed away before him;[3] and his mother was a woman of truth; they both ate food.[4] See thou how We make plain[5] the proofs[6] to them; then see thou how they are deluded.

76 Say thou: "Serve you, besides[1] God, what has power over you for neither harm nor benefit?" And God, He is the Hearing, the Knowing.

77 Say thou: "O doctors of the Law:[1] exceed not bounds in your doctrine[2] beyond[3] the truth;[4] and follow not the vain desires[5] of a people who strayed before, and led many astray; and they strayed from the right path."

78 ¶**5.11** Those among the children of Israel who ignored warning[1] were cursed by the tongue of David, and of Jesus,[2] son of Mary,[3] for it is that[4] they opposed and exceeded all bounds!

79 They forbade not one another what is perverse,[1] but they did it; evil was what they did.

80 Thou seest many of them taking allies of those who ignore warning;[1] evil is what their souls have sent ahead for them, that God is wroth with them; and in the punishment will

ٱللَّهُ عَلَيْهِمْ وَفِى ٱلْعَذَابِ هُمْ خَٰلِدُونَ
﴿٨٠﴾
وَلَوْ كَانُواْ يُؤْمِنُونَ بِٱللَّهِ وَٱلنَّبِىِّ وَمَآ
أُنزِلَ إِلَيْهِ مَا ٱتَّخَذُوهُمْ أَوْلِيَآءَ وَلَٰكِنَّ
كَثِيرًا مِّنْهُمْ فَٰسِقُونَ ﴿٨١﴾
۞ لَتَجِدَنَّ أَشَدَّ ٱلنَّاسِ عَدَٰوَةً لِّلَّذِينَ
ءَامَنُواْ ٱلْيَهُودَ وَٱلَّذِينَ أَشْرَكُواْ وَلَتَجِدَنَّ
أَقْرَبَهُم مَّوَدَّةً لِّلَّذِينَ ءَامَنُواْ ٱلَّذِينَ قَالُوٓاْ
إِنَّا نَصَٰرَىٰ ذَٰلِكَ بِأَنَّ مِنْهُمْ قِسِّيسِينَ
وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٢﴾
وَإِذَا سَمِعُواْ مَآ أُنزِلَ إِلَى ٱلرَّسُولِ تَرَىٰٓ
أَعْيُنَهُمْ تَفِيضُ مِنَ ٱلدَّمْعِ مِمَّا عَرَفُواْ
مِنَ ٱلْحَقِّ يَقُولُونَ رَبَّنَآ ءَامَنَّا فَٱكْتُبْنَا
مَعَ ٱلشَّٰهِدِينَ ﴿٨٣﴾
وَمَا لَنَا لَا نُؤْمِنُ بِٱللَّهِ وَمَا جَآءَنَا مِنَ
ٱلْحَقِّ وَنَطْمَعُ أَن يُدْخِلَنَا رَبُّنَا مَعَ ٱلْقَوْمِ
ٱلصَّٰلِحِينَ ﴿٨٤﴾
فَأَثَٰبَهُمُ ٱللَّهُ بِمَا قَالُواْ جَنَّٰتٍ تَجْرِى
مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَذَٰلِكَ
جَزَآءُ ٱلْمُحْسِنِينَ ﴿٨٥﴾
وَٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِـَٔايَٰتِنَآ أُوْلَٰٓئِكَ
أَصْحَٰبُ ٱلْجَحِيمِ ﴿٨٦﴾

they abide eternally.

81 And had they believed in[1] God and the Prophet and what has been sent down to him, they would not have taken them as allies; but many among them are perfidious.[2]

82 Thou wilt find the strongest of men in enmity to those who heed warning[1] the Rabbinic Jews[2] and the idolaters;[3] and thou wilt find the nearest of them in love to those who heed warning[4] those who say: "We are Christians";[5] for it is that[6] among them are priests and monks, and that they[7] wax not proud!

83 And when they listen to what has been sent down to the Messenger,[1] thou seest their eyes overflow with tears because of what they recognise of the truth.[2] They say: "Our Lord: we believe, so write Thou us down among the witnesses;

84 "And why should we not believe in[1] God and what has come to us of the truth,[2] and hope that our Lord will make us enter with the righteous people?"

85 So God rewarded them for what they said with gardens beneath which rivers flow, they abiding eternally therein; and that is the reward of the doers of good.

86 And those who ignore warning[1] and deny Our proofs:[2] those are the companions of Hell.

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُحَرِّمُواْ طَيِّبَـٰتِ
مَآ أَحَلَّ ٱللَّـهُ لَكُمۡ وَلَا تَعۡتَدُوٓاْ إِنَّ
ٱللَّـهَ لَا يُحِبُّ ٱلۡمُعۡتَدِينَ ﴿٨٧﴾
وَكُلُواْ مِمَّا رَزَقَكُمُ ٱللَّـهُ حَلَـٰلًا طَيِّبًا
وَٱتَّقُواْ ٱللَّـهَ ٱلَّذِىٓ أَنتُم بِهِۦ مُؤۡمِنُونَ
﴿٨٨﴾
لَا يُؤَاخِذُكُمُ ٱللَّـهُ بِٱللَّغۡوِ فِىٓ
أَيۡمَـٰنِكُمۡ وَلَـٰكِن يُؤَاخِذُكُم بِمَا
عَقَّدتُّمُ ٱلۡأَيۡمَـٰنَ فَكَفَّـٰرَتُهُۥٓ إِطۡعَامُ عَشَرَةِ
مَسَـٰكِينَ مِنۡ أَوۡسَطِ مَا تُطۡعِمُونَ
أَهۡلِيكُمۡ أَوۡ كِسۡوَتُهُمۡ أَوۡ تَحۡرِيرُ رَقَبَةٍ
فَمَن لَّمۡ يَجِدۡ فَصِيَامُ ثَلَـٰثَةِ أَيَّامٍ ذَٰلِكَ
كَفَّـٰرَةُ أَيۡمَـٰنِكُمۡ إِذَا حَلَفۡتُمۡ وَٱحۡفَظُوٓاْ
أَيۡمَـٰنَكُمۡ كَذَٰلِكَ يُبَيِّنُ ٱللَّـهُ لَكُمۡ
ءَايَـٰتِهِۦ لَعَلَّكُمۡ تَشۡكُرُونَ ﴿٨٩﴾
يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلۡخَمۡرُ
وَٱلۡمَيۡسِرُ وَٱلۡأَنصَابُ وَٱلۡأَزۡلَـٰمُ
رِجۡسٌ مِّنۡ عَمَلِ ٱلشَّيۡطَـٰنِ فَٱجۡتَنِبُوهُ
لَعَلَّكُمۡ تُفۡلِحُونَ ﴿٩٠﴾
إِنَّمَا يُرِيدُ ٱلشَّيۡطَـٰنُ أَن يُوقِعَ بَيۡنَكُمُ
ٱلۡعَدَٰوَةَ وَٱلۡبَغۡضَآءَ فِى ٱلۡخَمۡرِ وَٱلۡمَيۡسِرِ
وَيَصُدَّكُمۡ عَن ذِكۡرِ ٱللَّـهِ وَعَنِ ٱلصَّلَوٰةِ

87 ¶**5.12** O you who heed warning:[1] forbid not the good things that God has made lawful for you;[2] and transgress not; God loves not the transgressors.

88 And eat of what God has provided you, lawful and good; and be in prudent fear[1] of God in whom you are believers.[2]

89 God will not take you to task for the vain speech in your oaths; but He will take you to task for what you have contracted by oath, whereof the expiation is the feeding of ten needy persons with the average of that you feed your families, or the clothing of them, or the manumission of a slave; but whoso has not the means, then a fast of three days. That is the expiation of your oaths when you have sworn. But keep your oaths; thus does God make plain[1] to you His proofs,[2] that you might be grateful.

90 O you who heed warning:[1] wine,[2] and games of chance, and altars,[3] and divining arrows[4] are an abomination of the work of the satan;[5] so avoid it, that you might be successful.

91 The satan[1] but wishes to cause between you enmity and hatred in wine and the games of chance, and to turn you away from[2] the remembrance[3] of God and from the duty;[4] so will you not desist?

فَهَلۡ أَنتُم مُّنتَهُونَ ﴿٩١﴾
وَأَطِيعُواْ ٱللَّـهَ وَأَطِيعُواْ ٱلرَّسُولَ
وَٱحۡذَرُواْ فَإِن تَوَلَّيۡتُمۡ فَٱعۡلَمُوٓاْ أَنَّمَا عَلَىٰ
رَسُولِنَا ٱلۡبَلَـٰغُ ٱلۡمُبِينُ ﴿٩٢﴾
لَيۡسَ عَلَى ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ
ٱلصَّـٰلِحَـٰتِ جُنَاحٌ فِيمَا طَعِمُوٓاْ إِذَا مَا
ٱتَّقَواْ وَّءَامَنُواْ وَعَمِلُواْ ٱلصَّـٰلِحَـٰتِ ثُمَّ
ٱتَّقَواْ وَّءَامَنُواْ ثُمَّ ٱتَّقَواْ وَّأَحۡسَنُواْ وَٱللَّـهُ
يُحِبُّ ٱلۡمُحۡسِنِينَ ﴿٩٣﴾
يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَيَبۡلُوَنَّكُمُ ٱللَّـهُ
بِشَىۡءٍ مِّنَ ٱلصَّيۡدِ تَنَالُهُۥٓ أَيۡدِيكُمۡ
وَرِمَاحُكُمۡ لِيَعۡلَمَ ٱللَّـهُ مَن يَخَافُهُۥ
بِٱلۡغَيۡبِ فَمَنِ ٱعۡتَدَىٰ بَعۡدَ ذَٰلِكَ فَلَهُۥ
عَذَابٌ أَلِيمٌ ﴿٩٤﴾
يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَقۡتُلُواْ ٱلصَّيۡدَ
وَأَنتُمۡ حُرُمٌ وَمَن قَتَلَهُۥ مِنكُم مُّتَعَمِّدًا
فَجَزَآءٌ مِّثۡلُ مَا قَتَلَ مِنَ ٱلنَّعَمِ يَحۡكُمُ
بِهِۦ ذَوَا عَدۡلٍ مِّنكُمۡ هَدۡيًۢا بَـٰلِغَ
ٱلۡكَعۡبَةِ أَوۡ كَفَّـٰرَةٌ طَعَامُ مَسَـٰكِينَ أَوۡ
عَدۡلُ ذَٰلِكَ صِيَامًا لِّيَذُوقَ وَبَالَ أَمۡرِهِۦ
عَفَا ٱللَّـهُ عَمَّا سَلَفَ وَمَنۡ عَادَ فَيَنتَقِمُ
ٱللَّـهُ مِنۡهُ وَٱللَّـهُ عَزِيزٌ ذُو ٱنتِقَامٍ
﴿٩٥﴾

92 And obey God and obey the Messenger,[1] and beware;[2] but if you turn away, then know that upon Our messenger is only the clear notification.

93 Those who heed warning[1] and do righteous deeds do no wrong[2] in what they eat[3] when they are in prudent fear[4] and believe and do righteous deeds.[5] Then be in prudent fear[6] and believe! Then be in prudent fear[7] and do righteous deeds! And God loves the doers of good.

94 ¶**5.13** O you who heed warning:[1] God will try you with something of the game that your hands and your spears reach, that God might know him who fears Him unseen. Then whoso transgresses after that, for him is a painful punishment.

95 O you who heed warning:[1] kill no game when you are forbidden;[2] and whoso of you kills it intentionally: the payment is the like of what he killed from grazing livestock.[3] Let judge it two just men from among you by an offering[4] reaching[5] the *ka'ba*,[6] or[7] expiation: feeding needy persons or the equivalent of that in fasting, that he might taste the evil consequence of his deed.[8] God has pardoned what is past; but whoso returns, God will take vengeance on him; and God is exalted in might and vengeful.

أُحِلَّ لَكُمْ صَيْدُ ٱلْبَحْرِ وَطَعَامُهُۥ
مَتَٰعًا لَّكُمْ وَلِلسَّيَّارَةِ وَحُرِّمَ
عَلَيْكُمْ صَيْدُ ٱلْبَرِّ مَا دُمْتُمْ حُرُمًا
وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ إِلَيْهِ تُحْشَرُونَ ﴿٩٦﴾
۞ جَعَلَ ٱللَّهُ ٱلْكَعْبَةَ ٱلْبَيْتَ ٱلْحَرَامَ
قِيَٰمًا لِّلنَّاسِ وَٱلشَّهْرَ ٱلْحَرَامَ وَٱلْهَدْىَ
وَٱلْقَلَٰٓئِدَ ذَٰلِكَ لِتَعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَعْلَمُ
مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَأَنَّ
ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٩٧﴾
ٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ وَأَنَّ
ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٩٨﴾
مَّا عَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَٰغُ وَٱللَّهُ يَعْلَمُ
مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٩٩﴾
قُل لَّا يَسْتَوِى ٱلْخَبِيثُ وَٱلطَّيِّبُ وَلَوْ
أَعْجَبَكَ كَثْرَةُ ٱلْخَبِيثِ فَٱتَّقُوا۟ ٱللَّهَ
يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ لَعَلَّكُمْ تُفْلِحُونَ
﴿١٠٠﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَسْـَٔلُوا۟ عَنْ
أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ وَإِن
تَسْـَٔلُوا۟ عَنْهَا حِينَ يُنَزَّلُ ٱلْقُرْءَانُ تُبْدَ
لَكُمْ عَفَا ٱللَّهُ عَنْهَا وَٱللَّهُ غَفُورٌ
حَلِيمٌ ﴿١٠١﴾

96 Made lawful for you is the game of the sea and the food thereof, as a provision for you and for those who travel; but forbidden to you is the game of the land so long as you are forbidden;[1] and be in prudent fear[2] of God to whom you will be gathered.

97 God made the *ka'ba*,[1] the inviolable house, standing for the people,[2] the inviolable month,[3] the offering,[4] and the necklaces[5] — that is so that you might know that God knows what is in the heavens and what is in the earth, and that God knows all things.[6]

98 Know that God is severe in retribution, and that God is forgiving and merciful.

99 Upon the Messenger is only the notification; and God knows what you reveal and what you conceal.

100 Say thou: "Not the same are the bad and the good, although there impress thee the abundance of the bad." So be in prudent fear[1] of God, O you men of understanding, that you might be successful.

101 ¶**5.14** O you who heed warning:[1] ask not about things which, if made clear to you, would distress you; but if you ask about them while the Qur'an[2] is being sent down, they will be made clear to you. God has pardoned that;[3] and God is forgiving and clement.

قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا۟
بِهَا كَٰفِرِينَ ﴿١٠٢﴾
مَا جَعَلَ ٱللَّهُ مِنۢ بَحِيرَةٍ وَلَا سَآئِبَةٍ وَلَا
وَصِيلَةٍ وَلَا حَامٍ وَلَٰكِنَّ ٱلَّذِينَ كَفَرُوا۟
يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ وَأَكْثَرُهُمْ
لَا يَعْقِلُونَ ﴿١٠٣﴾
وَإِذَا قِيلَ لَهُمْ تَعَالَوْا۟ إِلَىٰ مَآ أَنزَلَ ٱللَّهُ
وَإِلَى ٱلرَّسُولِ قَالُوا۟ حَسْبُنَا مَا وَجَدْنَا
عَلَيْهِ ءَابَآءَنَآ أَوَلَوْ كَانَ ءَابَآؤُهُمْ لَا
يَعْلَمُونَ شَيْـًٔا وَلَا يَهْتَدُونَ ﴿١٠٤﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ عَلَيْكُمْ
أَنفُسَكُمْ لَا يَضُرُّكُم مَّن ضَلَّ إِذَا
ٱهْتَدَيْتُمْ إِلَى ٱللَّهِ مَرْجِعُكُمْ جَمِيعًا
فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٥﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ شَهَٰدَةُ بَيْنِكُمْ
إِذَا حَضَرَ أَحَدَكُمُ ٱلْمَوْتُ حِينَ
ٱلْوَصِيَّةِ ٱثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ
ءَاخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنتُمْ ضَرَبْتُمْ فِى
ٱلْأَرْضِ فَأَصَٰبَتْكُم مُّصِيبَةُ ٱلْمَوْتِ
تَحْبِسُونَهُمَا مِنۢ بَعْدِ ٱلصَّلَوٰةِ فَيُقْسِمَانِ
بِٱللَّهِ إِنِ ٱرْتَبْتُمْ لَا نَشْتَرِى بِهِۦ ثَمَنًا
وَلَوْ كَانَ ذَا قُرْبَىٰ وَلَا نَكْتُمُ شَهَٰدَةَ ٱللَّهِ

102 There did ask a people before you, then became deniers thereof.

103 God appointed not any *baḥīrah*[1] or *sā'ibah*[2] or *waṣīlah*[3] or *ḥām*[4] — but those who ignore warning[5] invent lies[6] about God; and most of them do not reason.

104 And when it is said to them: "Come to what God has sent down, and to the Messenger," they say: "Sufficient for us is that upon which we found our fathers."[1] Even though their fathers knew not anything and were not guided?

105 O you who heed warning:[1] upon you are your souls;[2] whoso has gone astray cannot harm you when you are guided. To God is your return all together; then He will inform you of what you did.

106 O you who heed warning:[1] a witness between you when death approaches one of you at the time of bequest is two just men among you; or two others from other than yourselves if you are travelling in the earth when the calamity of death befalls you. Detain them[2] after the duty,[3] and they[4] shall swear by God, if you doubt:[5] "We would not sell it for a price,[6] though he were a relative,[7] nor will we conceal the witness of God; then would we be among the sinners."

إِنَّآ إِذًا لَّمِنَ ٱلْـَٔـٰثِمِينَ ﴿١٠٦﴾

فَإِنْ عُثِرَ عَلَىٰٓ أَنَّهُمَا ٱسْتَحَقَّآ إِثْمًا
فَـَٔاخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ ٱلَّذِينَ
ٱسْتَحَقَّ عَلَيْهِمُ ٱلْأَوْلَيَـٰنِ فَيُقْسِمَانِ
بِٱللَّهِ لَشَهَـٰدَتُنَآ أَحَقُّ مِن شَهَـٰدَتِهِمَا
وَمَا ٱعْتَدَيْنَآ إِنَّآ إِذًا لَّمِنَ ٱلظَّـٰلِمِينَ

﴿١٠٧﴾

ذَٰلِكَ أَدْنَىٰٓ أَن يَأْتُوا۟ بِٱلشَّهَـٰدَةِ عَلَىٰ
وَجْهِهَآ أَوْ يَخَافُوٓا۟ أَن تُرَدَّ أَيْمَـٰنٌۢ بَعْدَ
أَيْمَـٰنِهِمْ ۗ وَٱتَّقُوا۟ ٱللَّهَ وَٱسْمَعُوا۟ ۗ وَٱللَّهُ لَا
يَهْدِى ٱلْقَوْمَ ٱلْفَـٰسِقِينَ ﴿١٠٨﴾

۞ يَوْمَ يَجْمَعُ ٱللَّهُ ٱلرُّسُلَ فَيَقُولُ مَاذَآ
أُجِبْتُمْ ۖ قَالُوا۟ لَا عِلْمَ لَنَآ ۖ إِنَّكَ أَنتَ عَلَّـٰمُ
ٱلْغُيُوبِ ﴿١٠٩﴾

إِذْ قَالَ ٱللَّهُ يَـٰعِيسَى ٱبْنَ مَرْيَمَ ٱذْكُرْ
نِعْمَتِى عَلَيْكَ وَعَلَىٰ وَٰلِدَتِكَ ۘ إِذْ أَيَّدتُّكَ
بِرُوحِ ٱلْقُدُسِ ۖ تُكَلِّمُ ٱلنَّاسَ فِى ٱلْمَهْدِ
وَكَهْلًا ۖ وَإِذْ عَلَّمْتُكَ ٱلْكِتَـٰبَ
وَٱلْحِكْمَةَ وَٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ ۖ وَإِذْ
تَخْلُقُ مِنَ ٱلطِّينِ كَهَيْـَٔةِ ٱلطَّيْرِ بِإِذْنِى
فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًۢا بِإِذْنِى ۖ وَتُبْرِئُ
ٱلْأَكْمَهَ وَٱلْأَبْرَصَ بِإِذْنِى ۖ وَإِذْ تُخْرِجُ

107 But if it be found that they[1] have laid claim in sin,[2] then two others shall stand in their place[3] — the two foremost from those that lay claim — and let them[4] swear by God: "Our witness is worthier[5] than their[6] witness; and we have not transgressed: then would we be among the wrongdoers."[7]

108 That will tend to them bearing witness properly,[1] or fearing[2] that oaths will be taken after their oaths. And be in prudent fear[3] of God, and listen; and God guides not the perfidious[4] people.

109 ¶**5.15** The day God gathers the messengers, He will say: "What was the response to you?" They will say: "We have no knowledge; Thou art the Knower of the Unseen Realms."

110 (When[1] God will say: "O Jesus,[2] son of Mary:[3] remember thou My favour to thee and to thy mother: when I strengthened thee with the Spirit of Holiness, thou speaking to men in the cradle and in maturity; and when I taught thee the Writ[4] and wisdom,[5] and the Torah and the Gospel;[6] and when thou didst create of clay the likeness of a bird by My leave, and blewest into it and it became a bird by My leave, and thou didst heal the blind and the leper by My leave; and when thou broughtest forth the dead by My leave; and when I restrained the children of Israel from thee when thou camest to them with clear signs"; then those who ignored warning[7] among them said: "This is only

ٱلْمَوْتَىٰ بِإِذْنِى ۖ وَإِذْ كَفَفْتُ بَنِىٓ إِسْرَٰٓءِيلَ
عَنكَ إِذْ جِئْتَهُم بِٱلْبَيِّنَـٰتِ فَقَالَ ٱلَّذِينَ
كَفَرُوا۟ مِنْهُمْ إِنْ هَـٰذَآ إِلَّا سِحْرٌ مُّبِينٌ

﴿١١٠﴾

وَإِذْ أَوْحَيْتُ إِلَى ٱلْحَوَارِيِّـۧنَ أَنْ ءَامِنُوا۟
بِى وَبِرَسُولِى ۖ قَالُوٓا۟ ءَامَنَّا ۖ وَٱشْهَدْ بِأَنَّنَا
مُسْلِمُونَ ﴿١١١﴾

إِذْ قَالَ ٱلْحَوَارِيُّونَ يَـٰعِيسَى ٱبْنَ مَرْيَمَ
هَلْ يَسْتَطِيعُ رَبُّكَ أَن يُنَزِّلَ عَلَيْنَا
مَآئِدَةً مِّنَ ٱلسَّمَآءِ ۖ قَالَ ٱتَّقُوا۟ ٱللَّهَ إِن
كُنتُم مُّؤْمِنِينَ ﴿١١٢﴾

قَالُوا۟ نُرِيدُ أَن نَّأْكُلَ مِنْهَا وَتَطْمَئِنَّ
قُلُوبُنَا وَنَعْلَمَ أَن قَدْ صَدَقْتَنَا وَنَكُونَ
عَلَيْهَا مِنَ ٱلشَّـٰهِدِينَ ﴿١١٣﴾

قَالَ عِيسَى ٱبْنُ مَرْيَمَ ٱللَّهُمَّ رَبَّنَآ أَنزِلْ
عَلَيْنَا مَآئِدَةً مِّنَ ٱلسَّمَآءِ تَكُونُ لَنَا
عِيدًا لِّأَوَّلِنَا وَءَاخِرِنَا وَءَايَةً مِّنكَ
وَٱرْزُقْنَا وَأَنتَ خَيْرُ ٱلرَّٰزِقِينَ ﴿١١٤﴾

قَالَ ٱللَّهُ إِنِّى مُنَزِّلُهَا عَلَيْكُمْ ۖ فَمَن
يَكْفُرْ بَعْدُ مِنكُمْ فَإِنِّىٓ أُعَذِّبُهُۥ
عَذَابًا لَّآ أُعَذِّبُهُۥٓ أَحَدًا مِّنَ ٱلْعَـٰلَمِينَ

﴿١١٥﴾

obvious sorcery";[8]

111 And when I revealed[1] to the disciples:[2] "Believe in[3] Me and My messenger"; they said: "We believe; and bear thou witness that we are submitting";[4]

112 When the disciples[1] said: "O Jesus,[2] son of Mary:[3] is thy Lord able to send down upon us a table spread[4] from the sky?" he said: "Be in prudent fear[5] of God, if you be believers."[6]

113 They said: "We wish to eat thereof and our hearts to be at rest, and to know that thou hast spoken truth to us, and to be among the witnesses thereto."

114 Jesus,[1] son of Mary said:[2] "O God, our Lord: send Thou down upon us a table spread[3] from the sky to be a feast for us — for the first of us and the last of us — and a proof[4] from Thee; and give Thou us provision; and Thou art the best of providers."

115 God said: "I will send it down upon you; then whoso denies thereafter among you: him will I punish with a punishment wherewith I will not punish any among all mankind."

وَإِذْ قَالَ ٱللَّهُ يَٰعِيسَى ٱبْنَ مَرْيَمَ ءَأَنتَ
قُلْتَ لِلنَّاسِ ٱتَّخِذُونِى وَأُمِّىَ إِلَٰهَيْنِ
مِن دُونِ ٱللَّهِ قَالَ سُبْحَٰنَكَ مَا يَكُونُ
لِىٓ أَنْ أَقُولَ مَا لَيْسَ لِى بِحَقٍّ إِن كُنتُ
قُلْتُهُۥ فَقَدْ عَلِمْتَهُۥ تَعْلَمُ مَا فِى نَفْسِى
وَلَآ أَعْلَمُ مَا فِى نَفْسِكَ إِنَّكَ أَنتَ عَلَّٰمُ
ٱلْغُيُوبِ ﴿١١٦﴾

116 ¶**5.16** And when God will[1] say: "O Jesus,[2] son of Mary:[3] didst thou say to men: 'Take me and my mother as two gods besides[4] God?'" he will say: "Glory[5] be to Thee! It was not for me to say that to which I had no right![6] If I had said it, then Thou wouldst have known it. Thou knowest what is in my soul, and I know not what is in Thy soul; Thou art the Knower of the Unseen Realms.

مَا قُلْتُ لَهُمْ إِلَّا مَآ أَمَرْتَنِى بِهِۦٓ أَنِ
ٱعْبُدُوا۟ ٱللَّهَ رَبِّى وَرَبَّكُمْ ۚ وَكُنتُ
عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ فَلَمَّا
تَوَفَّيْتَنِى كُنتَ أَنتَ ٱلرَّقِيبَ عَلَيْهِمْ
وَأَنتَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿١١٧﴾

117 "I said not to them but what Thou commandedst me: 'Serve God, my Lord and your Lord.' And I was a witness to them while I was among them; but when Thou tookest[1] me, Thou wast the watcher over them; and Thou art witness to all things.

إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِن تَغْفِرْ لَهُمْ
فَإِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١١٨﴾

118 "If Thou punish them, they are Thy servants; and if Thou forgive them, Thou art the Exalted in Might, the Wise."[1])

قَالَ ٱللَّهُ هَٰذَا يَوْمُ يَنفَعُ ٱلصَّٰدِقِينَ
صِدْقُهُمْ ۚ لَهُمْ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا
ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ رَّضِىَ ٱللَّهُ
عَنْهُمْ وَرَضُوا۟ عَنْهُ ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ
﴿١١٩﴾

119 God will say:[1] "This is the day in which their truthfulness benefits the truthful." They have gardens beneath which rivers flow, they abiding eternally therein forever; God is pleased with them, and they pleased with Him; that is the Great Achievement.

لِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا فِيهِنَّ
وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٢٠﴾

120 To God belongs the dominion of the heavens and the earth and what is in them; and He is over all things powerful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of God, the Almighty,[1] the Merciful.

ٱلْحَمْدُ لِلَّهِ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضَ وَجَعَلَ ٱلظُّلُمَٰتِ وَٱلنُّورَ ۖ ثُمَّ
ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ يَعْدِلُونَ ﴿١﴾

1 Praise belongs to God who created the heavens and the earth and made darkness[1] and the light! Then those who ignore warning[2] ascribe equals to their Lord.

هُوَ ٱلَّذِى خَلَقَكُم مِّن طِينٍ ثُمَّ قَضَىٰٓ
أَجَلًا ۖ وَأَجَلٌ مُّسَمًّى عِندَهُۥ ثُمَّ أَنتُمْ
تَمْتَرُونَ ﴿٢﴾

2 He it is that created you from clay; then He decreed a term[1] — and a stated term is with Him; then do you doubt.

وَهُوَ ٱللَّهُ فِى ٱلسَّمَٰوَٰتِ وَفِى ٱلْأَرْضِ
يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا
تَكْسِبُونَ ﴿٣﴾

3 And He is God[1] in the heavens and in the earth; He knows your inward and your outward;[2] and He knows what you earn.

وَمَا تَأْتِيهِم مِّنْ ءَايَةٍ مِّنْ ءَايَٰتِ رَبِّهِمْ
إِلَّا كَانُوا۟ عَنْهَا مُعْرِضِينَ ﴿٤﴾

4 And there comes to them no proof[1] among the proofs[2] of their Lord but they turn away therefrom:[3]

فَقَدْ كَذَّبُوا۟ بِٱلْحَقِّ لَمَّا جَآءَهُمْ فَسَوْفَ
يَأْتِيهِمْ أَنۢبَٰٓؤُا۟ مَا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ
﴿٥﴾

5 So have they denied the truth[1] when it came to them; and there will come to them a report of that whereat they mocked.

أَلَمْ يَرَوْا۟ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن
قَرْنٍ مَّكَّنَّٰهُمْ فِى ٱلْأَرْضِ مَا لَمْ نُمَكِّن
لَّكُمْ وَأَرْسَلْنَا ٱلسَّمَآءَ عَلَيْهِم
مِّدْرَارًا وَجَعَلْنَا ٱلْأَنْهَٰرَ تَجْرِى مِن
تَحْتِهِمْ فَأَهْلَكْنَٰهُم بِذُنُوبِهِمْ وَأَنشَأْنَا
مِنۢ بَعْدِهِمْ قَرْنًا ءَاخَرِينَ ﴿٦﴾

6 Have they not considered how many a generation We destroyed before them? We established them in the earth as We have not established you, and We sent the sky upon them in abundant rains and made the rivers flow beneath them; then We destroyed them for their transgressions,[1] and produced after them another generation.

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَٰبًا فِى قِرْطَاسٍ
فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ

7 And had We sent down upon thee a Writ[1] upon parchment, then they had touched it with their hands, those who ignore warning[2] would have said: "This is only obvious

هَٰذَآ إِلَّا سِحۡرٞ مُّبِينٞ ٧

وَقَالُواْ لَوۡلَآ أُنزِلَ عَلَيۡهِ مَلَكٞۖ وَلَوۡ أَنزَلۡنَا مَلَكٗا لَّقُضِيَ ٱلۡأَمۡرُ ثُمَّ لَا يُنظَرُونَ ٨

وَلَوۡ جَعَلۡنَٰهُ مَلَكٗا لَّجَعَلۡنَٰهُ رَجُلٗا وَلَلَبَسۡنَا عَلَيۡهِم مَّا يَلۡبِسُونَ ٩

وَلَقَدِ ٱسۡتُهۡزِئَ بِرُسُلٖ مِّن قَبۡلِكَ فَحَاقَ بِٱلَّذِينَ سَخِرُواْ مِنۡهُم مَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ ١٠

قُلۡ سِيرُواْ فِي ٱلۡأَرۡضِ ثُمَّ ٱنظُرُواْ كَيۡفَ كَانَ عَٰقِبَةُ ٱلۡمُكَذِّبِينَ ١١

قُل لِّمَن مَّا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ قُل لِّلَّهِۚ كَتَبَ عَلَىٰ نَفۡسِهِ ٱلرَّحۡمَةَۚ لَيَجۡمَعَنَّكُمۡ إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِ لَا رَيۡبَ فِيهِۚ ٱلَّذِينَ خَسِرُوٓاْ أَنفُسَهُمۡ فَهُمۡ لَا يُؤۡمِنُونَ ١٢

۞ وَلَهُۥ مَا سَكَنَ فِي ٱلَّيۡلِ وَٱلنَّهَارِۚ وَهُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ١٣

قُلۡ أَغَيۡرَ ٱللَّهِ أَتَّخِذُ وَلِيّٗا فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَهُوَ يُطۡعِمُ وَلَا يُطۡعَمُۗ قُلۡ إِنِّيٓ أُمِرۡتُ أَنۡ أَكُونَ أَوَّلَ مَنۡ أَسۡلَمَۖ وَلَا تَكُونَنَّ مِنَ ٱلۡمُشۡرِكِينَ ١٤

sorcery."[3]

8 And they say: "Oh, that an angel had but[1] been sent down upon him!" But had We sent down an angel, the matter would have been concluded; then would they not have been reprieved.

9 And had We made him[1] an angel, We would have made him a man, and covered them in what they do cover.[2]

10 And messengers were mocked before thee; then there surrounded those who derided them that whereat they mocked.

11 ¶**6.2** Say thou: "Travel in the earth, then see how was the final outcome of the deniers."

12 Say thou: "To whom belongs what is in the heavens and the earth?" Say thou: "To God." He has prescribed upon Himself mercy;[1] (He will bring you all together to the Day of Resurrection whereof there is no doubt; those who have lost their souls: they do not believe.[2]

13 And to Him belongs what rests in the night and the day; and He is the Hearing, the Knowing.

14 Say thou: "Is it other than God I am to take as ally — the Creator of the Heavens and the Earth, and who feeds but is not fed?" Say thou: "I have been commanded to be first among those who submit"; and: "Be thou not among the idolaters."[1]

قُلۡ إِنِّيٓ أَخَافُ إِنۡ عَصَيۡتُ رَبِّي عَذَابَ يَوۡمٍ عَظِيمٖ ١٥

مَّن يُصۡرَفۡ عَنۡهُ يَوۡمَئِذٖ فَقَدۡ رَحِمَهُۥۚ وَذَٰلِكَ ٱلۡفَوۡزُ ٱلۡمُبِينُ ١٦

وَإِن يَمۡسَسۡكَ ٱللَّهُ بِضُرّٖ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَۖ وَإِن يَمۡسَسۡكَ بِخَيۡرٖ فَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ١٧

وَهُوَ ٱلۡقَاهِرُ فَوۡقَ عِبَادِهِۦۚ وَهُوَ ٱلۡحَكِيمُ ٱلۡخَبِيرُ ١٨

قُلۡ أَيُّ شَيۡءٍ أَكۡبَرُ شَهَٰدَةٗۖ قُلِ ٱللَّهُ شَهِيدُۢ بَيۡنِي وَبَيۡنَكُمۡۚ وَأُوحِيَ إِلَيَّ هَٰذَا ٱلۡقُرۡءَانُ لِأُنذِرَكُم بِهِۦ وَمَنۢ بَلَغَۚ أَئِنَّكُمۡ لَتَشۡهَدُونَ أَنَّ مَعَ ٱللَّهِ ءَالِهَةً أُخۡرَىٰۚ قُل لَّآ أَشۡهَدُۚ قُلۡ إِنَّمَا هُوَ إِلَٰهٞ وَٰحِدٞ وَإِنَّنِي بَرِيٓءٞ مِّمَّا تُشۡرِكُونَ ١٩

ٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ يَعۡرِفُونَهُۥ كَمَا يَعۡرِفُونَ أَبۡنَآءَهُمُۘ ٱلَّذِينَ خَسِرُوٓاْ أَنفُسَهُمۡ فَهُمۡ لَا يُؤۡمِنُونَ ٢٠

وَمَنۡ أَظۡلَمُ مِمَّنِ ٱفۡتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوۡ كَذَّبَ بِـَٔايَٰتِهِۦٓۚ إِنَّهُۥ لَا يُفۡلِحُ ٱلظَّٰلِمُونَ ٢١

وَيَوۡمَ نَحۡشُرُهُمۡ جَمِيعٗا ثُمَّ نَقُولُ لِلَّذِينَ

15 Say thou: "I fear, if I should oppose my Lord, the punishment of a tremendous day.")

16 From whom it is averted, that day, He will have had mercy[1] upon him; and that is the clear achievement.[2]

17 And if God touches thee with affliction, then is there no remover thereof save He; and if He touches thee with good, then is He over all things powerful.

18 And He is the Conqueror over His servants; and He is the Wise, the Aware.

19 Say thou: "What thing is greatest in witness?" Say thou: "God is witness between me and you; and this Qur'an[1] has been revealed[2] to me that I might warn you thereby, and whom it reaches. Do you bear witness that there are other gods with God?" Say thou: "I bear not witness." Say thou: "He is but One God, and I am quit of that to which you ascribe a partnership."[3]

20 Those to whom We[1] gave the Writ[2] recognise it[3] as they recognise their sons.[4] Those who lose their souls, they do not believe.[5]

21 ¶**6.3** And who is more unjust than he who invents a lie about God, or denies His proofs?[1] The wrongdoers[2] are not successful.

22 And the day We gather them all together, then will We say to those who ascribe a

أَشْرَكُوٓاْ أَيْنَ شُرَكَآؤُكُمُ ٱلَّذِينَ كُنتُمْ
تَزْعُمُونَ ﴿٢٢﴾
ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ إِلَّآ أَن قَالُواْ وَٱللَّهِ
رَبِّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾
ٱنظُرْ كَيْفَ كَذَبُواْ عَلَىٰٓ أَنفُسِهِمْ وَضَلَّ
عَنْهُم مَّا كَانُواْ يَفْتَرُونَ ﴿٢٤﴾
وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَىٰ
قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِيٓ ءَاذَانِهِمْ
وَقْرًا وَإِن يَرَوْاْ كُلَّ ءَايَةٍ لَّا يُؤْمِنُواْ بِهَا
حَتَّىٰٓ إِذَا جَآءُوكَ يُجَٰدِلُونَكَ يَقُولُ
ٱلَّذِينَ كَفَرُوٓاْ إِنْ هَٰذَآ إِلَّآ أَسَٰطِيرُ
ٱلْأَوَّلِينَ ﴿٢٥﴾
وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْـَٔوْنَ عَنْهُ وَإِن
يُهْلِكُونَ إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ
﴿٢٦﴾
وَلَوْ تَرَىٰٓ إِذْ وُقِفُواْ عَلَى ٱلنَّارِ فَقَالُواْ
يَٰلَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِـَٔايَٰتِ رَبِّنَا
وَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿٢٧﴾
بَلْ بَدَا لَهُم مَّا كَانُواْ يُخْفُونَ مِن قَبْلُ
وَلَوْ رُدُّواْ لَعَادُواْ لِمَا نُهُواْ عَنْهُ وَإِنَّهُمْ
لَكَٰذِبُونَ ﴿٢٨﴾
وَقَالُوٓاْ إِنْ هِىَ إِلَّا حَيَاتُنَا ٱلدُّنْيَا وَمَا

partnership:[1] "Where are your partners[2] that you claimed?"

23 Then will their means of denial[1] be but that they will say: "By God! Our Lord, we were not idolaters!"[2]

24 See thou how they will lie against themselves; and strayed from them will be what they invented.

25 And among them are some who listen to thee, but We have placed upon their hearts coverings lest they should understand it, and in their ears deafness; and if they see every proof,[1] they will not believe in[2] it. When[3] they have come to thee, they argue against thee, those who ignore warning,[4] saying: "This is only legends of the former peoples."

26 And they forbid it, and are far from it; and they destroy not save themselves, but they perceive not.

27 And if thou couldst see when they are set before the Fire: — then they will say: "Would that we were sent back! Then would we not deny the proofs[1] of our Lord, but be among the believers."[2]

28 The truth is,[1] what they concealed before will be clear to them; and if they were sent back, they would return to what they were forbidden; and they are liars.

29 And they say: "There is only our life in the World, and we will not be raised."

نَحْنُ بِمَبْعُوثِينَ ﴿٢٩﴾
وَلَوْ تَرَىٰٓ إِذْ وُقِفُواْ عَلَىٰ رَبِّهِمْ قَالَ أَلَيْسَ
هَٰذَا بِٱلْحَقِّ قَالُواْ بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُواْ
ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٣٠﴾
قَدْ خَسِرَ ٱلَّذِينَ كَذَّبُواْ بِلِقَآءِ ٱللَّهِ
حَتَّىٰٓ إِذَا جَآءَتْهُمُ ٱلسَّاعَةُ بَغْتَةً قَالُواْ
يَٰحَسْرَتَنَا عَلَىٰ مَا فَرَّطْنَا فِيهَا وَهُمْ
يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ أَلَا سَآءَ
مَا يَزِرُونَ ﴿٣١﴾
وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا لَعِبٌ وَلَهْوٌ
وَلَلدَّارُ ٱلْـَٔاخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلَا
تَعْقِلُونَ ﴿٣٢﴾
قَدْ نَعْلَمُ إِنَّهُۥ لَيَحْزُنُكَ ٱلَّذِى يَقُولُونَ
فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَٰكِنَّ ٱلظَّٰلِمِينَ
بِـَٔايَٰتِ ٱللَّهِ يَجْحَدُونَ ﴿٣٣﴾
وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُواْ
عَلَىٰ مَا كُذِّبُواْ وَأُوذُواْ حَتَّىٰٓ أَتَىٰهُمْ
نَصْرُنَا وَلَا مُبَدِّلَ لِكَلِمَٰتِ ٱللَّهِ
وَلَقَدْ جَآءَكَ مِن نَّبَإِى ٱلْمُرْسَلِينَ ﴿٣٤﴾
وَإِن كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ
ٱسْتَطَعْتَ أَن تَبْتَغِىَ نَفَقًا فِى ٱلْأَرْضِ
أَوْ سُلَّمًا فِى ٱلسَّمَآءِ فَتَأْتِيَهُم بِـَٔايَةٍ

30 And if thou couldst see when they are set before their Lord: — He will say: "Is then this not[1] the truth?"[2] They will say: "Verily,[3] by our Lord!" He will say: "Then taste the punishment for what you denied!"

31 ¶**6.4** They have lost who deny the meeting with God; when[1] the Hour has come upon them unexpectedly, they will say: "O our regret over what we neglected concerning it!" And they will bear their burdens upon their backs; in truth,[2] evil is what they will bear.

32 And the life of this world is only play and diversion; and the abode of the Hereafter is better for those of prudent fear.[1] Will you then not[2] use reason!

33 We know that it grieves thee what they say; and they deny not thee, but the wrongdoers[1] reject the proofs[2] of God.

34 And messengers were denied before thee; but they were patient over that wherein they were denied and hindered[1] until Our help came to them. And there is none to change[2] the words of God; and there has already come to thee some of the report of the emissaries.

35 And if their evasion be hard for thee: if thou art able to seek a tunnel in the earth or a stairway in the sky to bring to them a proof[...].[1] And had God willed, He would have gathered them together to the guidance; so be thou not of the ignorant.

وَلَوۡ شَآءَ ٱللَّهُ لَجَمَعَهُمۡ عَلَى ٱلۡهُدَىٰ فَلَا
تَكُونَنَّ مِنَ ٱلۡجَٰهِلِينَ ﴿٣٥﴾

۞ إِنَّمَا يَسۡتَجِيبُ ٱلَّذِينَ يَسۡمَعُونَ
وَٱلۡمَوۡتَىٰ يَبۡعَثُهُمُ ٱللَّهُ ثُمَّ إِلَيۡهِ يُرۡجَعُونَ
﴿٣٦﴾

وَقَالُواْ لَوۡلَا نُزِّلَ عَلَيۡهِ ءَايَةٞ مِّن رَّبِّهِۦۚ
قُلۡ إِنَّ ٱللَّهَ قَادِرٌ عَلَىٰٓ أَن يُنَزِّلَ ءَايَةٗ
وَلَٰكِنَّ أَكۡثَرَهُمۡ لَا يَعۡلَمُونَ ﴿٣٧﴾

وَمَا مِن دَآبَّةٖ فِي ٱلۡأَرۡضِ وَلَا طَٰٓئِرٖ يَطِيرُ
بِجَنَاحَيۡهِ إِلَّآ أُمَمٌ أَمۡثَالُكُم مَّا فَرَّطۡنَا
فِي ٱلۡكِتَٰبِ مِن شَيۡءٖ ثُمَّ إِلَىٰ رَبِّهِمۡ
يُحۡشَرُونَ ﴿٣٨﴾

وَٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَا صُمّٞ وَبُكۡمٞ فِي
ٱلظُّلُمَٰتِۗ مَن يَشَإِ ٱللَّهُ يُضۡلِلۡهُ وَمَن
يَشَأۡ يَجۡعَلۡهُ عَلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ﴿٣٩﴾

قُلۡ أَرَءَيۡتَكُمۡ إِنۡ أَتَىٰكُمۡ عَذَابُ
ٱللَّهِ أَوۡ أَتَتۡكُمُ ٱلسَّاعَةُ أَغَيۡرَ ٱللَّهِ
تَدۡعُونَ إِن كُنتُمۡ صَٰدِقِينَ ﴿٤٠﴾

بَلۡ إِيَّاهُ تَدۡعُونَ فَيَكۡشِفُ مَا تَدۡعُونَ
إِلَيۡهِ إِن شَآءَ وَتَنسَوۡنَ مَا تُشۡرِكُونَ ﴿٤١﴾

وَلَقَدۡ أَرۡسَلۡنَآ إِلَىٰٓ أُمَمٖ مِّن قَبۡلِكَ
فَأَخَذۡنَٰهُم بِٱلۡبَأۡسَآءِ وَٱلضَّرَّآءِ لَعَلَّهُمۡ

36 There respond only those who hear; and the dead, God raises them — then to Him will they be returned.

37 And they say: "Oh, that a proof[1] had but[2] been sent down upon him from his Lord!" Say thou: "God is able to send down a proof."[3] But most of them know not:[4]

38 And there is no creature in the earth, nor bird flying on its wings save they are communities the likes of you — We have not neglected anything in the Writ[1] — then to their Lord will they be gathered.

39 And those who deny Our proofs[1] are deaf and dumb, in darkness.[2] Whom God wills, He leads him astray; and whom He wills, He sets him on a straight path.

40 Say thou: "Have you considered:[1] if the punishment of God comes upon you, or the Hour comes upon you, will you call to other than God, if you be truthful?"[2]

41 The truth is,[1] to Him will you call; and He will remove that for which you call to Him if He wills; and you will forget that[2] to which you ascribe a partnership.[3]

42 ¶**6.5** And We have sent to communities before thee; then We took them with affliction and adversity, that they might humble themselves.

يَتَضَرَّعُونَ ﴿٤٢﴾

فَلَوۡلَآ إِذۡ جَآءَهُم بَأۡسُنَا تَضَرَّعُواْ وَلَٰكِن
قَسَتۡ قُلُوبُهُمۡ وَزَيَّنَ لَهُمُ ٱلشَّيۡطَٰنُ مَا
كَانُواْ يَعۡمَلُونَ ﴿٤٣﴾

فَلَمَّا نَسُواْ مَا ذُكِّرُواْ بِهِۦ فَتَحۡنَا عَلَيۡهِمۡ
أَبۡوَٰبَ كُلِّ شَيۡءٍ حَتَّىٰٓ إِذَا فَرِحُواْ بِمَآ
أُوتُوٓاْ أَخَذۡنَٰهُم بَغۡتَةٗ فَإِذَا هُم مُّبۡلِسُونَ
﴿٤٤﴾

فَقُطِعَ دَابِرُ ٱلۡقَوۡمِ ٱلَّذِينَ ظَلَمُواْۚ وَٱلۡحَمۡدُ
لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ﴿٤٥﴾

قُلۡ أَرَءَيۡتُمۡ إِنۡ أَخَذَ ٱللَّهُ سَمۡعَكُمۡ
وَأَبۡصَٰرَكُمۡ وَخَتَمَ عَلَىٰ قُلُوبِكُم مَّنۡ
إِلَٰهٌ غَيۡرُ ٱللَّهِ يَأۡتِيكُم بِهِۦۗ ٱنظُرۡ
كَيۡفَ نُصَرِّفُ ٱلۡأٓيَٰتِ ثُمَّ هُمۡ يَصۡدِفُونَ
﴿٤٦﴾

قُلۡ أَرَءَيۡتَكُمۡ إِنۡ أَتَىٰكُمۡ عَذَابُ
ٱللَّهِ بَغۡتَةً أَوۡ جَهۡرَةً هَلۡ يُهۡلَكُ إِلَّا
ٱلۡقَوۡمُ ٱلظَّٰلِمُونَ ﴿٤٧﴾

وَمَا نُرۡسِلُ ٱلۡمُرۡسَلِينَ إِلَّا مُبَشِّرِينَ
وَمُنذِرِينَۖ فَمَنۡ ءَامَنَ وَأَصۡلَحَ فَلَا خَوۡفٌ
عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ﴿٤٨﴾

وَٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَا يَمَسُّهُمُ ٱلۡعَذَابُ

43 Oh, that when Our disaster came upon them they had but[1] humbled themselves! But their hearts hardened, and the satan[2] made fair to them what they were doing.

44 So when they forgot that whereof they had been reminded, We opened upon them the gates of all things; when[1] they had exulted in what they were given, We took them suddenly; and then were they in despair,

45 And cut off was the root[1] of the people who did wrong; and praise belongs to God, the Lord of All Creation!

46 Say thou: "Have you considered:[1] if God takes away your hearing and your sight and seals your hearts, who is the god save God who will restore it to you?" See thou how We expound the proofs;[2] then they turn away.

47 Say thou: "Have you considered:[1] if the punishment of God come to you unexpectedly or with warning,[2] will there be destroyed save the wrongdoing[3] people?"

48 And We send the emissaries only as bearers of glad tidings and warners; then whoso believes and makes right: no fear will be upon them, nor will they grieve.

49 And those who deny Our proofs:[1] the punishment will touch them because they

بِمَا كَانُوا۟ يَفْسُقُونَ ﴿٤٩﴾

قُل لَّآ أَقُولُ لَكُمْ عِندِى خَزَآئِنُ
ٱللَّهِ وَلَآ أَعْلَمُ ٱلْغَيْبَ وَلَآ أَقُولُ
لَكُمْ إِنِّى مَلَكٌ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ
إِلَىَّ قُلْ هَلْ يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ
أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾

وَأَنذِرْ بِهِ ٱلَّذِينَ يَخَافُونَ أَن يُحْشَرُوٓا۟
إِلَىٰ رَبِّهِمْ لَيْسَ لَهُم مِّن دُونِهِۦ وَلِىٌّ وَلَا
شَفِيعٌ لَّعَلَّهُمْ يَتَّقُونَ ﴿٥١﴾

وَلَا تَطْرُدِ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ
وَٱلْعَشِىِّ يُرِيدُونَ وَجْهَهُۥ مَا عَلَيْكَ مِنْ
حِسَابِهِم مِّن شَىْءٍ وَمَا مِنْ حِسَابِكَ
عَلَيْهِم مِّن شَىْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ
ٱلظَّٰلِمِينَ ﴿٥٢﴾

وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوٓا۟
أَهَٰٓؤُلَآءِ مَنَّ ٱللَّهُ عَلَيْهِم مِّنۢ بَيْنِنَآ
أَلَيْسَ ٱللَّهُ بِأَعْلَمَ بِٱلشَّٰكِرِينَ ﴿٥٣﴾

وَإِذَا جَآءَكَ ٱلَّذِينَ يُؤْمِنُونَ بِـَٔايَٰتِنَا فَقُلْ
سَلَٰمٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَىٰ
نَفْسِهِ ٱلرَّحْمَةَ أَنَّهُۥ مَنْ عَمِلَ مِنكُمْ
سُوٓءًۢا بِجَهَٰلَةٍ ثُمَّ تَابَ مِنۢ بَعْدِهِۦ
وَأَصْلَحَ فَأَنَّهُۥ غَفُورٌ رَّحِيمٌ ﴿٥٤﴾

were perfidious.[2]

50 Say thou: "I say not to you: 'I possess the treasuries of God,' or: 'I know the Unseen,'[1] nor do I say to you: 'I am an angel.' I follow only what is revealed[2] to me." Say thou: "Are the blind and the seeing equal?" Will you then not[3] take thought!

51 **¶6.6** And warn thou thereby[1] those who fear that they will be gathered to their Lord, — they have no ally or intercessor besides[2] Him — that they might be in prudent fear.[3]

52 And drive thou not away those who call to their Lord morning and evening, seeking His face — not upon thee is anything of their account, and nothing of thy account is upon them — for thou shouldst drive them away, and be of the wrongdoers.[1]

53 And thus[1] We subjected some of them to means of denial by others:[2] that they might say: "Are these they whom God has favoured among us?" Does then God not[3] best know the grateful?

54 And when there come to thee those who believe in[1] Our proofs,[2] say thou: "Peace be upon you! Your Lord has prescribed for Himself mercy,[3] that whoso of you does evil through ignorance, then turns in repentance after that and makes right: He is forgiving and merciful."

وَكَذَٰلِكَ نُفَصِّلُ ٱلْـَٔايَٰتِ وَلِتَسْتَبِينَ
سَبِيلُ ٱلْمُجْرِمِينَ ﴿٥٥﴾

قُلْ إِنِّى نُهِيتُ أَنْ أَعْبُدَ ٱلَّذِينَ تَدْعُونَ
مِن دُونِ ٱللَّهِ قُل لَّآ أَتَّبِعُ أَهْوَآءَكُمْ قَدْ
ضَلَلْتُ إِذًا وَمَآ أَنَا۠ مِنَ ٱلْمُهْتَدِينَ ﴿٥٦﴾

قُلْ إِنِّى عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَكَذَّبْتُم
بِهِۦ مَا عِندِى مَا تَسْتَعْجِلُونَ بِهِۦٓ إِنِ
ٱلْحُكْمُ إِلَّا لِلَّهِ يَقُصُّ ٱلْحَقَّ وَهُوَ
خَيْرُ ٱلْفَٰصِلِينَ ﴿٥٧﴾

قُل لَّوْ أَنَّ عِندِى مَا تَسْتَعْجِلُونَ بِهِۦ
لَقُضِىَ ٱلْأَمْرُ بَيْنِى وَبَيْنَكُمْ وَٱللَّهُ
أَعْلَمُ بِٱلظَّٰلِمِينَ ﴿٥٨﴾

۞ وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ
إِلَّا هُوَ وَيَعْلَمُ مَا فِى ٱلْبَرِّ وَٱلْبَحْرِ وَمَا
تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ
فِى ظُلُمَٰتِ ٱلْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ
إِلَّا فِى كِتَٰبٍ مُّبِينٍ ﴿٥٩﴾

وَهُوَ ٱلَّذِى يَتَوَفَّىٰكُم بِٱلَّيْلِ وَيَعْلَمُ
مَا جَرَحْتُم بِٱلنَّهَارِ ثُمَّ يَبْعَثُكُمْ
فِيهِ لِيُقْضَىٰٓ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ
مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ
تَعْمَلُونَ ﴿٦٠﴾

55 And thus[1] We set out and detail[2] the proofs;[3] and that the path of the lawbreakers might be made manifest:[4]

56 **¶6.7** Say thou: "I have been forbidden to serve those to whom you call besides[1] God." Say thou: "I do not follow your vain desires,[2] else had I gone astray, and would not be of the guided."

57 Say thou: "I am upon clear evidence from my Lord, and you have denied it. I have not that which you seek to hasten;[1] judgment is but for God. He relates the truth,[2] and He is the best to decide."[3]

58 Say thou: "Had I what you seek to hasten, the matter would have been concluded between me and you; and God best knows the wrongdoers."[1]

59 And with Him are the keys of the Unseen; and none knows them but He. And He knows what is in the land and the sea; and not a leaf falls but He knows it; nor is there a grain in the darknesses of the earth, and nothing moist or dry, but is in a clear writ.[1]

60 And He it is that takes[1] you at night, and knows what you earned by day; then He raises you up therein[2] that there be fulfilled a stated term; then to Him will be your return; then will He inform you of what you did.

وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِۦ وَيُرْسِلُ
عَلَيْكُمْ حَفَظَةً حَتَّىٰٓ إِذَا جَآءَ
أَحَدَكُمُ ٱلْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا
يُفَرِّطُونَ ﴿٦١﴾
ثُمَّ رُدُّوٓاْ إِلَى ٱللَّهِ مَوْلَىٰهُمُ ٱلْحَقِّ أَلَا لَهُ
ٱلْحُكْمُ وَهُوَ أَسْرَعُ ٱلْحَٰسِبِينَ ﴿٦٢﴾
قُلْ مَن يُنَجِّيكُم مِّن ظُلُمَٰتِ ٱلْبَرِّ
وَٱلْبَحْرِ تَدْعُونَهُۥ تَضَرُّعًا وَخُفْيَةً
لَّئِنْ أَنجَىٰنَا مِنْ هَٰذِهِۦ لَنَكُونَنَّ مِنَ
ٱلشَّٰكِرِينَ ﴿٦٣﴾
قُلِ ٱللَّهُ يُنَجِّيكُم مِّنْهَا وَمِن كُلِّ
كَرْبٍ ثُمَّ أَنتُمْ تُشْرِكُونَ ﴿٦٤﴾
قُلْ هُوَ ٱلْقَادِرُ عَلَىٰٓ أَن يَبْعَثَ عَلَيْكُمْ
عَذَابًا مِّن فَوْقِكُمْ أَوْ مِن تَحْتِ
أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيَعًا
وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ ٱنظُرْ
كَيْفَ نُصَرِّفُ ٱلْءَايَٰتِ لَعَلَّهُمْ يَفْقَهُونَ
﴿٦٥﴾
وَكَذَّبَ بِهِۦ قَوْمُكَ وَهُوَ ٱلْحَقُّ قُل
لَّسْتُ عَلَيْكُم بِوَكِيلٍ ﴿٦٦﴾
لِّكُلِّ نَبَإٍ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ
﴿٦٧﴾

61 ¶**6.8** And He is the Conqueror over His servants; and He sends guardians over you. When[1] death has come to one of you, Our messengers[2] take him, and they fail[3] not;

62 Then are they sent back to God their true[1] protector. In truth,[2] His is the judgment, and He is the swiftest of account-takers.

63 Say thou: "Who delivers you from the darknesses of the land and the sea? You call to Him humbly and in secret: 'If He delivers us from this, we will be among the grateful.'"

64 Say thou: "God delivers you from it and from every[1] distress; then you ascribe a partnership."[2]

65 Say thou: "He is the one able to send punishment upon you from above you or from beneath your feet,[1] or to confound you through sects and let some of you taste the might of others." See thou how We expound the proofs,[2] that they might understand,

66 But thy people have denied it when it is the truth.[1] Say thou: "I am not a guardian over you."

67 Every report has a dwelling-place;[1] and you will come to know.

وَإِذَا رَأَيْتَ ٱلَّذِينَ يَخُوضُونَ فِىٓ
ءَايَٰتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُواْ
فِى حَدِيثٍ غَيْرِهِۦ وَإِمَّا يُنسِيَنَّكَ
ٱلشَّيْطَٰنُ فَلَا تَقْعُدْ بَعْدَ ٱلذِّكْرَىٰ مَعَ
ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٦٨﴾
وَمَا عَلَى ٱلَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِم مِّن
شَىْءٍ وَلَٰكِن ذِكْرَىٰ لَعَلَّهُمْ يَتَّقُونَ ﴿٦٩﴾
وَذَرِ ٱلَّذِينَ ٱتَّخَذُواْ دِينَهُمْ لَعِبًا وَلَهْوًا
وَغَرَّتْهُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَذَكِّرْ بِهِۦٓ أَن
تُبْسَلَ نَفْسٌۢ بِمَا كَسَبَتْ لَيْسَ لَهَا مِن
دُونِ ٱللَّهِ وَلِىٌّ وَلَا شَفِيعٌ وَإِن تَعْدِلْ
كُلَّ عَدْلٍ لَّا يُؤْخَذْ مِنْهَآ أُوْلَٰٓئِكَ ٱلَّذِينَ
أُبْسِلُواْ بِمَا كَسَبُواْ لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ
وَعَذَابٌ أَلِيمٌۢ بِمَا كَانُواْ يَكْفُرُونَ ﴿٧٠﴾
قُلْ أَنَدْعُواْ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُنَا
وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰٓ أَعْقَٰبِنَا بَعْدَ إِذْ
هَدَىٰنَا ٱللَّهُ كَٱلَّذِى ٱسْتَهْوَتْهُ ٱلشَّيَٰطِينُ
فِى ٱلْأَرْضِ حَيْرَانَ لَهُۥٓ أَصْحَٰبٌ يَدْعُونَهُۥٓ
إِلَى ٱلْهُدَى ٱئْتِنَا قُلْ إِنَّ هُدَى ٱللَّهِ هُوَ
ٱلْهُدَىٰ وَأُمِرْنَا لِنُسْلِمَ لِرَبِّ ٱلْعَٰلَمِينَ
﴿٧١﴾
وَأَنْ أَقِيمُواْ ٱلصَّلَوٰةَ وَٱتَّقُوهُ وَهُوَ ٱلَّذِىٓ

68 And when thou seest those who discourse vainly[1] concerning Our proofs,[2] turn thou away from them until they discourse vainly concerning a subject[3] other than it; and if the satan[4] cause thee to forget, then sit thou not after the reminder with the wrongdoing[5] people.

69 And not upon those of prudent fear[1] is any account for them in anything but a reminder,[2] that they might be in prudent fear.[3]

70 And leave thou those who take their doctrine[1] as play and diversion, and whom the life of this world has deluded; and remind thou with it[2] lest a soul be given up to destruction[3] for what it earned; it has not, besides[4] God, ally or intercessor. And though[5] it offer in compensation every equivalence, it will not be accepted from it: those are they who are given up to destruction for what they earned; they have scalding water and a painful punishment for what they denied.

71 ¶**6.9** Say thou: "Shall we call, rather than[1] to God, to what neither profits us nor harms us, and be turned back on our heels after God has guided us? — like one whom the satans[2] seduce in the earth, lost in confusion, he having companions inviting him to guidance:[3] 'Come thou to us!'" Say thou: "The guidance of God, that is guidance; and we have been commanded to submit to the Lord of All Creation";

72 And: "Uphold the duty,[1] and be in prudent fear[2] of Him"; and He it is to whom you will

إِلَيْهِ تُحْشَرُونَ ﴿٧٢﴾

وَهُوَ ٱلَّذِى خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ
بِٱلْحَقِّ وَيَوْمَ يَقُولُ كُن فَيَكُونُ قَوْلُهُ
ٱلْحَقُّ وَلَهُ ٱلْمُلْكُ يَوْمَ يُنفَخُ فِى ٱلصُّورِ
عَـٰلِمُ ٱلْغَيْبِ وَٱلشَّهَـٰدَةِ وَهُوَ ٱلْحَكِيمُ
ٱلْخَبِيرُ ﴿٧٣﴾

۞ وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ ءَازَرَ أَتَتَّخِذُ
أَصْنَامًا ءَالِهَةً إِنِّىٓ أَرَىٰكَ وَقَوْمَكَ فِى
ضَلَـٰلٍ مُّبِينٍ ﴿٧٤﴾

وَكَذَٰلِكَ نُرِىٓ إِبْرَٰهِيمَ مَلَكُوتَ
ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَلِيَكُونَ مِنَ
ٱلْمُوقِنِينَ ﴿٧٥﴾

فَلَمَّا جَنَّ عَلَيْهِ ٱلَّيْلُ رَءَا كَوْكَبًا قَالَ
هَـٰذَا رَبِّى فَلَمَّآ أَفَلَ قَالَ لَآ أُحِبُّ
ٱلْـَٔـٰفِلِينَ ﴿٧٦﴾

فَلَمَّا رَءَا ٱلْقَمَرَ بَازِغًا قَالَ هَـٰذَا رَبِّى
فَلَمَّآ أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِى رَبِّى
لَأَكُونَنَّ مِنَ ٱلْقَوْمِ ٱلضَّآلِّينَ ﴿٧٧﴾

فَلَمَّا رَءَا ٱلشَّمْسَ بَازِغَةً قَالَ هَـٰذَا رَبِّى
هَـٰذَآ أَكْبَرُ فَلَمَّآ أَفَلَتْ قَالَ يَـٰقَوْمِ إِنِّى
بَرِىٓءٌ مِّمَّا تُشْرِكُونَ ﴿٧٨﴾

إِنِّى وَجَّهْتُ وَجْهِىَ لِلَّذِى فَطَرَ

be gathered.

73 And He it is that created the heavens and the earth in truth.[1] And the day He says: "Be thou," then it is. His word is the truth.[2] And to Him belongs the dominion the day the Trumpet is blown — the Knower of the Unseen and the Seen — and He is the Wise, the Aware.

74 And when Abraham said to his father Āzar:[1] "Takest thou idols[2] as gods?[3] I see thee and thy people in manifest error."[4]

75 And thus[1] We showed Abraham the kingdom of the heavens and the earth; and that he might be of those who are certain.[2]

76 Then when the night covered him, he saw a star. He said: "This is my Lord." Then when it set[1] he said: "I love not those that set."[2]

77 Then when he saw the moon rising[1] he said: "This is my Lord." Then when it set[2] he said: "If my Lord guide me not, I will be of the people who stray."[3]

78 Then when he saw the sun rising[1] he said: "This is my Lord; this is greater!"[2] Then when it set[3] he said: "O my people: I am quit of that to which you ascribe a partnership.[4]

79 "I have turned my face towards Him who created the heavens and the earth, inclining

ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ حَنِيفًا وَمَآ أَنَا۠ مِنَ
ٱلْمُشْرِكِينَ ﴿٧٩﴾

وَحَآجَّهُۥ قَوْمُهُۥ قَالَ أَتُحَـٰٓجُّوٓنِّى فِى ٱللَّهِ
وَقَدْ هَدَىٰنِ وَلَآ أَخَافُ مَا تُشْرِكُونَ بِهِۦٓ
إِلَّآ أَن يَشَآءَ رَبِّى شَيْـًٔا وَسِعَ رَبِّى كُلَّ
شَىْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ ﴿٨٠﴾

وَكَيْفَ أَخَافُ مَآ أَشْرَكْتُمْ وَلَا تَخَافُونَ
أَنَّكُمْ أَشْرَكْتُم بِٱللَّهِ مَا لَمْ يُنَزِّلْ
بِهِۦ عَلَيْكُمْ سُلْطَـٰنًا فَأَىُّ ٱلْفَرِيقَيْنِ
أَحَقُّ بِٱلْأَمْنِ إِن كُنتُمْ تَعْلَمُونَ ﴿٨١﴾

ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَـٰنَهُم
بِظُلْمٍ أُو۟لَـٰٓئِكَ لَهُمُ ٱلْأَمْنُ وَهُم مُّهْتَدُونَ
﴿٨٢﴾

وَتِلْكَ حُجَّتُنَآ ءَاتَيْنَـٰهَآ إِبْرَٰهِيمَ عَلَىٰ
قَوْمِهِۦ نَرْفَعُ دَرَجَـٰتٍ مَّن نَّشَآءُ إِنَّ رَبَّكَ
حَكِيمٌ عَلِيمٌ ﴿٨٣﴾

وَوَهَبْنَا لَهُۥٓ إِسْحَـٰقَ وَيَعْقُوبَ كُلًّا
هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمِن
ذُرِّيَّتِهِۦ دَاوُۥدَ وَسُلَيْمَـٰنَ وَأَيُّوبَ
وَيُوسُفَ وَمُوسَىٰ وَهَـٰرُونَ وَكَذَٰلِكَ
نَجْزِى ٱلْمُحْسِنِينَ ﴿٨٤﴾

وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ كُلٌّ

to truth;[1] and I am not of the idolaters."[2]

80 And his people disputed with him. He said: "Dispute you with me concerning God, when He has guided me?[1] And I fear not that to which you ascribe a partnership,[2] save that my Lord should will anything. My Lord encompasses all things in knowledge. Will you then not[3] take heed!

81 "And how should I fear that to which you ascribe a partnership[1] when you fear not that you ascribe a partnership[2] with God to that for which He has not sent down upon you authority? Then which of the two factions is worthier[3] of security, if you know?

82 "Those who heed warning[1] and clothe not their faith in injustice: those have security, and they are guided."

83 ¶**6.10** And that[1] is Our argument[2] We gave to Abraham against his people. We raise in degree[3] whom We will; thy Lord is wise and knowing.

84 And We gave him Isaac and Jacob; each We guided; and Noah did We guide before; and of his progeny David and Solomon and Job[1] and Joseph[2] and Moses and Aaron; and thus[3] We reward the doers of good;[4]

85 And Zachariah and John[1] and Jesus[2] and Elijah;[3] each was among the righteous;

مِّنَ ٱلصَّٰلِحِينَ ﴿٨٥﴾

وَإِسْمَٰعِيلَ وَٱلْيَسَعَ وَيُونُسَ وَلُوطًا ۚ وَكُلًّا
فَضَّلْنَا عَلَى ٱلْعَٰلَمِينَ ﴿٨٦﴾

وَمِنْ ءَابَآئِهِمْ وَذُرِّيَّٰتِهِمْ وَإِخْوَٰنِهِمْ ۖ
وَٱجْتَبَيْنَٰهُمْ وَهَدَيْنَٰهُمْ إِلَىٰ صِرَٰطٍ
مُّسْتَقِيمٍ ﴿٨٧﴾

ذَٰلِكَ هُدَى ٱللَّهِ يَهْدِى بِهِۦ مَن يَشَآءُ
مِنْ عِبَادِهِۦ ۖ وَلَوْ أَشْرَكُوا۟ لَحَبِطَ عَنْهُم
مَّا كَانُوا۟ يَعْمَلُونَ ﴿٨٨﴾

أُو۟لَٰٓئِكَ ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ
وَٱلْحُكْمَ وَٱلنُّبُوَّةَ ۖ فَإِن يَكْفُرْ بِهَا
هَٰٓؤُلَآءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا۟ بِهَا
بِكَٰفِرِينَ ﴿٨٩﴾

أُو۟لَٰٓئِكَ ٱلَّذِينَ هَدَى ٱللَّهُ ۖ فَبِهُدَىٰهُمُ
ٱقْتَدِهْ ۗ قُل لَّآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنْ
هُوَ إِلَّا ذِكْرَىٰ لِلْعَٰلَمِينَ ﴿٩٠﴾

وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦٓ إِذْ قَالُوا۟ مَآ
أَنزَلَ ٱللَّهُ عَلَىٰ بَشَرٍ مِّن شَىْءٍ ۗ قُلْ مَنْ
أَنزَلَ ٱلْكِتَٰبَ ٱلَّذِى جَآءَ بِهِۦ مُوسَىٰ
نُورًا وَهُدًى لِّلنَّاسِ تَجْعَلُونَهُۥ قَرَاطِيسَ
تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا ۚ وَعُلِّمْتُم مَّا لَمْ
تَعْلَمُوٓا۟ أَنتُمْ وَلَآ ءَابَآؤُكُمْ ۖ قُلِ ٱللَّهُ ثُمَّ

86 And Ishmael and Elisha[1] and Jonah[2] and Lot;[3] and each did We prefer above all mankind;

87 And some of their fathers and their progeny and their brethren; and We chose them and guided them to a straight path:

88 That is the guidance of God wherewith He guides whom He wills of His servants; and had they[1] ascribed a partnership,[2] vain for them would have been what they did.

89 Those are they to whom We[1] gave the Writ[2] and judgment and prophethood; so if these[3] deny them,[4] We have already entrusted them to people who do not deny them.

90 Those are they whom God has guided; so follow thou[1] their guidance. Say thou: "I ask of you for it no reward; it is only a reminder to all mankind."

91 ¶**6.11** And they measured God not with the measure due[1] Him when they said: "God has not sent down upon a mortal anything." Say thou: "Who sent down the Writ[2] which Moses brought as a light and guidance for men?" (You make it into parchments which you show; and you conceal much; and you were taught what you knew not, you and your fathers.) Say thou: "God"; then leave thou them playing in their vain discourses.[3]

ذَرْهُمْ فِى خَوْضِهِمْ يَلْعَبُونَ ﴿٩١﴾

وَهَٰذَا كِتَٰبٌ أَنزَلْنَٰهُ مُبَارَكٌ مُّصَدِّقُ
ٱلَّذِى بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ ٱلْقُرَىٰ
وَمَنْ حَوْلَهَا ۗ وَٱلَّذِينَ يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ
يُؤْمِنُونَ بِهِۦ ۖ وَهُمْ عَلَىٰ صَلَاتِهِمْ
يُحَافِظُونَ ﴿٩٢﴾

وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا
أَوْ قَالَ أُوحِىَ إِلَىَّ وَلَمْ يُوحَ إِلَيْهِ شَىْءٌ
وَمَن قَالَ سَأُنزِلُ مِثْلَ مَآ أَنزَلَ ٱللَّهُ ۗ وَلَوْ
تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ فِى غَمَرَٰتِ ٱلْمَوْتِ
وَٱلْمَلَٰٓئِكَةُ بَاسِطُوٓا۟ أَيْدِيهِمْ أَخْرِجُوٓا۟
أَنفُسَكُمُ ۖ ٱلْيَوْمَ تُجْزَوْنَ عَذَابَ ٱلْهُونِ
بِمَا كُنتُمْ تَقُولُونَ عَلَى ٱللَّهِ غَيْرَ ٱلْحَقِّ
وَكُنتُمْ عَنْ ءَايَٰتِهِۦ تَسْتَكْبِرُونَ ﴿٩٣﴾

وَلَقَدْ جِئْتُمُونَا فُرَٰدَىٰ كَمَا خَلَقْنَٰكُمْ
أَوَّلَ مَرَّةٍ وَتَرَكْتُم مَّا خَوَّلْنَٰكُمْ وَرَآءَ
ظُهُورِكُمْ ۖ وَمَا نَرَىٰ مَعَكُمْ شُفَعَآءَكُمُ
ٱلَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَٰٓؤُا۟ ۚ
لَقَد تَّقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنكُم
مَّا كُنتُمْ تَزْعُمُونَ ﴿٩٤﴾

۞ إِنَّ ٱللَّهَ فَالِقُ ٱلْحَبِّ وَٱلنَّوَىٰ ۖ يُخْرِجُ
ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَمُخْرِجُ ٱلْمَيِّتِ مِنَ

92 And this[1] is a Writ[2] We have sent down,[3] one blessed, confirming what was before it,[4] and that thou warn the mother of cities[5] and those around her; and those who believe in[6] the Hereafter believe in[7] it, and they preserve their duty.[8]

93 And who is more unjust than he who invents a lie about God, or says: "It has been revealed to me,"[1] when nothing has been revealed[2] to him, and who says: "I will send down the like of what God sent down"? And if thou couldst see when the wrongdoers[3] are in the throes of death and the angels stretching out their hands: "Bring forth your souls; this day are you rewarded with the punishment of humiliation because you ascribed to God other than the truth,[4] and waxed proud at His proofs!"[...].[5]

94 "And now have you come to Us alone, as We created you the first time; and you have left all that We conferred upon you behind your backs; and We see not with you your intercessors which you claimed were among you as partners;[1] it[2] is cut off between you, and strayed from you is what you claimed."

95 ¶**6.12** God splits the seed and the kernel; He brings forth the living from the dead and is the bringer-forth of the dead from the living. That is God, — how then are you

ٱلْحَىِّ ذَٰلِكُمُ ٱللَّهُ فَأَنَّىٰ تُؤْفَكُونَ ﴿٩٥﴾
فَالِقُ ٱلْإِصْبَاحِ وَجَعَلَ ٱلَّيْلَ سَكَنًا
وَٱلشَّمْسَ وَٱلْقَمَرَ حُسْبَانًا ذَٰلِكَ تَقْدِيرُ
ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿٩٦﴾
وَهُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلنُّجُومَ
لِتَهْتَدُوا۟ بِهَا فِى ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ قَدْ
فَصَّلْنَا ٱلْءَايَٰتِ لِقَوْمٍ يَعْلَمُونَ ﴿٩٧﴾
وَهُوَ ٱلَّذِىٓ أَنشَأَكُم مِّن نَّفْسٍ وَٰحِدَةٍ
فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا ٱلْءَايَٰتِ
لِقَوْمٍ يَفْقَهُونَ ﴿٩٨﴾
وَهُوَ ٱلَّذِىٓ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً
فَأَخْرَجْنَا بِهِۦ نَبَاتَ كُلِّ شَىْءٍ فَأَخْرَجْنَا
مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ حَبًّا مُّتَرَاكِبًا
وَمِنَ ٱلنَّخْلِ مِن طَلْعِهَا قِنْوَانٌ دَانِيَةٌ
وَجَنَّٰتٍ مِّنْ أَعْنَابٍ وَٱلزَّيْتُونَ وَٱلرُّمَّانَ
مُشْتَبِهًا وَغَيْرَ مُتَشَٰبِهٍ ٱنظُرُوٓا۟ إِلَىٰ
ثَمَرِهِۦٓ إِذَآ أَثْمَرَ وَيَنْعِهِۦٓ إِنَّ فِى
ذَٰلِكُمْ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٩٩﴾
وَجَعَلُوا۟ لِلَّهِ شُرَكَآءَ ٱلْجِنَّ وَخَلَقَهُمْ
وَخَرَقُوا۟ لَهُۥ بَنِينَ وَبَنَٰتٍۭ بِغَيْرِ عِلْمٍ
سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يَصِفُونَ ﴿١٠٠﴾
بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَنَّىٰ يَكُونُ لَهُۥ

deluded? —

96 The cleaver of daybreak; and He has appointed the night as rest, and the sun and the moon for reckoning.[1] That is the determination of the Exalted in Might, the Knowing.

97 And He it is that made for you the stars, that you might be guided thereby in the darknesses of the land and the sea; We have set out and detailed[1] the proofs[2] for people who know.

98 And He it is that produced you from one soul, then a dwelling-place and a repository[...].[1] And We have set out and detailed[2] the proofs[3] for people who understand.

99 And He it is that sends down from the sky water; and We bring forth thereby the growth[1] of all things; and We bring forth from it greenery, bringing forth from it grain heaped up; and from the date-palm, from its spathes, bunches of dates within reach; and gardens of grapevines and olives and pomegranates, similar yet different. Look upon the fruit thereof when it bears fruit and it ripens: in that are proofs[2] for people who believe.

100 And they make for God partners[1] of the domini,[2] when He created them; and they ascribe to Him sons and daughters without knowledge. Glory[3] be to Him! And exalted is He above what they describe!

101 ¶**6.13** The Originator of the Heavens and the Earth:[1] how could He have a son when He

وَلَدٌ وَلَمْ تَكُن لَّهُۥ صَٰحِبَةٌ وَخَلَقَ كُلَّ
شَىْءٍ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١٠١﴾
ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ لَآ إِلَٰهَ إِلَّا هُوَ
خَٰلِقُ كُلِّ شَىْءٍ فَٱعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ
شَىْءٍ وَكِيلٌ ﴿١٠٢﴾
لَّا تُدْرِكُهُ ٱلْأَبْصَٰرُ وَهُوَ يُدْرِكُ ٱلْأَبْصَٰرَ
وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ ﴿١٠٣﴾
قَدْ جَآءَكُم بَصَآئِرُ مِن رَّبِّكُمْ فَمَنْ
أَبْصَرَ فَلِنَفْسِهِۦ وَمَنْ عَمِىَ فَعَلَيْهَا وَمَآ
أَنَا۠ عَلَيْكُم بِحَفِيظٍ ﴿١٠٤﴾
وَكَذَٰلِكَ نُصَرِّفُ ٱلْءَايَٰتِ وَلِيَقُولُوا۟
دَرَسْتَ وَلِنُبَيِّنَهُۥ لِقَوْمٍ يَعْلَمُونَ ﴿١٠٥﴾
ٱتَّبِعْ مَآ أُوحِىَ إِلَيْكَ مِن رَّبِّكَ لَآ إِلَٰهَ
إِلَّا هُوَ وَأَعْرِضْ عَنِ ٱلْمُشْرِكِينَ ﴿١٠٦﴾
وَلَوْ شَآءَ ٱللَّهُ مَآ أَشْرَكُوا۟ وَمَا جَعَلْنَٰكَ
عَلَيْهِمْ حَفِيظًا وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ
﴿١٠٧﴾
وَلَا تَسُبُّوا۟ ٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ
فَيَسُبُّوا۟ ٱللَّهَ عَدْوًۢا بِغَيْرِ عِلْمٍ كَذَٰلِكَ
زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِم
مَّرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا۟ يَعْمَلُونَ
﴿١٠٨﴾

has no companion, and He created all things? And He knows all things.

102 That is God, your Lord; there is no god save He,[1] the creator of all things, so serve Him; and He is guardian over all things.

103 Vision comprehends Him not, but He comprehends vision; He is the Subtle, the Aware.

104 Means of insight[1] have come to you from your Lord; and whoso sees, it is for his soul; and whoso is blind, it is against it; and: "I am not a custodian over you."[2]

105 And thus[1] We expound the proofs:[2] both[3] that they might say: "Thou hast studied," and that We might make it plain[4] for people who know.

106 Follow thou what has been revealed[1] to thee from thy Lord — "There is no god save He";[2] — and turn thou away from the idolaters.[3]

107 And had God willed, they would not have ascribed a partnership;[1] and We have not made thee a custodian over them; and thou art not a guardian over them.

108 And revile not those to whom they call besides[1] God lest they revile God in enmity without knowledge. Thus, to every community have We made fair their doings;[2] then to their Lord is their return, and He will inform them of what they did.

وَأَقۡسَمُواْ بِٱللَّهِ جَهۡدَ أَيۡمَٰنِهِمۡ لَئِن
جَآءَتۡهُمۡ ءَايَةٞ لَّيُؤۡمِنُنَّ بِهَا قُلۡ إِنَّمَا
ٱلۡأٓيَٰتُ عِندَ ٱللَّهِ وَمَا يُشۡعِرُكُمۡ أَنَّهَآ
إِذَا جَآءَتۡ لَا يُؤۡمِنُونَ ﴿١٠٩﴾
وَنُقَلِّبُ أَفۡـِٔدَتَهُمۡ وَأَبۡصَٰرَهُمۡ كَمَا لَمۡ
يُؤۡمِنُواْ بِهِۦٓ أَوَّلَ مَرَّةٖ وَنَذَرُهُمۡ فِي
طُغۡيَٰنِهِمۡ يَعۡمَهُونَ ﴿١١٠﴾
۞ وَلَوۡ أَنَّنَا نَزَّلۡنَآ إِلَيۡهِمُ ٱلۡمَلَٰٓئِكَةَ
وَكَلَّمَهُمُ ٱلۡمَوۡتَىٰ وَحَشَرۡنَا عَلَيۡهِمۡ كُلَّ
شَيۡءٖ قُبُلٗا مَّا كَانُواْ لِيُؤۡمِنُوٓاْ إِلَّآ أَن يَشَآءَ
ٱللَّهُ وَلَٰكِنَّ أَكۡثَرَهُمۡ يَجۡهَلُونَ ﴿١١١﴾
وَكَذَٰلِكَ جَعَلۡنَا لِكُلِّ نَبِيٍّ عَدُوّٗا
شَيَٰطِينَ ٱلۡإِنسِ وَٱلۡجِنِّ يُوحِي بَعۡضُهُمۡ
إِلَىٰ بَعۡضٖ زُخۡرُفَ ٱلۡقَوۡلِ غُرُورٗاۚ وَلَوۡ
شَآءَ رَبُّكَ مَا فَعَلُوهُۖ فَذَرۡهُمۡ وَمَا يَفۡتَرُونَ
﴿١١٢﴾
وَلِتَصۡغَىٰٓ إِلَيۡهِ أَفۡـِٔدَةُ ٱلَّذِينَ لَا يُؤۡمِنُونَ
بِٱلۡأٓخِرَةِ وَلِيَرۡضَوۡهُ وَلِيَقۡتَرِفُواْ مَا هُم
مُّقۡتَرِفُونَ ﴿١١٣﴾
أَفَغَيۡرَ ٱللَّهِ أَبۡتَغِي حَكَمٗا وَهُوَ ٱلَّذِيٓ
أَنزَلَ إِلَيۡكُمُ ٱلۡكِتَٰبَ مُفَصَّلٗاۚ
وَٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ يَعۡلَمُونَ

109 And they swore by God their strongest oaths that if a proof[1] came to them they would believe in[2] it. Say thou: "The proofs[3] are only with God." And what will make you perceive that, if[4] one comes, they will not believe?[5]

110 And We will turn away their hearts and their eyes, even as they believed not in[1] it the first time;[2] and We will leave them wandering blindly in their inordinacy.[3]

111 ¶**6.14** And were We to send down to them the angels, and the dead to speak to them, and We to gather everything to them before their very eyes, they would not believe save if God wills; but most of them are ignorant.[1]

112 And thus[1] have We appointed for every prophet an enemy[2] — satans[3] of servi[4] and domini[5] — instructing[6] one another in the decoration of speech as delusion,[7] (and had thy Lord willed, they would not have done it; so leave thou them and what they fabricate)

113 And that the hearts of those who believe not in[1] the Hereafter might incline thereto, and be pleased therewith, and that they might commit what they are committing.[2]

114 "Is it other than God I should seek as judge[1] when He it is that sent down to you the Writ[2] set out and detailed?"[3] And those to whom We gave the Writ[4] know that it is sent down from thy Lord with the truth;[5] so be thou not of those who doubt.

أَنَّهُۥ مُنَزَّلٞ مِّن رَّبِّكَ بِٱلۡحَقِّۖ فَلَا تَكُونَنَّ
مِنَ ٱلۡمُمۡتَرِينَ ﴿١١٤﴾
وَتَمَّتۡ كَلِمَتُ رَبِّكَ صِدۡقٗا وَعَدۡلٗاۚ لَّا
مُبَدِّلَ لِكَلِمَٰتِهِۦۚ وَهُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ
﴿١١٥﴾
وَإِن تُطِعۡ أَكۡثَرَ مَن فِي ٱلۡأَرۡضِ يُضِلُّوكَ
عَن سَبِيلِ ٱللَّهِۚ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ
وَإِنۡ هُمۡ إِلَّا يَخۡرُصُونَ ﴿١١٦﴾
إِنَّ رَبَّكَ هُوَ أَعۡلَمُ مَن يَضِلُّ عَن
سَبِيلِهِۦ وَهُوَ أَعۡلَمُ بِٱلۡمُهۡتَدِينَ ﴿١١٧﴾
فَكُلُواْ مِمَّا ذُكِرَ ٱسۡمُ ٱللَّهِ عَلَيۡهِ إِن
كُنتُم بِـَٔايَٰتِهِۦ مُؤۡمِنِينَ ﴿١١٨﴾
وَمَا لَكُمۡ أَلَّا تَأۡكُلُواْ مِمَّا ذُكِرَ ٱسۡمُ
ٱللَّهِ عَلَيۡهِ وَقَدۡ فَصَّلَ لَكُم مَّا حَرَّمَ
عَلَيۡكُمۡ إِلَّا مَا ٱضۡطُرِرۡتُمۡ إِلَيۡهِۗ وَإِنَّ
كَثِيرٗا لَّيُضِلُّونَ بِأَهۡوَآئِهِم بِغَيۡرِ عِلۡمٍۗ إِنَّ
رَبَّكَ هُوَ أَعۡلَمُ بِٱلۡمُعۡتَدِينَ ﴿١١٩﴾
وَذَرُواْ ظَٰهِرَ ٱلۡإِثۡمِ وَبَاطِنَهُۥٓۚ إِنَّ ٱلَّذِينَ
يَكۡسِبُونَ ٱلۡإِثۡمَ سَيُجۡزَوۡنَ بِمَا كَانُواْ
يَقۡتَرِفُونَ ﴿١٢٠﴾
وَلَا تَأۡكُلُواْ مِمَّا لَمۡ يُذۡكَرِ ٱسۡمُ ٱللَّهِ
عَلَيۡهِ وَإِنَّهُۥ لَفِسۡقٞۗ وَإِنَّ ٱلشَّيَٰطِينَ

115 And perfected[1] is the word of thy Lord in truth and justice; there is none to change His words;[2] and He is the Hearing, the Knowing.

116 And if thou obey most of those upon the earth, they will lead thee astray from the path of God; they follow only assumption, and they are only guessing.[1]

117 Thy Lord: He best knows who strays from His path; and He best knows the guided.

118 So eat of that over which the name of God has been remembered, if you believe in[1] His proofs.[2]

119 And what is with you that you eat not of that over which the name of God has been remembered when He has set out and detailed[1] to you what is forbidden you save that you be compelled thereto? And many lead astray by their vain desires,[2] without knowledge;[3] thy Lord: He best knows the transgressors.

120 And leave the outwardness of sin[1] and the inwardness thereof; those who earn sin[2] will be rewarded with what they committed.[3]

121 And eat not of that over which the name of God has not been remembered;[1] and it is perfidy.[2] And the satans[3] instruct[4] their allies to dispute with you; and if you obey them,

لَيُوحُونَ إِلَىٰٓ أَوْلِيَآئِهِمْ لِيُجَٰدِلُوكُمْ ۖ وَإِنْ
أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢١﴾
أَوَمَن كَانَ مَيْتًا فَأَحْيَيْنَٰهُ وَجَعَلْنَا لَهُۥ
نُورًا يَمْشِى بِهِۦ فِى ٱلنَّاسِ كَمَن مَّثَلُهُۥ
فِى ٱلظُّلُمَٰتِ لَيْسَ بِخَارِجٍ مِّنْهَا ۚ كَذَٰلِكَ
زُيِّنَ لِلْكَٰفِرِينَ مَا كَانُوا۟ يَعْمَلُونَ
﴿١٢٢﴾
وَكَذَٰلِكَ جَعَلْنَا فِى كُلِّ قَرْيَةٍ أَكَٰبِرَ
مُجْرِمِيهَا لِيَمْكُرُوا۟ فِيهَا ۖ وَمَا يَمْكُرُونَ
إِلَّا بِأَنفُسِهِمْ وَمَا يَشْعُرُونَ ﴿١٢٣﴾
وَإِذَا جَآءَتْهُمْ ءَايَةٌ قَالُوا۟ لَن نُّؤْمِنَ حَتَّىٰ
نُؤْتَىٰ مِثْلَ مَآ أُوتِىَ رُسُلُ ٱللَّهِ ۘ ٱللَّهُ
أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُۥ ۗ سَيُصِيبُ
ٱلَّذِينَ أَجْرَمُوا۟ صَغَارٌ عِندَ ٱللَّهِ
وَعَذَابٌۢ شَدِيدٌۢ بِمَا كَانُوا۟ يَمْكُرُونَ
﴿١٢٤﴾
فَمَن يُرِدِ ٱللَّهُ أَن يَهْدِيَهُۥ يَشْرَحْ صَدْرَهُۥ
لِلْإِسْلَٰمِ ۖ وَمَن يُرِدْ أَن يُضِلَّهُۥ يَجْعَلْ
صَدْرَهُۥ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِى
ٱلسَّمَآءِ ۚ كَذَٰلِكَ يَجْعَلُ ٱللَّهُ ٱلرِّجْسَ عَلَى
ٱلَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٥﴾
وَهَٰذَا صِرَٰطُ رَبِّكَ مُسْتَقِيمًا ۗ قَدْ فَصَّلْنَا

you are idolaters.[5]

122 **¶6.15** Is one who was dead and to whom We gave life and for whom We appointed a light wherein he walks among men like one in darkness[1] from which he cannot come out? Thus is made fair to the false claimers of guidance[2] what they do.[3]

123 And thus[1] have We appointed in every city its greatest lawbreakers, that they should scheme therein; and they scheme only against themselves, and they perceive not.

124 And when a proof[1] comes to them, they say: "We will not believe until we be given the like of what was given the messengers of God."[2] God best knows where He places His message; there will befall those who are lawbreakers humiliation before God and severe punishment for what they schemed.

125 And whom God wills to guide, He expands his breast towards submission;[1] and whom He wills to lead astray, He makes his breast constricted, distressed, as if he were ascending into the sky; thus does God appoint abomination for those who do not believe.[2]

126 And this is the path of thy Lord, one straight; We have set out and detailed[1] the

ٱلْـَٔايَٰتِ لِقَوْمٍ يَذَّكَّرُونَ ﴿١٢٦﴾
۞ لَهُمْ دَارُ ٱلسَّلَٰمِ عِندَ رَبِّهِمْ ۖ وَهُوَ
وَلِيُّهُم بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٢٧﴾
وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا يَٰمَعْشَرَ ٱلْجِنِّ قَدِ
ٱسْتَكْثَرْتُم مِّنَ ٱلْإِنسِ ۖ وَقَالَ أَوْلِيَآؤُهُم
مِّنَ ٱلْإِنسِ رَبَّنَا ٱسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ
وَبَلَغْنَآ أَجَلَنَا ٱلَّذِىٓ أَجَّلْتَ لَنَا ۚ قَالَ
ٱلنَّارُ مَثْوَىٰكُمْ خَٰلِدِينَ فِيهَآ إِلَّا مَا
شَآءَ ٱللَّهُ ۚ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٨﴾
وَكَذَٰلِكَ نُوَلِّى بَعْضَ ٱلظَّٰلِمِينَ بَعْضًۢا بِمَا
كَانُوا۟ يَكْسِبُونَ ﴿١٢٩﴾
يَٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ أَلَمْ يَأْتِكُمْ
رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ
ءَايَٰتِى وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ
هَٰذَا ۚ قَالُوا۟ شَهِدْنَا عَلَىٰٓ أَنفُسِنَا وَغَرَّتْهُمُ
ٱلْحَيَوٰةُ ٱلدُّنْيَا وَشَهِدُوا۟ عَلَىٰٓ أَنفُسِهِمْ
أَنَّهُمْ كَانُوا۟ كَٰفِرِينَ ﴿١٣٠﴾
ذَٰلِكَ أَن لَّمْ يَكُن رَّبُّكَ مُهْلِكَ ٱلْقُرَىٰ
بِظُلْمٍ وَأَهْلُهَا غَٰفِلُونَ ﴿١٣١﴾
وَلِكُلٍّ دَرَجَٰتٌ مِّمَّا عَمِلُوا۟ ۚ وَمَا رَبُّكَ
بِغَٰفِلٍ عَمَّا يَعْمَلُونَ ﴿١٣٢﴾
وَرَبُّكَ ٱلْغَنِىُّ ذُو ٱلرَّحْمَةِ ۚ إِن يَشَأْ

proofs[2] for people who take heed;

127 They have the Abode of Peace with their Lord, and He is their ally because of what they did.

128 And the day He gathers them all together: "O congregation of domini:[1] you have desired many[2] among the servi."[3] And their allies[4] among the servi[5] will say: "Our Lord: we benefited one another; but we have reached our term which Thou appointedst[6] for us." He will say: "The Fire is your dwelling, you abiding eternally therein!" save that God should will; thy Lord is wise and knowing.

129 And thus[1] do We make the wrongdoers[2] allies of one another by what they earned.

130 **¶6.16** "O congregation of domini[1] and servi:[2] came there not to you messengers from among you, relating to you My proofs[3] and warning you of the meeting of this day of yours?" They will say: "We bear witness against ourselves." And the life of this world deluded them; and they will bear witness against themselves that they were false claimers of guidance.[4]

131 That is because thy Lord would not destroy the cities in injustice, while their people[1] were unaware.

132 And for all are degrees for what they did; and thy Lord is not unmindful of what they do.

133 And thy Lord is the Free from Need, the Possessor of Mercy. If He wills, He will

يُذۡهِبۡكُمۡ وَيَسۡتَخۡلِفۡ مِنۢ بَعۡدِكُم
مَّا يَشَآءُ كَمَآ أَنشَأَكُم مِّن ذُرِّيَّةِ قَوۡمٍ
ءَاخَرِينَ ﴿١٣٣﴾
إِنَّ مَا تُوعَدُونَ لَـَٔاتٍ وَمَآ أَنتُم
بِمُعۡجِزِينَ ﴿١٣٤﴾
قُلۡ يَٰقَوۡمِ ٱعۡمَلُواْ عَلَىٰ مَكَانَتِكُمۡ
إِنِّي عَامِلٞۖ فَسَوۡفَ تَعۡلَمُونَ مَن تَكُونُ
لَهُۥ عَٰقِبَةُ ٱلدَّارِۚ إِنَّهُۥ لَا يُفۡلِحُ ٱلظَّٰلِمُونَ
﴿١٣٥﴾
وَجَعَلُواْ لِلَّهِ مِمَّا ذَرَأَ مِنَ ٱلۡحَرۡثِ
وَٱلۡأَنۡعَٰمِ نَصِيبٗا فَقَالُواْ هَٰذَا لِلَّهِ
بِزَعۡمِهِمۡ وَهَٰذَا لِشُرَكَآئِنَاۖ فَمَا كَانَ
لِشُرَكَآئِهِمۡ فَلَا يَصِلُ إِلَى ٱللَّهِۖ وَمَا كَانَ
لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَآئِهِمۡۗ سَآءَ مَا
يَحۡكُمُونَ ﴿١٣٦﴾
وَكَذَٰلِكَ زَيَّنَ لِكَثِيرٖ مِّنَ ٱلۡمُشۡرِكِينَ
قَتۡلَ أَوۡلَٰدِهِمۡ شُرَكَآؤُهُمۡ لِيُرۡدُوهُمۡ
وَلِيَلۡبِسُواْ عَلَيۡهِمۡ دِينَهُمۡۖ وَلَوۡ شَآءَ ٱللَّهُ
مَا فَعَلُوهُۖ فَذَرۡهُمۡ وَمَا يَفۡتَرُونَ ﴿١٣٧﴾
وَقَالُواْ هَٰذِهِۦٓ أَنۡعَٰمٞ وَحَرۡثٌ حِجۡرٞ لَّا
يَطۡعَمُهَآ إِلَّا مَن نَّشَآءُ بِزَعۡمِهِمۡ وَأَنۡعَٰمٌ
حُرِّمَتۡ ظُهُورُهَا وَأَنۡعَٰمٞ لَّا يَذۡكُرُونَ

remove you and appoint to succeed after you whom He wills, as He produced you from the progeny of other people.

134 That which you are promised is coming; and you cannot escape.[1]

135 Say thou: "O my people: work according to your power[1] — I am working; and you will come to know for whom is the final outcome of the Abode; the wrongdoers[2] are not successful."

136 And they make for God, of what He creates[1] of tilth and cattle, a portion; they say: "This is for God," — according to their claim — "and this is for our partners".[2] And what is for their partners,[3] it does not reach God; and what is for God, it reaches their partners.[4] Evil is what they judge.

137 And thus[1] have their partners[2] made fair to many among the idolaters[3] the killing of their children, to bring them to ruin, and to obfuscate[4] their doctrine[5] for them. And had God willed, they would not have done it; so leave thou them and what they fabricate.

138 And they say: "These cattle and tilth are taboo; none is to eat them save whom we will," — according to their claim — "and cattle whose backs are made unlawful,"[1] and cattle over which they remember not the name of God, as an invention against Him; He

ٱسۡمَ ٱللَّهِ عَلَيۡهَا ٱفۡتِرَآءً عَلَيۡهِ سَيَجۡزِيهِم
بِمَا كَانُواْ يَفۡتَرُونَ ﴿١٣٨﴾
وَقَالُواْ مَا فِي بُطُونِ هَٰذِهِ ٱلۡأَنۡعَٰمِ
خَالِصَةٞ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰٓ أَزۡوَٰجِنَا
وَإِن يَكُن مَّيۡتَةٗ فَهُمۡ فِيهِ شُرَكَآءُ
سَيَجۡزِيهِمۡ وَصۡفَهُمۡۚ إِنَّهُۥ حَكِيمٌ عَلِيمٞ
﴿١٣٩﴾
قَدۡ خَسِرَ ٱلَّذِينَ قَتَلُوٓاْ أَوۡلَٰدَهُمۡ سَفَهَۢا
بِغَيۡرِ عِلۡمٖ وَحَرَّمُواْ مَا رَزَقَهُمُ ٱللَّهُ
ٱفۡتِرَآءً عَلَى ٱللَّهِۚ قَدۡ ضَلُّواْ وَمَا كَانُواْ
مُهۡتَدِينَ ﴿١٤٠﴾
۞ وَهُوَ ٱلَّذِيٓ أَنشَأَ جَنَّٰتٖ مَّعۡرُوشَٰتٖ
وَغَيۡرَ مَعۡرُوشَٰتٖ وَٱلنَّخۡلَ وَٱلزَّرۡعَ
مُخۡتَلِفًا أُكُلُهُۥ وَٱلزَّيۡتُونَ وَٱلرُّمَّانَ
مُتَشَٰبِهٗا وَغَيۡرَ مُتَشَٰبِهٖۚ كُلُواْ مِن ثَمَرِهِۦٓ
إِذَآ أَثۡمَرَ وَءَاتُواْ حَقَّهُۥ يَوۡمَ حَصَادِهِۦۖ
وَلَا تُسۡرِفُوٓاْۚ إِنَّهُۥ لَا يُحِبُّ ٱلۡمُسۡرِفِينَ
﴿١٤١﴾
وَمِنَ ٱلۡأَنۡعَٰمِ حَمُولَةٗ وَفَرۡشٗاۚ كُلُواْ مِمَّا
رَزَقَكُمُ ٱللَّهُ وَلَا تَتَّبِعُواْ خُطُوَٰتِ
ٱلشَّيۡطَٰنِۚ إِنَّهُۥ لَكُمۡ عَدُوّٞ مُّبِينٞ ﴿١٤٢﴾
ثَمَٰنِيَةَ أَزۡوَٰجٖۖ مِّنَ ٱلضَّأۡنِ ٱثۡنَيۡنِ وَمِنَ

will requite them for what they invented.

139 And they say: "What is in the bellies of these cattle is exclusively for our males and forbidden our wives; but if it be dead, then they are all[1] partners[2] therein." He will requite them for their description; He is wise and knowing.

140 They have lost, those who have foolishly killed their children without knowledge, and made unlawful what God provided them, as an invention about God; they have gone astray and were not guided.[1]

141 ¶**6.17** And He it is that produces gardens, trellised and untrellised, and the date-palms, and crops diverse in their food, and the olive and the pomegranate, similar yet different.[1] Eat of the fruit thereof when it bears fruit, and render its due[2] on the day of its harvest; and commit not excess, He loves not the committers of excess.

142 And of the cattle for burden and for skin:[1] eat of what God has provided you, and follow not the footsteps of the satan;[2] he is an open enemy to you.

143 "Eight pairs: of sheep two and of goats two––"[1] Say thou: "Is it the two males He has

ٱلْمَعْزِ ٱثْنَيْنِ قُلْ ءَآلذَّكَرَيْنِ حَرَّمَ أَمِ
ٱلْأُنثَيَيْنِ أَمَّا ٱشْتَمَلَتْ عَلَيْهِ أَرْحَامُ
ٱلْأُنثَيَيْنِ نَبِّـُٔونِى بِعِلْمٍ إِن كُنتُمْ صَـٰدِقِينَ
﴿١٤٣﴾
وَمِنَ ٱلْإِبِلِ ٱثْنَيْنِ وَمِنَ ٱلْبَقَرِ ٱثْنَيْنِ
قُلْ ءَآلذَّكَرَيْنِ حَرَّمَ أَمِ ٱلْأُنثَيَيْنِ أَمَّا
ٱشْتَمَلَتْ عَلَيْهِ أَرْحَامُ ٱلْأُنثَيَيْنِ أَمْ
كُنتُمْ شُهَدَآءَ إِذْ وَصَّىٰكُمُ ٱللَّـهُ بِهَـٰذَا
فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّـهِ كَذِبًا
لِّيُضِلَّ ٱلنَّاسَ بِغَيْرِ عِلْمٍ إِنَّ ٱللَّـهَ لَا
يَهْدِى ٱلْقَوْمَ ٱلظَّـٰلِمِينَ ﴿١٤٤﴾
قُل لَّآ أَجِدُ فِى مَآ أُوحِىَ إِلَىَّ مُحَرَّمًا
عَلَىٰ طَاعِمٍ يَطْعَمُهُۥٓ إِلَّآ أَن يَكُونَ مَيْتَةً
أَوْ دَمًا مَّسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُۥ
رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ ٱللَّـهِ بِهِۦ
فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ
غَفُورٌ رَّحِيمٌ ﴿١٤٥﴾
وَعَلَى ٱلَّذِينَ هَادُوا۟ حَرَّمْنَا كُلَّ ذِى
ظُفُرٍ وَمِنَ ٱلْبَقَرِ وَٱلْغَنَمِ حَرَّمْنَا عَلَيْهِمْ
شُحُومَهُمَآ إِلَّا مَا حَمَلَتْ ظُهُورُهُمَآ
أَوِ ٱلْحَوَايَآ أَوْ مَا ٱخْتَلَطَ بِعَظْمٍ ذَٰلِكَ
جَزَيْنَـٰهُم بِبَغْيِهِمْ وَإِنَّا لَصَـٰدِقُونَ ﴿١٤٦﴾

forbidden or the two females? If[2] what the wombs of the two females contain:[3] inform me with knowledge, if you be truthful."[4]

144 "And of camels two and of oxen two–
–"[1] Say thou: "Is it the two males He has forbidden or the two females? If[2] what the wombs of the two females contain:[3] — or if[4] you were witnesses when God enjoined this upon you:[5] — then who is more unjust than he who invents a lie about God, that he might lead people astray without knowledge? God guides not the wrongdoing[6] people."

145 **¶6.18** Say thou: "I find not in what has been revealed[1] to me what is unlawful to one who would eat it[2] save it be carrion, or blood poured forth, or the flesh of swine — and it is an abomination — or perfidy[3] dedicated to other than God";[4] but whoso is forced, neither desiring nor transgressing: thy Lord is forgiving and merciful.

146 And to those who hold to Judaism[1] We made unlawful every animal with a claw;[2] and of oxen and sheep We made unlawful to them the fat thereof save what their backs bear, or the entrails, or what is mixed with bone; that We rewarded them for their sectarian zealotry;[3] and We are truthful.

فَإِن كَذَّبُوكَ فَقُل رَّبُّكُمْ ذُو رَحْمَةٍ
وَٰسِعَةٍ وَلَا يُرَدُّ بَأْسُهُۥ عَنِ ٱلْقَوْمِ
ٱلْمُجْرِمِينَ ﴿١٤٧﴾
سَيَقُولُ ٱلَّذِينَ أَشْرَكُوا۟ لَوْ شَآءَ ٱللَّـهُ مَآ
أَشْرَكْنَا وَلَآ ءَابَآؤُنَا وَلَا حَرَّمْنَا مِن
شَىْءٍ كَذَٰلِكَ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ
حَتَّىٰ ذَاقُوا۟ بَأْسَنَا قُلْ هَلْ عِندَكُم مِّنْ
عِلْمٍ فَتُخْرِجُوهُ لَنَآ إِن تَتَّبِعُونَ إِلَّا ٱلظَّنَّ
وَإِنْ أَنتُمْ إِلَّا تَخْرُصُونَ ﴿١٤٨﴾
قُلْ فَلِلَّـهِ ٱلْحُجَّةُ ٱلْبَـٰلِغَةُ فَلَوْ شَآءَ
لَهَدَىٰكُمْ أَجْمَعِينَ ﴿١٤٩﴾
قُلْ هَلُمَّ شُهَدَآءَكُمُ ٱلَّذِينَ يَشْهَدُونَ أَنَّ
ٱللَّـهَ حَرَّمَ هَـٰذَا فَإِن شَهِدُوا۟ فَلَا تَشْهَدْ
مَعَهُمْ وَلَا تَتَّبِعْ أَهْوَآءَ ٱلَّذِينَ كَذَّبُوا۟
بِـَٔايَـٰتِنَا وَٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ
وَهُم بِرَبِّهِمْ يَعْدِلُونَ ﴿١٥٠﴾
۞ قُلْ تَعَالَوْا۟ أَتْلُ مَا حَرَّمَ رَبُّكُمْ
عَلَيْكُمْ أَلَّا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا
وَبِٱلْوَٰلِدَيْنِ إِحْسَـٰنًا وَلَا تَقْتُلُوٓا۟ أَوْلَـٰدَكُم
مِّنْ إِمْلَـٰقٍ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ
وَلَا تَقْرَبُوا۟ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا
بَطَنَ وَلَا تَقْتُلُوا۟ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّـهُ

147 And if they deny thee, say thou: "Your Lord is the Possessor of Mercy; but not repelled is His wrath from the lawbreaking people."

148 Those who ascribe a partnership[1] will say: "Had God willed, we would not have ascribed a partnership,[2] nor would our fathers, nor would we have made anything unlawful." Thus did those who were before them deny until they tasted Our might. Say thou: "Have you any knowledge to bring forth for us? You follow only assumption, and are only guessing."

149 Say thou: "Then to God belongs the conclusive[1] argument:[2] had He willed, He would have guided you all together."

150 Say thou: "Bring your witnesses who bear witness that God has made this unlawful." Then if they bear witness, bear thou not witness with them; and follow thou not the vain desires[1] of those who deny Our proofs[2] and those who believe not in[3] the Hereafter; and they ascribe equals to their Lord.

151 **¶6.19** Say thou: "Come, I will recite what your Lord has made unlawful for you: that you ascribe a partnership[1] with Him to anything (while towards parents good conduct); and kill not your children out of poverty," — We will provide for you and for them — "and approach not sexual immoralities,[2] whether open or concealed; and kill not the soul which God has made unlawful save with justice;[3] — that He enjoined upon you, that you might use reason.

إِلَّا بِٱلْحَقِّ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ
لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾
وَلَا تَقْرَبُوا۟ مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى هِىَ
أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ ۚ وَأَوْفُوا۟
ٱلْكَيْلَ وَٱلْمِيزَانَ بِٱلْقِسْطِ ۖ لَا نُكَلِّفُ
نَفْسًا إِلَّا وُسْعَهَا ۖ وَإِذَا قُلْتُمْ فَٱعْدِلُوا۟
وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ وَبِعَهْدِ ٱللَّهِ أَوْفُوا۟ ۚ
ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ
تَذَكَّرُونَ ﴿١٥٢﴾
وَأَنَّ هَٰذَا صِرَٰطِى مُسْتَقِيمًا فَٱتَّبِعُوهُ ۖ
وَلَا تَتَّبِعُوا۟ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن
سَبِيلِهِۦ ۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ
لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾
ثُمَّ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ تَمَامًا
عَلَى ٱلَّذِىٓ أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ
شَىْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُم بِلِقَآءِ رَبِّهِمْ
يُؤْمِنُونَ ﴿١٥٤﴾
وَهَٰذَا كِتَٰبٌ أَنزَلْنَٰهُ مُبَارَكٌ فَٱتَّبِعُوهُ
وَٱتَّقُوا۟ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾
أَن تَقُولُوٓا۟ إِنَّمَآ أُنزِلَ ٱلْكِتَٰبُ
عَلَىٰ طَآئِفَتَيْنِ مِن قَبْلِنَا وَإِن كُنَّا عَن
دِرَاسَتِهِمْ لَغَٰفِلِينَ ﴿١٥٦﴾

152 "And approach not the property of the fatherless[1] save with what is better before[2] he reaches his maturity; and fulfil the measure and the balance with equity,"[3] — We burden not any soul save to its capacity — "and when you speak, be just (though he be a relative[4]); and the covenant of God[5] fulfil; — that He commanded you, that you might take heed."

153 And this is My straight path,[1] so follow it; and follow not other ways,[2] for they will separate you from His path; — "that He commanded you, that you might be in prudent fear."[3]

154 Then We gave Moses the Writ,[1] complete[2] for him who does good, and an explanation of everything, and as guidance, and as a mercy, that they might believe in[3] the meeting with their Lord.

155 **¶6.20** And this is a Writ[1] We have sent down,[2] one blessed, so follow it; and be in prudent fear,[3] that you might obtain mercy,

156 Lest you say: "The Writ[1] was but sent down upon two groups[2] before us, and we were of their study unaware,"

أَوْ تَقُولُوا۟ لَوْ أَنَّآ أُنزِلَ عَلَيْنَا ٱلْكِتَٰبُ
لَكُنَّآ أَهْدَىٰ مِنْهُمْ ۖ فَقَدْ جَآءَكُم بَيِّنَةٌ
مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ ۚ فَمَنْ أَظْلَمُ
مِمَّن كَذَّبَ بِـَٔايَٰتِ ٱللَّهِ وَصَدَفَ عَنْهَا ۗ
سَنَجْزِى ٱلَّذِينَ يَصْدِفُونَ عَنْ ءَايَٰتِنَا
سُوٓءَ ٱلْعَذَابِ بِمَا كَانُوا۟ يَصْدِفُونَ ﴿١٥٧﴾
هَلْ يَنظُرُونَ إِلَّآ أَن تَأْتِيَهُمُ ٱلْمَلَٰٓئِكَةُ
أَوْ يَأْتِىَ رَبُّكَ أَوْ يَأْتِىَ بَعْضُ ءَايَٰتِ رَبِّكَ ۗ
يَوْمَ يَأْتِى بَعْضُ ءَايَٰتِ رَبِّكَ لَا يَنفَعُ
نَفْسًا إِيمَٰنُهَا لَمْ تَكُنْ ءَامَنَتْ مِن
قَبْلُ أَوْ كَسَبَتْ فِىٓ إِيمَٰنِهَا خَيْرًا ۗ قُلِ
ٱنتَظِرُوٓا۟ إِنَّا مُنتَظِرُونَ ﴿١٥٨﴾
إِنَّ ٱلَّذِينَ فَرَّقُوا۟ دِينَهُمْ وَكَانُوا۟ شِيَعًا
لَّسْتَ مِنْهُمْ فِى شَىْءٍ ۚ إِنَّمَآ أَمْرُهُمْ إِلَى
ٱللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا۟ يَفْعَلُونَ ﴿١٥٩﴾
مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ عَشْرُ أَمْثَالِهَا ۖ
وَمَن جَآءَ بِٱلسَّيِّئَةِ فَلَا يُجْزَىٰٓ إِلَّا مِثْلَهَا
وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾
قُلْ إِنَّنِى هَدَىٰنِى رَبِّىٓ إِلَىٰ صِرَٰطٍ
مُّسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۚ
وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿١٦١﴾
قُلْ إِنَّ صَلَاتِى وَنُسُكِى وَمَحْيَاىَ

157 Or you say: "Had the Writ been sent down upon us,[1] we would have been better guided than they." And there has come to you clear evidence from your Lord, and guidance, and a mercy; then who is more unjust than he who denies the proofs[2] of God, and turns away from them? We will reward those who turn away from Our proofs[3] with an evil punishment for their turning away.

158 Look they save for the angels to come to them, or thy Lord to come, or for there to come some of the proofs[1] of thy Lord? The day there come some of the proofs[2] of thy Lord, the faith of a soul will benefit it nothing which had not believed before, nor by its faith earned good. Say thou: "Wait — we are waiting."

159 Those who have divided their doctrine[1] and become sects: thou art not of them in anything; their affair is but with God; then will He inform them of what they did.

160 Whoso brings a good deed, he has tenfold the like thereof; and whoso brings evil,[1] he is not rewarded save with the like thereof; and they will not be wronged.

161 Say thou: "As for me, my Lord has guided me to a straight path, a right doctrine,[1] the creed of Abraham, inclining to truth;[2] and he was not of the idolaters."[3]

162 Say thou: "My duty[1] and my penance and my living and my dying are for God, the Lord

وَمَمَاتِي لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿١٦٢﴾

لَا شَرِيكَ لَهُۥ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا۠ أَوَّلُ ٱلْمُسْلِمِينَ ﴿١٦٣﴾

قُلْ أَغَيْرَ ٱللَّهِ أَبْغِى رَبًّا وَهُوَ رَبُّ كُلِّ شَىْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦٤﴾

وَهُوَ ٱلَّذِى جَعَلَكُمْ خَلَٰٓئِفَ ٱلْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَٰتٍ لِّيَبْلُوَكُمْ فِى مَآ ءَاتَىٰكُمْ إِنَّ رَبَّكَ سَرِيعُ ٱلْعِقَابِ وَإِنَّهُۥ لَغَفُورٌ رَّحِيمٌ ﴿١٦٥﴾

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

۞ ٱلٓمٓصٓ ﴿١﴾

كِتَٰبٌ أُنزِلَ إِلَيْكَ فَلَا يَكُن فِى صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنذِرَ بِهِۦ وَذِكْرَىٰ لِلْمُؤْمِنِينَ ﴿٢﴾

ٱتَّبِعُوا۟ مَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٣﴾

وَكَم مِّن قَرْيَةٍ أَهْلَكْنَٰهَا فَجَآءَهَا بَأْسُنَا بَيَٰتًا أَوْ هُمْ قَآئِلُونَ ﴿٤﴾

of All Creation.

163 "He has no partner,[1] and that have I been commanded; and I am the first of those submitting."[2]

164 Say thou: "Is it other than God I should desire as Lord when He is Lord of all things?" And every soul earns not save for itself, and no bearer bears the burden of another; then to your Lord is your return, and He will inform you of that wherein you differed.

165 And He it is that made you the successors of the earth, and raised some of you above others in degree,[1] that He might try you by what He has given you. Thy Lord is swift in retribution; and He is forgiving and merciful.

In the name of God, the Almighty,[1] the Merciful.

7[2] **1** *alif lām mīm ṣād*[1]

2 A Writ[1] sent down to thee — so let there be no distress in thy heart therefrom — that thou warn thereby, and as a reminder to the believers.[2]

3 Follow what has been sent down to you from your Lord, and follow not allies besides[1] Him; little do you take heed.

4 And how many a city have We destroyed! Our might came upon it by night, or while they slept at noonday,

فَمَا كَانَ دَعْوَىٰهُمْ إِذْ جَآءَهُم بَأْسُنَآ إِلَّآ أَن قَالُوٓا۟ إِنَّا كُنَّا ظَٰلِمِينَ ﴿٥﴾

فَلَنَسْـَٔلَنَّ ٱلَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْـَٔلَنَّ ٱلْمُرْسَلِينَ ﴿٦﴾

فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ وَمَا كُنَّا غَآئِبِينَ ﴿٧﴾

وَٱلْوَزْنُ يَوْمَئِذٍ ٱلْحَقُّ فَمَن ثَقُلَتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٨﴾

وَمَنْ خَفَّتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُم بِمَا كَانُوا۟ بِـَٔايَٰتِنَا يَظْلِمُونَ ﴿٩﴾

وَلَقَدْ مَكَّنَّٰكُمْ فِى ٱلْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَٰيِشَ قَلِيلًا مَّا تَشْكُرُونَ ﴿١٠﴾

وَلَقَدْ خَلَقْنَٰكُمْ ثُمَّ صَوَّرْنَٰكُمْ ثُمَّ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِـَٔادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ لَمْ يَكُن مِّنَ ٱلسَّٰجِدِينَ ﴿١١﴾

قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا۠ خَيْرٌ مِّنْهُ خَلَقْتَنِى مِن نَّارٍ وَخَلَقْتَهُۥ مِن طِينٍ ﴿١٢﴾

قَالَ فَٱهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَن

5 And their cry when Our might came to them was only that they said: "We were wrongdoers!"[1]

6 Then will We question those to whom were sent, and We will question the emissaries,[1]

7 And We will relate to them with knowledge; and We were not absent.

8 And the weighing, that day, will be the truth;[1] then whose balances are heavy: it is they who are the successful.[2]

9 And whose balances are light: those are they who lost their souls because they wronged Our proofs.[1]

10 And We have established you in the earth and made for you therein livelihoods; little are you grateful.

11 ¶**7.2** And We created you; then We formed you; then said We to the angels: "Submit[1] to Adam," and they submitted.[2] Not so[3] Iblīs; he was not of those who submit.[4]

12 He said: "What prevented thee from submitting[1] when I commanded thee?" Said he: "I am better than he; Thou createdst me of fire, and Thou createdst him of clay."

13 He said: "Get thee down therefrom;[1] it is not for thee to wax proud therein,[2] so go thou

تَتَكَبَّرَ فِيهَا فَٱخۡرُجۡ إِنَّكَ مِنَ ٱلصَّٰغِرِينَ ﴿١٣﴾

forth; thou art of those brought low."

قَالَ أَنظِرۡنِيٓ إِلَىٰ يَوۡمِ يُبۡعَثُونَ ﴿١٤﴾

14 Said he: "Grant Thou me respite until the day they are raised up."

قَالَ إِنَّكَ مِنَ ٱلۡمُنظَرِينَ ﴿١٥﴾

15 He said: "Thou art of those granted respite."

قَالَ فَبِمَآ أَغۡوَيۡتَنِي لَأَقۡعُدَنَّ لَهُمۡ صِرَٰطَكَ ٱلۡمُسۡتَقِيمَ ﴿١٦﴾

16 Said he: "Because Thou hast caused me to err, I will lie in wait for them on Thy straight path,[1]

ثُمَّ لَأٓتِيَنَّهُم مِّنۢ بَيۡنِ أَيۡدِيهِمۡ وَمِنۡ خَلۡفِهِمۡ وَعَنۡ أَيۡمَٰنِهِمۡ وَعَن شَمَآئِلِهِمۡۖ وَلَا تَجِدُ أَكۡثَرَهُمۡ شَٰكِرِينَ ﴿١٧﴾

17 "Then will I come to them from before them, and from behind them, and from their right, and from their left; and Thou wilt not find most of them grateful."

قَالَ ٱخۡرُجۡ مِنۡهَا مَذۡءُومٗا مَّدۡحُورٗاۖ لَّمَن تَبِعَكَ مِنۡهُمۡ لَأَمۡلَأَنَّ جَهَنَّمَ مِنكُمۡ أَجۡمَعِينَ ﴿١٨﴾

18 He said: "Go thou forth therefrom, condemned and banished. Whoso follows thee from among them — I will fill Gehenna with you all together."[1]

وَيَٰٓـَٔادَمُ ٱسۡكُنۡ أَنتَ وَزَوۡجُكَ ٱلۡجَنَّةَ فَكُلَا مِنۡ حَيۡثُ شِئۡتُمَا وَلَا تَقۡرَبَا هَٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّٰلِمِينَ ﴿١٩﴾

19 And: "O Adam: dwell thou and thy wife in the garden, and eat[1] from wheresoever[2] you[3] will. But approach[4] not this tree lest you[5] be among the wrongdoers."[6]

فَوَسۡوَسَ لَهُمَا ٱلشَّيۡطَٰنُ لِيُبۡدِيَ لَهُمَا مَا وُۥرِيَ عَنۡهُمَا مِن سَوۡءَٰتِهِمَا وَقَالَ مَا نَهَىٰكُمَا رَبُّكُمَا عَنۡ هَٰذِهِ ٱلشَّجَرَةِ إِلَّآ أَن تَكُونَا مَلَكَيۡنِ أَوۡ تَكُونَا مِنَ ٱلۡخَٰلِدِينَ ﴿٢٠﴾

20 Then the satan[1] whispered to them,[2] to make manifest to them[3] what was hidden from them[4] of their[5] shame.[6] He said: "Your Lord forbade you[7] this tree only lest you[8] become angels, or of those abiding eternally."

وَقَاسَمَهُمَآ إِنِّي لَكُمَا لَمِنَ ٱلنَّٰصِحِينَ ﴿٢١﴾

21 And he swore to them: "I am to you[1] a sincere counsellor."

فَدَلَّىٰهُمَا بِغُرُورٖۚ فَلَمَّا ذَاقَا ٱلشَّجَرَةَ بَدَتۡ لَهُمَا سَوۡءَٰتُهُمَا وَطَفِقَا يَخۡصِفَانِ عَلَيۡهِمَا مِن وَرَقِ ٱلۡجَنَّةِۚ وَنَادَىٰهُمَا رَبُّهُمَآ أَلَمۡ أَنۡهَكُمَا عَن تِلۡكُمَا ٱلشَّجَرَةِ وَأَقُل لَّكُمَآ إِنَّ ٱلشَّيۡطَٰنَ لَكُمَا عَدُوّٞ مُّبِينٞ ﴿٢٢﴾

22 And he led them[1] by delusion; then when they[2] tasted of the tree, their shame[3] was made manifest to them,[4] and they[5] began to draw over them[6] of the leaves of the garden. And their Lord called to them:[7] "Did I not forbid you[8] that tree? And did I not say to you:[9] 'The satan[10] is an open enemy to you'?"[11]

قَالَا رَبَّنَا ظَلَمۡنَآ أَنفُسَنَا وَإِن لَّمۡ تَغۡفِرۡ لَنَا وَتَرۡحَمۡنَا لَنَكُونَنَّ مِنَ ٱلۡخَٰسِرِينَ ﴿٢٣﴾

23 They[1] said: "Our Lord: we have wronged our souls; and if Thou forgive us not and have not mercy on us, we will be among the losers."

قَالَ ٱهۡبِطُواْ بَعۡضُكُمۡ لِبَعۡضٍ عَدُوّٞۖ وَلَكُمۡ فِي ٱلۡأَرۡضِ مُسۡتَقَرّٞ وَمَتَٰعٌ إِلَىٰ حِينٖ ﴿٢٤﴾

24 He said: "Get you[1] down, an enemy to one another. And for you upon the earth are a dwelling-place and provision for a time."

قَالَ فِيهَا تَحۡيَوۡنَ وَفِيهَا تَمُوتُونَ وَمِنۡهَا تُخۡرَجُونَ ﴿٢٥﴾

25 He said: "On it will you live, and on it will you die, and from it will you be brought forth."

يَٰبَنِيٓ ءَادَمَ قَدۡ أَنزَلۡنَا عَلَيۡكُمۡ لِبَاسٗا يُوَٰرِي سَوۡءَٰتِكُمۡ وَرِيشٗاۖ وَلِبَاسُ ٱلتَّقۡوَىٰ ذَٰلِكَ خَيۡرٞۚ ذَٰلِكَ مِنۡ ءَايَٰتِ ٱللَّهِ لَعَلَّهُمۡ يَذَّكَّرُونَ ﴿٢٦﴾

26 ¶**7.3** O children of Adam: We have sent down upon you raiment to hide your shame,[1] and as adornment;[2] but the raiment of prudent fear,[3] that is best. That is among the proofs[4] of God, that they might take heed.

يَٰبَنِيٓ ءَادَمَ لَا يَفۡتِنَنَّكُمُ ٱلشَّيۡطَٰنُ كَمَآ أَخۡرَجَ أَبَوَيۡكُم مِّنَ ٱلۡجَنَّةِ يَنزِعُ عَنۡهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوۡءَٰتِهِمَآۗ إِنَّهُۥ يَرَىٰكُمۡ هُوَ وَقَبِيلُهُۥ مِنۡ حَيۡثُ لَا

27 O children of Adam: let not the satan[1] subject you to means of denial[2] as he turned your parents[3] out of the garden, removing from them[4] their raiment, that he might make manifest their[5] shame[6] to them.[7] He and his kind[8] see you from where[9] you see them not. We have made the satans[10] allies of those who do not believe.[11]

تَرَوْنَهُمْ إِنَّا جَعَلْنَا ٱلشَّيَـٰطِينَ أَوْلِيَآءَ
لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٢٧﴾

وَإِذَا فَعَلُوا۟ فَـٰحِشَةً قَالُوا۟ وَجَدْنَا عَلَيْهَآ
ءَابَآءَنَا وَٱللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ ٱللَّهَ لَا
يَأْمُرُ بِٱلْفَحْشَآءِ أَتَقُولُونَ عَلَى ٱللَّهِ مَا لَا
تَعْلَمُونَ ﴿٢٨﴾

قُلْ أَمَرَ رَبِّى بِٱلْقِسْطِ وَأَقِيمُوا۟
وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَٱدْعُوهُ
مُخْلِصِينَ لَهُ ٱلدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ
﴿٢٩﴾

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ
ٱلضَّلَـٰلَةُ إِنَّهُمُ ٱتَّخَذُوا۟ ٱلشَّيَـٰطِينَ أَوْلِيَآءَ
مِن دُونِ ٱللَّهِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ
﴿٣٠﴾

۞ يَـٰبَنِىٓ ءَادَمَ خُذُوا۟ زِينَتَكُمْ عِندَ
كُلِّ مَسْجِدٍ وَكُلُوا۟ وَٱشْرَبُوا۟ وَلَا تُسْرِفُوٓا۟
إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْرِفِينَ ﴿٣١﴾

قُلْ مَنْ حَرَّمَ زِينَةَ ٱللَّهِ ٱلَّتِىٓ أَخْرَجَ
لِعِبَادِهِۦ وَٱلطَّيِّبَـٰتِ مِنَ ٱلرِّزْقِ قُلْ هِىَ
لِلَّذِينَ ءَامَنُوا۟ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا خَالِصَةً
يَوْمَ ٱلْقِيَـٰمَةِ كَذَٰلِكَ نُفَصِّلُ ٱلْـَٔايَـٰتِ
لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾

28 And when they[1] commit sexual immorality,[2] they say: “We found our fathers doing it,”[3] and: “God enjoined it upon us.”[4] Say thou: “God enjoins not sexual immorality;[5] do you ascribe to God what you know not?”

29 Say thou: “My Lord has enjoined equity.[1] Uphold[2] your countenances[3] at every place of worship,[4] and call to Him, sincere to Him in doctrine;[5] as He created you, so you will return.”

30 A faction He guided, and upon a faction was misguidance due:[1] they took the satans[2] as allies instead of[3] God, and think they are guided.[4]

31 ¶**7.4** O children of Adam: take your adornment at every place of worship;[1] and eat and drink,[2] but commit not excess; God loves not the committers of excess.

32 Say thou: “Who has made unlawful the adornment of God which He brought forth for His servants, and the good things of provision?”[1] Say thou: “These are for those who heed warning[2] in the life of this world exclusively on the Day of Resurrection.” Thus do We set out and detail[3] the proofs[4] for people who know.

قُلْ إِنَّمَا حَرَّمَ رَبِّىَ ٱلْفَوَٰحِشَ مَا ظَهَرَ
مِنْهَا وَمَا بَطَنَ وَٱلْإِثْمَ وَٱلْبَغْىَ بِغَيْرِ
ٱلْحَقِّ وَأَن تُشْرِكُوا۟ بِٱللَّهِ مَا لَمْ يُنَزِّلْ
بِهِۦ سُلْطَـٰنًا وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا
تَعْلَمُونَ ﴿٣٣﴾

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَآءَ أَجَلُهُمْ لَا
يَسْتَـْٔخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٣٤﴾

يَـٰبَنِىٓ ءَادَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ
مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَـٰتِى
فَمَنِ ٱتَّقَىٰ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ ﴿٣٥﴾

وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَـٰتِنَا وَٱسْتَكْبَرُوا۟
عَنْهَآ أُو۟لَـٰٓئِكَ أَصْحَـٰبُ ٱلنَّارِ هُمْ فِيهَا
خَـٰلِدُونَ ﴿٣٦﴾

فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا
أَوْ كَذَّبَ بِـَٔايَـٰتِهِۦٓ أُو۟لَـٰٓئِكَ يَنَالُهُمْ
نَصِيبُهُم مِّنَ ٱلْكِتَـٰبِ حَتَّىٰٓ إِذَا
جَآءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُوٓا۟ أَيْنَ مَا
كُنتُمْ تَدْعُونَ مِن دُونِ ٱللَّهِ قَالُوا۟ ضَلُّوا۟
عَنَّا وَشَهِدُوا۟ عَلَىٰٓ أَنفُسِهِمْ أَنَّهُمْ كَانُوا۟
كَـٰفِرِينَ ﴿٣٧﴾

قَالَ ٱدْخُلُوا۟ فِىٓ أُمَمٍ قَدْ خَلَتْ مِن

33 Say thou: “My Lord has only made unlawful sexual immoralities[1] — whether open or concealed — and sin,[2] and sectarian zealotry[3] without cause,[4] and that you ascribe a partnership[5] with God to that for which He has not sent down authority, and that you ascribe to God what you know not.”

34 And for every community is a term; then when their term comes, they will not defer an hour, nor will they advance.

35 O children of Adam: if there come to you messengers from among you, relating to you My proofs,[1] then whoso is in prudent fear[2] and makes right — no fear will be upon them, nor will they grieve.

36 But those who deny Our proofs[1] and wax proud at them — those are the companions of the Fire; therein they abide eternally.

37 And who is more unjust than he who invents a lie about God, or denies His proofs?[1] Those: there reaches them their portion of the Writ;[2] when[3] Our messengers come to them, to take them,[4] they say: “Where is that to which you called besides[5] God?” They will say: “They have strayed from us.” And they will bear witness against themselves that they were false claimers of guidance.[6]

38 He will say: “Enter among the communities that have passed away before

قَبۡلِكُم مِّنَ ٱلۡجِنِّ وَٱلۡإِنسِ فِي ٱلنَّارِ
كُلَّمَا دَخَلَتۡ أُمَّةٞ لَّعَنَتۡ أُخۡتَهَا حَتَّىٰٓ
إِذَا ٱدَّارَكُواْ فِيهَا جَمِيعٗا قَالَتۡ أُخۡرَىٰهُمۡ
لِأُولَىٰهُمۡ رَبَّنَا هَٰٓؤُلَآءِ أَضَلُّونَا فَـَٔاتِهِمۡ
عَذَابٗا ضِعۡفٗا مِّنَ ٱلنَّارِ قَالَ لِكُلّٖ
ضِعۡفٞ وَلَٰكِن لَّا تَعۡلَمُونَ ﴿٣٨﴾
وَقَالَتۡ أُولَىٰهُمۡ لِأُخۡرَىٰهُمۡ فَمَا كَانَ
لَكُمۡ عَلَيۡنَا مِن فَضۡلٖ فَذُوقُواْ
ٱلۡعَذَابَ بِمَا كُنتُمۡ تَكۡسِبُونَ ﴿٣٩﴾
إِنَّ ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَا وَٱسۡتَكۡبَرُواْ
عَنۡهَا لَا تُفَتَّحُ لَهُمۡ أَبۡوَٰبُ ٱلسَّمَآءِ وَلَا
يَدۡخُلُونَ ٱلۡجَنَّةَ حَتَّىٰ يَلِجَ ٱلۡجَمَلُ فِي
سَمِّ ٱلۡخِيَاطِۚ وَكَذَٰلِكَ نَجۡزِي ٱلۡمُجۡرِمِينَ
﴿٤٠﴾
لَهُم مِّن جَهَنَّمَ مِهَادٞ وَمِن فَوۡقِهِمۡ غَوَاشٖۚ
وَكَذَٰلِكَ نَجۡزِي ٱلظَّٰلِمِينَ ﴿٤١﴾
وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
لَا نُكَلِّفُ نَفۡسًا إِلَّا وُسۡعَهَآ أُوْلَٰٓئِكَ
أَصۡحَٰبُ ٱلۡجَنَّةِۖ هُمۡ فِيهَا خَٰلِدُونَ ﴿٤٢﴾
وَنَزَعۡنَا مَا فِي صُدُورِهِم مِّنۡ غِلّٖ تَجۡرِي
مِن تَحۡتِهِمُ ٱلۡأَنۡهَٰرُۖ وَقَالُواْ ٱلۡحَمۡدُ لِلَّهِ

you of domini[1] and servi[2] into the Fire!" Whenever a community[3] enters, it curses its sister;[4] when[5] they have followed one another therein all together, the last of them will say to[6] the first of them: "Our Lord: these led us astray; so give Thou them double punishment of the Fire!" He will say: "For each is double, but you know not."

39 And the first of them will say to the last of them: "You were no better than were we,[1] so taste the punishment for what you earned!"

40 **¶7.5** Those who deny Our proofs[1] and wax proud at them: for them the gates of heaven will not be opened, nor will they enter the Garden any more than a twisted rope[2] can pass through the eye of a needle; and thus We requite the lawbreakers.

41 They have a resting-place of Gehenna, and over them are coverings;[1] and thus We requite the wrongdoers.[2]

42 And those who heed warning[1] and do righteous deeds: — We burden not any soul save to its capacity — those are the companions of the Garden; therein they abide eternally.

43 And We will remove any rancour from their hearts;[1] there flow beneath them rivers; and they will say: "Praise belongs to God who has guided us to this! And we would

ٱلَّذِي هَدَىٰنَا لِهَٰذَا وَمَا كُنَّا لِنَهۡتَدِيَ
لَوۡلَآ أَنۡ هَدَىٰنَا ٱللَّهُ لَقَدۡ جَآءَتۡ رُسُلُ
رَبِّنَا بِٱلۡحَقِّۖ وَنُودُوٓاْ أَن تِلۡكُمُ ٱلۡجَنَّةُ
أُورِثۡتُمُوهَا بِمَا كُنتُمۡ تَعۡمَلُونَ ﴿٤٣﴾
وَنَادَىٰٓ أَصۡحَٰبُ ٱلۡجَنَّةِ أَصۡحَٰبَ ٱلنَّارِ
أَن قَدۡ وَجَدۡنَا مَا وَعَدَنَا رَبُّنَا حَقّٗا فَهَلۡ
وَجَدتُّم مَّا وَعَدَ رَبُّكُمۡ حَقّٗاۖ قَالُواْ
نَعَمۡ فَأَذَّنَ مُؤَذِّنُۢ بَيۡنَهُمۡ أَن لَّعۡنَةُ ٱللَّهِ
عَلَى ٱلظَّٰلِمِينَ ﴿٤٤﴾
ٱلَّذِينَ يَصُدُّونَ عَن سَبِيلِ ٱللَّهِ
وَيَبۡغُونَهَا عِوَجٗا وَهُم بِٱلۡأٓخِرَةِ كَٰفِرُونَ
﴿٤٥﴾
وَبَيۡنَهُمَا حِجَابٞۚ وَعَلَى ٱلۡأَعۡرَافِ
رِجَالٞ يَعۡرِفُونَ كُلَّۢا بِسِيمَىٰهُمۡۚ وَنَادَوۡاْ
أَصۡحَٰبَ ٱلۡجَنَّةِ أَن سَلَٰمٌ عَلَيۡكُمۡ لَمۡ
يَدۡخُلُوهَا وَهُمۡ يَطۡمَعُونَ ﴿٤٦﴾
۞ وَإِذَا صُرِفَتۡ أَبۡصَٰرُهُمۡ تِلۡقَآءَ
أَصۡحَٰبِ ٱلنَّارِ قَالُواْ رَبَّنَا لَا تَجۡعَلۡنَا مَعَ
ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ ﴿٤٧﴾
وَنَادَىٰٓ أَصۡحَٰبُ ٱلۡأَعۡرَافِ رِجَالٗا
يَعۡرِفُونَهُم بِسِيمَىٰهُمۡ قَالُواْ مَآ أَغۡنَىٰ
عَنكُمۡ جَمۡعُكُمۡ وَمَا كُنتُمۡ

not have been guided had not God guided us. The messengers of our Lord came with the truth."[2] And they will be called: "That is the Garden which you are made to inherit for what you did."

44 And the companions of the Garden will call to the companions of the Fire: "We have found what our Lord promised us true;[1] have you found what your Lord promised you true?"[2] They will say: "Yea." Then will there proclaim a proclaimer between them: "The curse of God is upon the wrongdoers:[3]

45 "Those who turned away from[1] the path of God and sought to make it crooked, and were deniers of the Hereafter!"

46 And between them[1] is a partition; and upon the elevations are men recognising each by their mark;[2] and they will call to the companions of the Garden: "Peace be upon you!" They have not entered it, though they desire to.

47 And when their eyes are turned towards the companions of the Fire, they say: "Our Lord: place Thou not us with the wrongdoing[1] people."

48 **¶7.6** And the companions of the elevations will call to men, recognising them by their mark,[1] saying: "What did it avail you, your accumulating, and that you waxed proud?

تَسۡتَكۡبِرُونَ ﴿٤٨﴾

أَهَٰٓؤُلَآءِ ٱلَّذِينَ أَقۡسَمۡتُمۡ لَا يَنَالُهُمُ
ٱللَّهُ بِرَحۡمَةٍۚ ٱدۡخُلُواْ ٱلۡجَنَّةَ لَا خَوۡفٌ
عَلَيۡكُمۡ وَلَآ أَنتُمۡ تَحۡزَنُونَ ﴿٤٩﴾

وَنَادَىٰٓ أَصۡحَٰبُ ٱلنَّارِ أَصۡحَٰبَ ٱلۡجَنَّةِ
أَنۡ أَفِيضُواْ عَلَيۡنَا مِنَ ٱلۡمَآءِ أَوۡ مِمَّا
رَزَقَكُمُ ٱللَّهُۚ قَالُوٓاْ إِنَّ ٱللَّهَ حَرَّمَهُمَا
عَلَى ٱلۡكَٰفِرِينَ ﴿٥٠﴾

ٱلَّذِينَ ٱتَّخَذُواْ دِينَهُمۡ لَهۡوٗا وَلَعِبٗا
وَغَرَّتۡهُمُ ٱلۡحَيَوٰةُ ٱلدُّنۡيَاۚ فَٱلۡيَوۡمَ نَنسَىٰهُمۡ
كَمَا نَسُواْ لِقَآءَ يَوۡمِهِمۡ هَٰذَا وَمَا كَانُواْ
بِـَٔايَٰتِنَا يَجۡحَدُونَ ﴿٥١﴾

وَلَقَدۡ جِئۡنَٰهُم بِكِتَٰبٖ فَصَّلۡنَٰهُ عَلَىٰ عِلۡمٍ
هُدٗى وَرَحۡمَةٗ لِّقَوۡمٖ يُؤۡمِنُونَ ﴿٥٢﴾

هَلۡ يَنظُرُونَ إِلَّا تَأۡوِيلَهُۥۚ يَوۡمَ يَأۡتِي
تَأۡوِيلُهُۥ يَقُولُ ٱلَّذِينَ نَسُوهُ مِن قَبۡلُ قَدۡ
جَآءَتۡ رُسُلُ رَبِّنَا بِٱلۡحَقِّ فَهَل لَّنَا مِن
شُفَعَآءَ فَيَشۡفَعُواْ لَنَآ أَوۡ نُرَدُّ فَنَعۡمَلَ غَيۡرَ
ٱلَّذِي كُنَّا نَعۡمَلُۚ قَدۡ خَسِرُوٓاْ أَنفُسَهُمۡ
وَضَلَّ عَنۡهُم مَّا كَانُواْ يَفۡتَرُونَ ﴿٥٣﴾

إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضَ فِي سِتَّةِ أَيَّامٖ ثُمَّ ٱسۡتَوَىٰ عَلَى

49 "Are these[1] they whom you swore God would never reach with mercy?"[2] — "Enter the Garden! You need not fear, nor will you grieve!"

50 And the companions of the Fire will call to the companions of the Garden: "Pour forth[1] upon us some water, or some of what God has provided for you." They will say: "God has made both unlawful to the false claimers of guidance:[2]

51 "Those who took their doctrine[1] as play and diversion, and whom the life of this world deluded." — "So this day do We forget them, even as they forgot the meeting of this their day, and as they rejected Our proofs."[2]

52 And We have brought them a Writ[1] which We set out and detailed[2] according to knowledge — a guidance and mercy for people who believe.

53 Look they save for the fulfilment[1] thereof? The day the fulfilment[2] thereof comes, those who had forgotten it before will say: "The messengers of our Lord came with the truth,[3] so have we any intercessors that might intercede for us? Or will we be sent back that we might do other than what we did?" They will have lost their souls; and strayed from them will be what they invented.

54 **¶7.7** Your Lord is God, who created the heavens and the earth in six days,[1] then established Himself upon the Throne. He covers the night, the day hastening after it

ٱلۡعَرۡشِۖ يُغۡشِي ٱلَّيۡلَ ٱلنَّهَارَ يَطۡلُبُهُۥ
حَثِيثٗا وَٱلشَّمۡسَ وَٱلۡقَمَرَ وَٱلنُّجُومَ
مُسَخَّرَٰتِۭ بِأَمۡرِهِۦٓۗ أَلَا لَهُ ٱلۡخَلۡقُ وَٱلۡأَمۡرُۗ
تَبَارَكَ ٱللَّهُ رَبُّ ٱلۡعَٰلَمِينَ ﴿٥٤﴾

ٱدۡعُواْ رَبَّكُمۡ تَضَرُّعٗا وَخُفۡيَةًۚ إِنَّهُۥ لَا
يُحِبُّ ٱلۡمُعۡتَدِينَ ﴿٥٥﴾

وَلَا تُفۡسِدُواْ فِي ٱلۡأَرۡضِ بَعۡدَ إِصۡلَٰحِهَا
وَٱدۡعُوهُ خَوۡفٗا وَطَمَعًاۚ إِنَّ رَحۡمَتَ ٱللَّهِ
قَرِيبٞ مِّنَ ٱلۡمُحۡسِنِينَ ﴿٥٦﴾

وَهُوَ ٱلَّذِي يُرۡسِلُ ٱلرِّيَٰحَ بُشۡرَۢا بَيۡنَ
يَدَيۡ رَحۡمَتِهِۦٓ حَتَّىٰٓ إِذَآ أَقَلَّتۡ سَحَابٗا
ثِقَالٗا سُقۡنَٰهُ لِبَلَدٖ مَّيِّتٖ فَأَنزَلۡنَا بِهِ ٱلۡمَآءَ
فَأَخۡرَجۡنَا بِهِۦ مِن كُلِّ ٱلثَّمَرَٰتِۚ كَذَٰلِكَ
نُخۡرِجُ ٱلۡمَوۡتَىٰ لَعَلَّكُمۡ تَذَكَّرُونَ ﴿٥٧﴾

وَٱلۡبَلَدُ ٱلطَّيِّبُ يَخۡرُجُ نَبَاتُهُۥ بِإِذۡنِ رَبِّهِۦۖ
وَٱلَّذِي خَبُثَ لَا يَخۡرُجُ إِلَّا نَكِدٗاۚ كَذَٰلِكَ
نُصَرِّفُ ٱلۡأٓيَٰتِ لِقَوۡمٖ يَشۡكُرُونَ ﴿٥٨﴾

لَقَدۡ أَرۡسَلۡنَا نُوحًا إِلَىٰ قَوۡمِهِۦ فَقَالَ
يَٰقَوۡمِ ٱعۡبُدُواْ ٱللَّهَ مَا لَكُم مِّنۡ إِلَٰهٍ
غَيۡرُهُۥٓۖ إِنِّيٓ أَخَافُ عَلَيۡكُمۡ عَذَابَ
يَوۡمٍ عَظِيمٖ ﴿٥٩﴾

قَالَ ٱلۡمَلَأُ مِن قَوۡمِهِۦٓ إِنَّا لَنَرَىٰكَ فِي

swiftly, and the sun and the moon and the stars are subject by His command. In truth,[2] His are the creation and the command. Blessed be God, the Lord of All Creation!

55 Call to your Lord humbly and in secret. He loves not the transgressors,

56 So work not corruption in the land after its right ordering. And call to Him in fear and hope; the mercy of God is near to the doers of good.

57 And He it is that sends the winds as glad tidings before[1] His mercy. When[2] they have gathered up[3] heavy clouds,[4] We drive them to a dead land and send down the water therein,[5] and bring forth therewith every[6] fruit, — thus will We bring forth the dead — that you might take heed.

58 And the good land: its vegetation comes forth by the leave of its Lord; and what is bad comes not forth save with difficulty. Thus do We expound the proofs[1] for people who are grateful.

59 **¶7.8** We sent Noah to his people, and he said: "O my people: serve God; you have no god but He; I fear for you the punishment of a tremendous day."

60 Said the eminent ones among his people: "We see thee in manifest error."

ضَلَٰلٍ مُّبِينٍ ٦٠

قَالَ يَٰقَوۡمِ لَيۡسَ بِي ضَلَٰلَةٞ وَلَٰكِنِّي
رَسُولٞ مِّن رَّبِّ ٱلۡعَٰلَمِينَ ٦١

أُبَلِّغُكُمۡ رِسَٰلَٰتِ رَبِّي وَأَنصَحُ
لَكُمۡ وَأَعۡلَمُ مِنَ ٱللَّهِ مَا لَا تَعۡلَمُونَ
٦٢

أَوَعَجِبۡتُمۡ أَن جَآءَكُمۡ ذِكۡرٞ مِّن رَّبِّكُمۡ
عَلَىٰ رَجُلٖ مِّنكُمۡ لِيُنذِرَكُمۡ وَلِتَتَّقُواْ
وَلَعَلَّكُمۡ تُرۡحَمُونَ ٦٣

فَكَذَّبُوهُ فَأَنجَيۡنَٰهُ وَٱلَّذِينَ مَعَهُۥ فِي
ٱلۡفُلۡكِ وَأَغۡرَقۡنَا ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَآ
إِنَّهُمۡ كَانُواْ قَوۡمًا عَمِينَ ٦٤

۞ وَإِلَىٰ عَادٍ أَخَاهُمۡ هُودٗاۚ قَالَ يَٰقَوۡمِ
ٱعۡبُدُواْ ٱللَّهَ مَا لَكُم مِّنۡ إِلَٰهٍ غَيۡرُهُۥٓۚ
أَفَلَا تَتَّقُونَ ٦٥

قَالَ ٱلۡمَلَأُ ٱلَّذِينَ كَفَرُواْ مِن قَوۡمِهِۦٓ
إِنَّا لَنَرَىٰكَ فِي سَفَاهَةٖ وَإِنَّا لَنَظُنُّكَ مِنَ
ٱلۡكَٰذِبِينَ ٦٦

قَالَ يَٰقَوۡمِ لَيۡسَ بِي سَفَاهَةٞ وَلَٰكِنِّي
رَسُولٞ مِّن رَّبِّ ٱلۡعَٰلَمِينَ ٦٧

أُبَلِّغُكُمۡ رِسَٰلَٰتِ رَبِّي وَأَنَا۠ لَكُمۡ
نَاصِحٌ أَمِينٞ ٦٨

61 He said: “O my people: there is no error in me; but I am a messenger from the Lord of All Creation:

62 “I convey to you the messages of my Lord, and give sincere counsel to you; and I know from God what you know not.

63 “Do you marvel that there has come to you remembrance[1] from your Lord through a man among you, that he should warn you, and that you should be in prudent fear,[2] and that you might obtain mercy?”

64 Then they denied him;[1] so We delivered him and those with him in the ship, and drowned those who denied Our proofs;[2] they were a blind people.

65 ¶**7.9** And to ʿĀd, their brother Hūd. He said: “O my people: serve God; you have no god but He. Will you then not[1] be in prudent fear?”[2]

66 Said the eminent ones who disbelieved[1] among his people: “We see thee in foolishness; and we consider thee a liar.”[2]

67 He said: “O my people: there is no foolishness in me; but I am a messenger from the Lord of All Creation:

68 “I convey to you the messages of my Lord; and I am a sincere counsellor to you, one trustworthy.

أَوَعَجِبۡتُمۡ أَن جَآءَكُمۡ ذِكۡرٞ مِّن رَّبِّكُمۡ
عَلَىٰ رَجُلٖ مِّنكُمۡ لِيُنذِرَكُمۡۚ وَٱذۡكُرُوٓاْ
إِذۡ جَعَلَكُمۡ خُلَفَآءَ مِنۢ بَعۡدِ قَوۡمِ نُوحٖ
وَزَادَكُمۡ فِي ٱلۡخَلۡقِ بَصۡطَةٗۖ فَٱذۡكُرُوٓاْ ءَالَآءَ
ٱللَّهِ لَعَلَّكُمۡ تُفۡلِحُونَ ٦٩

قَالُوٓاْ أَجِئۡتَنَا لِنَعۡبُدَ ٱللَّهَ وَحۡدَهُۥ وَنَذَرَ
مَا كَانَ يَعۡبُدُ ءَابَآؤُنَاۖ فَأۡتِنَا بِمَا تَعِدُنَآ
إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ٧٠

قَالَ قَدۡ وَقَعَ عَلَيۡكُم مِّن رَّبِّكُمۡ
رِجۡسٞ وَغَضَبٌۖ أَتُجَٰدِلُونَنِي فِيٓ أَسۡمَآءٖ
سَمَّيۡتُمُوهَآ أَنتُمۡ وَءَابَآؤُكُم مَّا نَزَّلَ ٱللَّهُ
بِهَا مِن سُلۡطَٰنٖۚ فَٱنتَظِرُوٓاْ إِنِّي مَعَكُم
مِّنَ ٱلۡمُنتَظِرِينَ ٧١

فَأَنجَيۡنَٰهُ وَٱلَّذِينَ مَعَهُۥ بِرَحۡمَةٖ مِّنَّا
وَقَطَعۡنَا دَابِرَ ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَا وَمَا
كَانُواْ مُؤۡمِنِينَ ٧٢

وَإِلَىٰ ثَمُودَ أَخَاهُمۡ صَٰلِحٗاۚ قَالَ يَٰقَوۡمِ
ٱعۡبُدُواْ ٱللَّهَ مَا لَكُم مِّنۡ إِلَٰهٍ غَيۡرُهُۥۖ
قَدۡ جَآءَتۡكُم بَيِّنَةٞ مِّن رَّبِّكُمۡۖ
هَٰذِهِۦ نَاقَةُ ٱللَّهِ لَكُمۡ ءَايَةٗۖ فَذَرُوهَا
تَأۡكُلۡ فِيٓ أَرۡضِ ٱللَّهِ وَلَا تَمَسُّوهَا بِسُوٓءٖ
فَيَأۡخُذَكُمۡ عَذَابٌ أَلِيمٞ ٧٣

69 “Do you marvel that there has come to you remembrance[1] from your Lord through a man among you, that he should warn you? And remember when He made you successors after the people of Noah, and increased you in creation[2] abundantly; then remember the favours of God, that you might be successful.”

70 They said: “Hast thou come to us that we should serve God alone and leave what our fathers served? Then bring thou us what thou promisest us,[1] if thou be of the truthful.”

71 He said: “There have come upon you from your Lord abomination and wrath; dispute you with me concerning names[1] which you have named, you and your fathers? God sent not down for these any authority. Then wait — I am with you waiting.”[2]

72 So We delivered him and those with him by mercy from Us, and We cut off the root[1] of those who denied Our proofs;[2] and they were not believers.[3]

73 ¶**7.10** And to Thamūd, their brother Ṣāliḥ.[1] He said: “O my people: serve God; you have no god but He; there has come to you clear evidence from your Lord: this is the she-camel of God, as a proof[2] for you, so leave her to eat in God’s earth, and touch her not with evil[3] lest there take you a painful punishment.

وَٱذۡكُرُوٓاْ إِذۡ جَعَلَكُمۡ خُلَفَآءَ مِنۢ بَعۡدِ
عَادٖ وَبَوَّأَكُمۡ فِي ٱلۡأَرۡضِ تَتَّخِذُونَ مِن
سُهُولِهَا قُصُورٗا وَتَنۡحِتُونَ ٱلۡجِبَالَ بُيُوتٗا
فَٱذۡكُرُوٓاْ ءَالَآءَ ٱللَّهِ وَلَا تَعۡثَوۡاْ فِي ٱلۡأَرۡضِ
مُفۡسِدِينَ ٧٤

قَالَ ٱلۡمَلَأُ ٱلَّذِينَ ٱسۡتَكۡبَرُواْ مِن قَوۡمِهِۦ
لِلَّذِينَ ٱسۡتُضۡعِفُواْ لِمَنۡ ءَامَنَ مِنۡهُمۡ
أَتَعۡلَمُونَ أَنَّ صَٰلِحٗا مُّرۡسَلٞ مِّن رَّبِّهِۦۚ
قَالُوٓاْ إِنَّا بِمَآ أُرۡسِلَ بِهِۦ مُؤۡمِنُونَ ٧٥
قَالَ ٱلَّذِينَ ٱسۡتَكۡبَرُوٓاْ إِنَّا بِٱلَّذِيٓ ءَامَنتُم
بِهِۦ كَٰفِرُونَ ٧٦

فَعَقَرُواْ ٱلنَّاقَةَ وَعَتَوۡاْ عَنۡ أَمۡرِ رَبِّهِمۡ
وَقَالُواْ يَٰصَٰلِحُ ٱئۡتِنَا بِمَا تَعِدُنَآ إِن
كُنتَ مِنَ ٱلۡمُرۡسَلِينَ ٧٧

فَأَخَذَتۡهُمُ ٱلرَّجۡفَةُ فَأَصۡبَحُواْ فِي دَارِهِمۡ
جَٰثِمِينَ ٧٨

فَتَوَلَّىٰ عَنۡهُمۡ وَقَالَ يَٰقَوۡمِ لَقَدۡ
أَبۡلَغۡتُكُمۡ رِسَالَةَ رَبِّي وَنَصَحۡتُ
لَكُمۡ وَلَٰكِن لَّا تُحِبُّونَ ٱلنَّٰصِحِينَ
٧٩

وَلُوطًا إِذۡ قَالَ لِقَوۡمِهِۦٓ أَتَأۡتُونَ ٱلۡفَٰحِشَةَ
مَا سَبَقَكُم بِهَا مِنۡ أَحَدٖ مِّنَ

74 "And remember when He made you successors after ʿĀd, and settled you in the earth; you make castles out of its plains and hew the mountains into houses. Then remember the favours of God and commit not evil in the earth, working corruption."

75 Said the eminent ones who had waxed proud among his people to those they counted weak, to those who believed among them: "Know you[1] that Ṣāliḥ is an emissary from his Lord?" They said: "We believe in[2] that wherewith he has been sent."

76 Said those who had waxed proud: "We are deniers of that in which you believe."

77 And they hamstrung[1] the she-camel; and they scorned the command of their Lord, saying: "O Ṣāliḥ: bring thou us what thou promisest us, if thou be among the emissaries."

78 So the earthquake seized them; and morning found them lying prone in their home,

79 So he turned from them, and said: "O my people: I had conveyed to you the message of my Lord, and been a sincere counsellor to you; but you love not sincere counsellors."

80 And Lot:[1] when he said to his people: "Do you commit sexual immorality,[2] that none among all mankind has preceded you?

ٱلۡعَٰلَمِينَ ٨٠

إِنَّكُمۡ لَتَأۡتُونَ ٱلرِّجَالَ شَهۡوَةٗ مِّن دُونِ
ٱلنِّسَآءِۚ بَلۡ أَنتُمۡ قَوۡمٞ مُّسۡرِفُونَ ٨١

وَمَا كَانَ جَوَابَ قَوۡمِهِۦٓ إِلَّآ أَن قَالُوٓاْ
أَخۡرِجُوهُم مِّن قَرۡيَتِكُمۡۖ إِنَّهُمۡ أُنَاسٞ
يَتَطَهَّرُونَ ٨٢

فَأَنجَيۡنَٰهُ وَأَهۡلَهُۥٓ إِلَّا ٱمۡرَأَتَهُۥ كَانَتۡ مِنَ
ٱلۡغَٰبِرِينَ ٨٣

وَأَمۡطَرۡنَا عَلَيۡهِم مَّطَرٗاۖ فَٱنظُرۡ كَيۡفَ كَانَ
عَٰقِبَةُ ٱلۡمُجۡرِمِينَ ٨٤

وَإِلَىٰ مَدۡيَنَ أَخَاهُمۡ شُعَيۡبٗاۚ قَالَ يَٰقَوۡمِ
ٱعۡبُدُواْ ٱللَّهَ مَا لَكُم مِّنۡ إِلَٰهٍ غَيۡرُهُۥۖ
قَدۡ جَآءَتۡكُم بَيِّنَةٞ مِّن رَّبِّكُمۡۖ
فَأَوۡفُواْ ٱلۡكَيۡلَ وَٱلۡمِيزَانَ وَلَا تَبۡخَسُواْ
ٱلنَّاسَ أَشۡيَآءَهُمۡ وَلَا تُفۡسِدُواْ فِي ٱلۡأَرۡضِ
بَعۡدَ إِصۡلَٰحِهَاۚ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ إِن
كُنتُم مُّؤۡمِنِينَ ٨٥

وَلَا تَقۡعُدُواْ بِكُلِّ صِرَٰطٖ تُوعِدُونَ
وَتَصُدُّونَ عَن سَبِيلِ ٱللَّهِ مَنۡ ءَامَنَ
بِهِۦ وَتَبۡغُونَهَا عِوَجٗاۚ وَٱذۡكُرُوٓاْ إِذۡ كُنتُمۡ
قَلِيلٗا فَكَثَّرَكُمۡۖ وَٱنظُرُواْ كَيۡفَ كَانَ
عَٰقِبَةُ ٱلۡمُفۡسِدِينَ ٨٦

81 "You approach men with lust rather than[1] women; the truth is,[2] you are a people committing excess."

82 And the response of his people was only that they said: "Turn them out of your city; they are a people who keep themselves pure!"

83 And We delivered him and his household save his wife; she was of those who stayed behind;

84 And We rained upon them a rain.[1] Then see thou how was the final outcome of the lawbreakers.

85 ¶**7.11** And to Madyan,[1] their brother Shuʿayb.[2] He said: "O my people: serve God; you have no god but He; there has come to you clear evidence from your Lord, so fulfil the measure and the balance, and deprive not people of their possessions;[3] and work not corruption in the land after its right ordering; that is better for you, if you be believers.[4]

86 "And lie not in wait[1] on every road, threatening and turning away from[2] the path of God him who believes in[3] Him, and seeking deviation therein.[4] And remember when you were few, and He multiplied you; and see how was the final outcome of the workers of corruption.

وَإِن كَانَ طَآئِفَةٌ مِّنكُمۡ ءَامَنُواْ
بِٱلَّذِيٓ أُرۡسِلۡتُ بِهِۦ وَطَآئِفَةٞ لَّمۡ يُؤۡمِنُواْ
فَٱصۡبِرُواْ حَتَّىٰ يَحۡكُمَ ٱللَّهُ بَيۡنَنَا
وَهُوَ خَيۡرُ ٱلۡحَٰكِمِينَ ﴿٨٧﴾

۞ قَالَ ٱلۡمَلَأُ ٱلَّذِينَ ٱسۡتَكۡبَرُواْ مِن
قَوۡمِهِۦ لَنُخۡرِجَنَّكَ يَٰشُعَيۡبُ وَٱلَّذِينَ
ءَامَنُواْ مَعَكَ مِن قَرۡيَتِنَآ أَوۡ لَتَعُودُنَّ فِي
مِلَّتِنَا قَالَ أَوَلَوۡ كُنَّا كَٰرِهِينَ ﴿٨٨﴾

قَدِ ٱفۡتَرَيۡنَا عَلَى ٱللَّهِ كَذِبًا إِنۡ عُدۡنَا فِي
مِلَّتِكُم بَعۡدَ إِذۡ نَجَّىٰنَا ٱللَّهُ مِنۡهَا وَمَا
يَكُونُ لَنَآ أَن نَّعُودَ فِيهَآ إِلَّآ أَن يَشَآءَ
ٱللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيۡءٍ عِلۡمًا
عَلَى ٱللَّهِ تَوَكَّلۡنَا رَبَّنَا ٱفۡتَحۡ بَيۡنَنَا وَبَيۡنَ
قَوۡمِنَا بِٱلۡحَقِّ وَأَنتَ خَيۡرُ ٱلۡفَٰتِحِينَ
﴿٨٩﴾

وَقَالَ ٱلۡمَلَأُ ٱلَّذِينَ كَفَرُواْ مِن قَوۡمِهِۦ
لَئِنِ ٱتَّبَعۡتُمۡ شُعَيۡبًا إِنَّكُمۡ إِذٗا
لَّخَٰسِرُونَ ﴿٩٠﴾

فَأَخَذَتۡهُمُ ٱلرَّجۡفَةُ فَأَصۡبَحُواْ فِي دَارِهِمۡ
جَٰثِمِينَ ﴿٩١﴾

ٱلَّذِينَ كَذَّبُواْ شُعَيۡبًا كَأَن لَّمۡ يَغۡنَوۡاْ فِيهَا
ٱلَّذِينَ كَذَّبُواْ شُعَيۡبًا كَانُواْ هُمُ ٱلۡخَٰسِرِينَ

87 "And if a number among you believes in[1] that wherewith I have been sent, and a number believes not: be patient until God judges between us; and He is the best of judges."

88 Said the eminent ones who had waxed proud among his people: "We will turn thee, O Shuʿayb, and those who heed warning[1] with thee, out of our city if you return not to our creed." He said: "Even though we be unwilling?

89 "We should have invented a lie about God if we returned to your creed after God has delivered us from it. It is not for us to return to it save if God our Lord should will. Our Lord encompasses all things in knowledge. In God have we placed our trust." — "Our Lord, decide Thou between us and our people with justice,[1] for Thou art the best of those who give decision."

90 And said the eminent ones who disbelieved[1] among his people: "If you follow Shuʿayb, you will then be the losers."

91 So the earthquake seized them; and morning found them lying prone in their home,

92 Those who denied Shuʿayb, as though they had never lived[1] therein; those who denied Shuʿayb, it was they who were the losers.

﴿٩٢﴾

فَتَوَلَّىٰ عَنۡهُمۡ وَقَالَ يَٰقَوۡمِ لَقَدۡ
أَبۡلَغۡتُكُمۡ رِسَٰلَٰتِ رَبِّي وَنَصَحۡتُ
لَكُمۡ فَكَيۡفَ ءَاسَىٰ عَلَىٰ قَوۡمٖ كَٰفِرِينَ

﴿٩٣﴾

وَمَآ أَرۡسَلۡنَا فِي قَرۡيَةٖ مِّن نَّبِيٍّ إِلَّآ
أَخَذۡنَآ أَهۡلَهَا بِٱلۡبَأۡسَآءِ وَٱلضَّرَّآءِ لَعَلَّهُمۡ
يَضَّرَّعُونَ ﴿٩٤﴾

ثُمَّ بَدَّلۡنَا مَكَانَ ٱلسَّيِّئَةِ ٱلۡحَسَنَةَ حَتَّىٰ
عَفَواْ وَّقَالُواْ قَدۡ مَسَّ ءَابَآءَنَا ٱلضَّرَّآءُ
وَٱلسَّرَّآءُ فَأَخَذۡنَٰهُم بَغۡتَةٗ وَهُمۡ لَا يَشۡعُرُونَ

﴿٩٥﴾

وَلَوۡ أَنَّ أَهۡلَ ٱلۡقُرَىٰٓ ءَامَنُواْ وَٱتَّقَوۡاْ
لَفَتَحۡنَا عَلَيۡهِم بَرَكَٰتٖ مِّنَ ٱلسَّمَآءِ
وَٱلۡأَرۡضِ وَلَٰكِن كَذَّبُواْ فَأَخَذۡنَٰهُم بِمَا
كَانُواْ يَكۡسِبُونَ ﴿٩٦﴾

أَفَأَمِنَ أَهۡلُ ٱلۡقُرَىٰٓ أَن يَأۡتِيَهُم بَأۡسُنَا
بَيَٰتٗا وَهُمۡ نَآئِمُونَ ﴿٩٧﴾

أَوَأَمِنَ أَهۡلُ ٱلۡقُرَىٰٓ أَن يَأۡتِيَهُم بَأۡسُنَا
ضُحٗى وَهُمۡ يَلۡعَبُونَ ﴿٩٨﴾

أَفَأَمِنُواْ مَكۡرَ ٱللَّهِ فَلَا يَأۡمَنُ مَكۡرَ ٱللَّهِ
إِلَّا ٱلۡقَوۡمُ ٱلۡخَٰسِرُونَ ﴿٩٩﴾

93 Then he turned from them and said: "O my people: I had conveyed to you the messages of my Lord, and been a sincere counsellor to you; so how should I grieve for a people of false claimers of guidance?[1]"

94 ¶**7.12** And We sent not to a city a prophet save that We took its people with affliction and adversity, that they might humble themselves.

95 Then We changed the place of evil[1] for good until they increased in number[2] and said: "Adversity and prosperity did touch our fathers,"[3] — then We took them unawares, when they perceived not.

96 And had the people of the cities believed and been in prudent fear,[1] We would have opened upon them blessings from the heaven and the earth; but they denied, so We seized them for what they earned.

97 Did then the people of the cities feel secure from Our might coming upon them by night while they slept?

98 Or did the people of the cities feel secure from Our might coming upon them at midday while they played?

99 Did they then feel secure from the scheme of God? And none feels secure from the scheme of God save the losing people.

أَوَلَمۡ يَهۡدِ لِلَّذِينَ يَرِثُونَ ٱلۡأَرۡضَ مِنۢ بَعۡدِ
أَهۡلِهَآ أَن لَّوۡ نَشَآءُ أَصَبۡنَٰهُم بِذُنُوبِهِمۡ
وَنَطۡبَعُ عَلَىٰ قُلُوبِهِمۡ فَهُمۡ لَا يَسۡمَعُونَ
١٠٠

تِلۡكَ ٱلۡقُرَىٰ نَقُصُّ عَلَيۡكَ مِنۡ أَنۢبَآئِهَا
وَلَقَدۡ جَآءَتۡهُمۡ رُسُلُهُم بِٱلۡبَيِّنَٰتِ
فَمَا كَانُواْ لِيُؤۡمِنُواْ بِمَا كَذَّبُواْ مِن
قَبۡلُ كَذَٰلِكَ يَطۡبَعُ ٱللَّهُ عَلَىٰ قُلُوبِ
ٱلۡكَٰفِرِينَ ١٠١

وَمَا وَجَدۡنَا لِأَكۡثَرِهِم مِّنۡ عَهۡدٖ وَإِن
وَجَدۡنَآ أَكۡثَرَهُمۡ لَفَٰسِقِينَ ١٠٢

ثُمَّ بَعَثۡنَا مِنۢ بَعۡدِهِم مُّوسَىٰ بِـَٔايَٰتِنَآ إِلَىٰ
فِرۡعَوۡنَ وَمَلَإِيْهِۦ فَظَلَمُواْ بِهَا فَٱنظُرۡ
كَيۡفَ كَانَ عَٰقِبَةُ ٱلۡمُفۡسِدِينَ ١٠٣

وَقَالَ مُوسَىٰ يَٰفِرۡعَوۡنُ إِنِّي رَسُولٞ مِّن
رَّبِّ ٱلۡعَٰلَمِينَ ١٠٤

حَقِيقٌ عَلَىٰٓ أَن لَّآ أَقُولَ عَلَى ٱللَّهِ
إِلَّا ٱلۡحَقَّ قَدۡ جِئۡتُكُم بِبَيِّنَةٖ مِّن
رَّبِّكُمۡ فَأَرۡسِلۡ مَعِيَ بَنِيٓ إِسۡرَٰٓءِيلَ
١٠٥

قَالَ إِن كُنتَ جِئۡتَ بِـَٔايَةٖ فَأۡتِ بِهَآ إِن
كُنتَ مِنَ ٱلصَّٰدِقِينَ ١٠٦

100 ¶**7.13** Is it not guidance[1] to those who inherit the land after its people that, if We willed, We would strike them for their transgressions,[2] and seal their hearts so they hear not?

101 Those cities: We relate some of their reports to thee; and their messengers came to them with clear signs, but they were not to believe in[1] what they had denied before; thus God seals the hearts of the false claimers of guidance.[2]

102 And We found not for most of them any covenant;[1] but We found most of them perfidious.[2]

103 Then We raised up after them Moses with Our proofs[1] to Pharaoh[2] and his eminent ones, but they wronged them; then see thou how was the final outcome of the workers of corruption: —

104 And Moses said: "O Pharaoh:[1] I am a messenger from the Lord of All Creation,

105 "Obliged to ascribe not to God save the truth.[1] I have come to you with clear evidence from your Lord; so send thou with me the children of Israel."

106 Said he: "If thou hast come with a proof,[1] bring thou it, if thou be of the truthful."

فَأَلۡقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعۡبَانٞ مُّبِينٞ
١٠٧

وَنَزَعَ يَدَهُۥ فَإِذَا هِيَ بَيۡضَآءُ لِلنَّٰظِرِينَ
١٠٨

قَالَ ٱلۡمَلَأُ مِن قَوۡمِ فِرۡعَوۡنَ إِنَّ هَٰذَا
لَسَٰحِرٌ عَلِيمٞ ١٠٩

يُرِيدُ أَن يُخۡرِجَكُم مِّنۡ أَرۡضِكُمۡ
فَمَاذَا تَأۡمُرُونَ ١١٠

قَالُوٓاْ أَرۡجِهۡ وَأَخَاهُ وَأَرۡسِلۡ فِي ٱلۡمَدَآئِنِ
حَٰشِرِينَ ١١١

يَأۡتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٖ ١١٢

وَجَآءَ ٱلسَّحَرَةُ فِرۡعَوۡنَ قَالُوٓاْ إِنَّ لَنَا
لَأَجۡرًا إِن كُنَّا نَحۡنُ ٱلۡغَٰلِبِينَ ١١٣

قَالَ نَعَمۡ وَإِنَّكُمۡ لَمِنَ ٱلۡمُقَرَّبِينَ ١١٤

قَالُواْ يَٰمُوسَىٰٓ إِمَّآ أَن تُلۡقِيَ وَإِمَّآ أَن
نَّكُونَ نَحۡنُ ٱلۡمُلۡقِينَ ١١٥

قَالَ أَلۡقُواْ فَلَمَّآ أَلۡقَوۡاْ سَحَرُوٓاْ أَعۡيُنَ
ٱلنَّاسِ وَٱسۡتَرۡهَبُوهُمۡ وَجَآءُو بِسِحۡرٍ
عَظِيمٖ ١١٦

۞ وَأَوۡحَيۡنَآ إِلَىٰ مُوسَىٰٓ أَنۡ أَلۡقِ عَصَاكَ
فَإِذَا هِيَ تَلۡقَفُ مَا يَأۡفِكُونَ ١١٧

فَوَقَعَ ٱلۡحَقُّ وَبَطَلَ مَا كَانُواْ يَعۡمَلُونَ

107 So he cast his staff — and then was it a clear serpent!

108 And he drew forth his hand — and then was it white for the beholders!

109 ¶**7.14** Said the eminent ones of the people of Pharaoh:[1] "This is a learned sorcerer[2]

110 "Who would turn you out of your land; so what do you command?"

111 They said: "Delay thou him and his brother, and send thou into the cities gatherers

112 "To bring to thee every learned sorcerer."[1]

113 And the sorcerers[1] came to Pharaoh.[2] They said: "There is a reward for us if we be the victors."[3]

114 Said he: "Yea; and you will be of those brought near."[1]

115 They said: "O Moses: wilt thou cast, or will we be the ones who cast?"

116 He said: "Cast." And when they cast, they bewitched the eyes of the people, and struck fear into them, and they produced a mighty sorcery.[1]

117 And We instructed[1] Moses: "Cast thou thy staff," — and then it swallowed up what they falsified!

118 And the truth[1] was established, and what they did made vain.

١١٨

فَغُلِبُواْ هُنَالِكَ وَٱنقَلَبُواْ صَٰغِرِينَ ١١٩
وَأُلۡقِيَ ٱلسَّحَرَةُ سَٰجِدِينَ ١٢٠
قَالُوٓاْ ءَامَنَّا بِرَبِّ ٱلۡعَٰلَمِينَ ١٢١
رَبِّ مُوسَىٰ وَهَٰرُونَ ١٢٢
قَالَ فِرۡعَوۡنُ ءَامَنتُم بِهِۦ قَبۡلَ أَنۡ ءَاذَنَ
لَكُمۡۖ إِنَّ هَٰذَا لَمَكۡرٞ مَّكَرۡتُمُوهُ فِي
ٱلۡمَدِينَةِ لِتُخۡرِجُواْ مِنۡهَآ أَهۡلَهَاۖ فَسَوۡفَ
تَعۡلَمُونَ ١٢٣
لَأُقَطِّعَنَّ أَيۡدِيَكُمۡ وَأَرۡجُلَكُم مِّنۡ
خِلَٰفٖ ثُمَّ لَأُصَلِّبَنَّكُمۡ أَجۡمَعِينَ ١٢٤
قَالُوٓاْ إِنَّآ إِلَىٰ رَبِّنَا مُنقَلِبُونَ ١٢٥
وَمَا تَنقِمُ مِنَّآ إِلَّآ أَنۡ ءَامَنَّا بِـَٔايَٰتِ
رَبِّنَا لَمَّا جَآءَتۡنَاۚ رَبَّنَآ أَفۡرِغۡ عَلَيۡنَا
صَبۡرٗا وَتَوَفَّنَا مُسۡلِمِينَ ١٢٦
وَقَالَ ٱلۡمَلَأُ مِن قَوۡمِ فِرۡعَوۡنَ أَتَذَرُ
مُوسَىٰ وَقَوۡمَهُۥ لِيُفۡسِدُواْ فِي ٱلۡأَرۡضِ
وَيَذَرَكَ وَءَالِهَتَكَۚ قَالَ سَنُقَتِّلُ أَبۡنَآءَهُمۡ
وَنَسۡتَحۡيِۦ نِسَآءَهُمۡ وَإِنَّا فَوۡقَهُمۡ قَٰهِرُونَ ١٢٧

١٢٧

قَالَ مُوسَىٰ لِقَوۡمِهِ ٱسۡتَعِينُواْ بِٱللَّهِ
وَٱصۡبِرُوٓاْۖ إِنَّ ٱلۡأَرۡضَ لِلَّهِ يُورِثُهَا مَن

119 Thereupon were they defeated; and they turned about, brought low.
120 And the sorcerers[1] fell in submission.[2]

121 They said: "We believe in[1] the Lord of All Creation,
122 "The Lord of Moses and Aaron."

123 Said Pharaoh:[1] "You believe in[2] him[3] before I gave you leave. This is a scheme you schemed in the city that you might turn out its people. But you will come to know!

124 "I will cut off your hands and your feet on opposite sides; then will I crucify[1] you all together."

125 They said: "We are returning to our Lord.

126 "And thou resentest us only that we believed in[1] the proofs[2] of our Lord when they came to us." — "Our Lord: pour Thou out patience upon us, and take Thou us as ones submitting."[3]

127 ¶**7.15** And the eminent ones among the people of Pharaoh[1] said: "Wilt thou leave Moses and his people to work corruption in the land, and leave thee and thy gods?" Said he: "We will kill their sons and spare their women; for[2] indeed we have them in subjugation."[3]

128 And Moses said to his people: "Seek help in God, and be patient; the earth belongs to God; He causes to inherit it whom He wills among his servants. And the final outcome is

يَشَآءُ مِنۡ عِبَادِهِۦۖ وَٱلۡعَٰقِبَةُ لِلۡمُتَّقِينَ

١٢٨

قَالُوٓاْ أُوذِينَا مِن قَبۡلِ أَن تَأۡتِيَنَا وَمِنۢ
بَعۡدِ مَا جِئۡتَنَاۚ قَالَ عَسَىٰ رَبُّكُمۡ
أَن يُهۡلِكَ عَدُوَّكُمۡ وَيَسۡتَخۡلِفَكُمۡ فِي
ٱلۡأَرۡضِ فَيَنظُرَ كَيۡفَ تَعۡمَلُونَ ١٢٩
وَلَقَدۡ أَخَذۡنَآ ءَالَ فِرۡعَوۡنَ بِٱلسِّنِينَ
وَنَقۡصٖ مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمۡ يَذَّكَّرُونَ

١٣٠

فَإِذَا جَآءَتۡهُمُ ٱلۡحَسَنَةُ قَالُواْ لَنَا هَٰذِهِۦۖ
وَإِن تُصِبۡهُمۡ سَيِّئَةٞ يَطَّيَّرُواْ بِمُوسَىٰ
وَمَن مَّعَهُۥٓۗ أَلَآ إِنَّمَا طَٰٓئِرُهُمۡ عِندَ ٱللَّهِ
وَلَٰكِنَّ أَكۡثَرَهُمۡ لَا يَعۡلَمُونَ ١٣١
وَقَالُواْ مَهۡمَا تَأۡتِنَا بِهِۦ مِنۡ ءَايَةٖ
لِّتَسۡحَرَنَا بِهَا فَمَا نَحۡنُ لَكَ بِمُؤۡمِنِينَ

١٣٢

فَأَرۡسَلۡنَا عَلَيۡهِمُ ٱلطُّوفَانَ وَٱلۡجَرَادَ
وَٱلۡقُمَّلَ وَٱلضَّفَادِعَ وَٱلدَّمَ ءَايَٰتٖ
مُّفَصَّلَٰتٖ فَٱسۡتَكۡبَرُواْ وَكَانُواْ قَوۡمٗا
مُّجۡرِمِينَ ١٣٣
وَلَمَّا وَقَعَ عَلَيۡهِمُ ٱلرِّجۡزُ قَالُواْ يَٰمُوسَى
ٱدۡعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِندَكَ لَئِن

for those of prudent fear."[1]

129 They said: "We have been hindered[1] before thou camest to us and since thou camest to us."[2] Said he: "It may be that your Lord will destroy your enemy, and make you successors in the earth, so He might see how you will do."[3]

130 ¶**7.16** And We seized the house of Pharaoh[1] with drought and loss of crops,[2] that they might take heed.

131 And when good came to them, they said: "This is ours." And if evil[1] befell them, they thought Moses and those with him an evil omen; in truth,[2] their evil omen was but with God, but most of them knew not.

132 And they said: "Whatever proof[1] thou bring us wherewith to bewitch us, we will not believe thee."

133 And We sent upon them the flood, and the locusts, and the lice, and the frogs, and the blood — proofs[1] set out and detailed[2] — but they had waxed proud and were a people of lawbreakers.

134 And when the scourge came upon them, they said: "O Moses: call thou to thy Lord for us by what He covenanted with thee: if thou remove the scourge from us, we will believe

كَشَفۡتَ عَنَّا ٱلرِّجۡزَ لَنُؤۡمِنَنَّ لَكَ
وَلَنُرۡسِلَنَّ مَعَكَ بَنِيٓ إِسۡرَٰٓءِيلَ ﴿١٣٤﴾
فَلَمَّا كَشَفۡنَا عَنۡهُمُ ٱلرِّجۡزَ إِلَىٰٓ أَجَلٍ هُم
بَٰلِغُوهُ إِذَا هُمۡ يَنكُثُونَ ﴿١٣٥﴾
فَٱنتَقَمۡنَا مِنۡهُمۡ فَأَغۡرَقۡنَٰهُمۡ فِي ٱلۡيَمِّ بِأَنَّهُمۡ
كَذَّبُواْ بِـَٔايَٰتِنَا وَكَانُواْ عَنۡهَا غَٰفِلِينَ
﴿١٣٦﴾
وَأَوۡرَثۡنَا ٱلۡقَوۡمَ ٱلَّذِينَ كَانُواْ يُسۡتَضۡعَفُونَ
مَشَٰرِقَ ٱلۡأَرۡضِ وَمَغَٰرِبَهَا ٱلَّتِي بَٰرَكۡنَا
فِيهَا وَتَمَّتۡ كَلِمَتُ رَبِّكَ ٱلۡحُسۡنَىٰ عَلَىٰ
بَنِيٓ إِسۡرَٰٓءِيلَ بِمَا صَبَرُواْ وَدَمَّرۡنَا مَا
كَانَ يَصۡنَعُ فِرۡعَوۡنُ وَقَوۡمُهُۥ وَمَا كَانُواْ
يَعۡرِشُونَ ﴿١٣٧﴾
وَجَٰوَزۡنَا بِبَنِيٓ إِسۡرَٰٓءِيلَ ٱلۡبَحۡرَ فَأَتَوۡاْ
عَلَىٰ قَوۡمٖ يَعۡكُفُونَ عَلَىٰٓ أَصۡنَامٖ لَّهُمۡ قَالُواْ
يَٰمُوسَى ٱجۡعَل لَّنَآ إِلَٰهٗا كَمَا لَهُمۡ ءَالِهَةٞ
قَالَ إِنَّكُمۡ قَوۡمٞ تَجۡهَلُونَ ﴿١٣٨﴾
إِنَّ هَٰٓؤُلَآءِ مُتَبَّرٞ مَّا هُمۡ فِيهِ وَبَٰطِلٞ مَّا
كَانُواْ يَعۡمَلُونَ ﴿١٣٩﴾
قَالَ أَغَيۡرَ ٱللَّهِ أَبۡغِيكُمۡ إِلَٰهٗا وَهُوَ
فَضَّلَكُمۡ عَلَى ٱلۡعَٰلَمِينَ ﴿١٤٠﴾
وَإِذۡ أَنجَيۡنَٰكُم مِّنۡ ءَالِ فِرۡعَوۡنَ

thee, and send the children of Israel with thee."

135 But when We removed the scourge from them to a term they were to reach, then they reneged.

136 And We took vengeance on them, and drowned them[1] in the sea[2] because they denied Our proofs[3] and were heedless of them.

137 And We caused the people who were despised to inherit the east of the land and its west which We had blessed.[1] And the most fair word of thy Lord was fulfilled to the children of Israel because they were patient; and We annihilated what Pharaoh[2] and his people wrought and what they built.[3]

138 And We passed the children of Israel through the sea; and they came upon a people devoted to[1] idols[2] which they had. They said: "O Moses: make thou for us a god, just as they have gods." He said: "You are a people in ignorance.

139 "These: doomed to ruin is what they are in, and vain is what they have been doing."

140 He said: "Am I to seek for you a god other than God when He has favoured you above all mankind?"

141 And when We delivered you from the house of Pharaoh,[1] they were afflicting you

يَسُومُونَكُمۡ سُوٓءَ ٱلۡعَذَابِ يُقَتِّلُونَ
أَبۡنَآءَكُمۡ وَيَسۡتَحۡيُونَ نِسَآءَكُمۡ وَفِي
ذَٰلِكُم بَلَآءٞ مِّن رَّبِّكُمۡ عَظِيمٞ ﴿١٤١﴾
۞ وَوَٰعَدۡنَا مُوسَىٰ ثَلَٰثِينَ لَيۡلَةٗ
وَأَتۡمَمۡنَٰهَا بِعَشۡرٖ فَتَمَّ مِيقَٰتُ رَبِّهِۦٓ
أَرۡبَعِينَ لَيۡلَةٗۚ وَقَالَ مُوسَىٰ لِأَخِيهِ هَٰرُونَ
ٱخۡلُفۡنِي فِي قَوۡمِي وَأَصۡلِحۡ وَلَا تَتَّبِعۡ
سَبِيلَ ٱلۡمُفۡسِدِينَ ﴿١٤٢﴾
وَلَمَّا جَآءَ مُوسَىٰ لِمِيقَٰتِنَا وَكَلَّمَهُۥ
رَبُّهُۥ قَالَ رَبِّ أَرِنِيٓ أَنظُرۡ إِلَيۡكَۚ قَالَ لَن
تَرَىٰنِي وَلَٰكِنِ ٱنظُرۡ إِلَى ٱلۡجَبَلِ فَإِنِ
ٱسۡتَقَرَّ مَكَانَهُۥ فَسَوۡفَ تَرَىٰنِيۖ فَلَمَّا
تَجَلَّىٰ رَبُّهُۥ لِلۡجَبَلِ جَعَلَهُۥ دَكّٗا وَخَرَّ
مُوسَىٰ صَعِقٗاۚ فَلَمَّآ أَفَاقَ قَالَ سُبۡحَٰنَكَ
تُبۡتُ إِلَيۡكَ وَأَنَا۠ أَوَّلُ ٱلۡمُؤۡمِنِينَ ﴿١٤٣﴾
قَالَ يَٰمُوسَىٰٓ إِنِّي ٱصۡطَفَيۡتُكَ عَلَى ٱلنَّاسِ
بِرِسَٰلَٰتِي وَبِكَلَٰمِي فَخُذۡ مَآ ءَاتَيۡتُكَ
وَكُن مِّنَ ٱلشَّٰكِرِينَ ﴿١٤٤﴾
وَكَتَبۡنَا لَهُۥ فِي ٱلۡأَلۡوَاحِ مِن كُلِّ شَيۡءٖ
مَّوۡعِظَةٗ وَتَفۡصِيلٗا لِّكُلِّ شَيۡءٖ فَخُذۡهَا
بِقُوَّةٖ وَأۡمُرۡ قَوۡمَكَ يَأۡخُذُواْ بِأَحۡسَنِهَا
سَأُوْرِيكُمۡ دَارَ ٱلۡفَٰسِقِينَ ﴿١٤٥﴾

with an evil punishment, killing your sons, and sparing your women; and in that was a great trial from your Lord.

142 ¶**7.17** And We appointed for Moses thirty nights, and completed them with ten; so he completed the time appointed by his Lord of forty nights. And Moses said to his brother Aaron: "Be thou my successor[1] among my people; and make thou right; and follow thou not the path of the workers of corruption."

143 And when Moses came at Our appointed time and his Lord spoke to him, he said: "My Lord: show Thou me that I might look upon Thee." Said He: "Thou wilt not see Me; but look thou upon the mountain: if it should remain in its place, then thou wilt see Me." And when his Lord was revealed[1] upon the mountain, He made it level;[2] and Moses fell down thunderstruck.[3] Then when he recovered, he said: "Glory[4] be to Thee! I turn to Thee repentant; and I am the first of the believers!"[5]

144 Said He: "O Moses: I have chosen thee above mankind, by My messages and by My words; so hold thou to what I have given thee, and be thou among the grateful."

145 And We wrote for him on the tablets every[1] thing as an admonition and an explanation for everything:[2] "Hold thou them fast, and command thou thy people to take the best thereof. I will show thee the abode of the perfidious:[3]

سَأَصۡرِفُ عَنۡ ءَايَٰتِيَ ٱلَّذِينَ يَتَكَبَّرُونَ
فِي ٱلۡأَرۡضِ بِغَيۡرِ ٱلۡحَقِّ وَإِن يَرَوۡاْ كُلَّ
ءَايَةٖ لَّا يُؤۡمِنُواْ بِهَا وَإِن يَرَوۡاْ سَبِيلَ
ٱلرُّشۡدِ لَا يَتَّخِذُوهُ سَبِيلٗا وَإِن يَرَوۡاْ
سَبِيلَ ٱلۡغَيِّ يَتَّخِذُوهُ سَبِيلٗا ذَٰلِكَ بِأَنَّهُمۡ
كَذَّبُواْ بِـَٔايَٰتِنَا وَكَانُواْ عَنۡهَا غَٰفِلِينَ
١٤٦

وَٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَا وَلِقَآءِ ٱلۡأٓخِرَةِ
حَبِطَتۡ أَعۡمَٰلُهُمۡ هَلۡ يُجۡزَوۡنَ إِلَّا مَا
كَانُواْ يَعۡمَلُونَ ١٤٧

وَٱتَّخَذَ قَوۡمُ مُوسَىٰ مِنۢ بَعۡدِهِۦ مِنۡ
حُلِيِّهِمۡ عِجۡلٗا جَسَدٗا لَّهُۥ خُوَارٌ أَلَمۡ
يَرَوۡاْ أَنَّهُۥ لَا يُكَلِّمُهُمۡ وَلَا يَهۡدِيهِمۡ سَبِيلًا
ٱتَّخَذُوهُ وَكَانُواْ ظَٰلِمِينَ ١٤٨

وَلَمَّا سُقِطَ فِيٓ أَيۡدِيهِمۡ وَرَأَوۡاْ أَنَّهُمۡ قَدۡ
ضَلُّواْ قَالُواْ لَئِن لَّمۡ يَرۡحَمۡنَا رَبُّنَا وَيَغۡفِرۡ
لَنَا لَنَكُونَنَّ مِنَ ٱلۡخَٰسِرِينَ ١٤٩

وَلَمَّا رَجَعَ مُوسَىٰٓ إِلَىٰ قَوۡمِهِۦ غَضۡبَٰنَ
أَسِفٗا قَالَ بِئۡسَمَا خَلَفۡتُمُونِي مِنۢ بَعۡدِيٓ
أَعَجِلۡتُمۡ أَمۡرَ رَبِّكُمۡ وَأَلۡقَى ٱلۡأَلۡوَاحَ
وَأَخَذَ بِرَأۡسِ أَخِيهِ يَجُرُّهُۥٓ إِلَيۡهِ قَالَ
ٱبۡنَ أُمَّ إِنَّ ٱلۡقَوۡمَ ٱسۡتَضۡعَفُونِي وَكَادُواْ

146 "I will divert from My proofs[1] those who wax proud in the earth without cause;[2] and if they see every proof[3] believe in[4] it not; and if they see the path of sound judgment take it not as a path, but if they see the path of error take it as a path. For it is that[5] they denied Our proofs[6] and were heedless of them!"[7]

147 And those who deny Our proofs[1] and the meeting of the Hereafter: their works are vain; will they be rewarded save for what they did?[2]

148 **¶7.18** And the people of Moses, while he was away,[1] took up a calf out of their ornaments — a body that lowed. Did they not consider that it spoke not to them, neither guided them to a path? They took it up, and were wrongdoers.[2]

149 And when regret overcame them[1] and they saw that they had gone astray, they said: "If our Lord have not mercy on us and forgive us, we will be among the losers."

150 And when Moses returned to his people, wrathful and grieved, he said: "Evil is what you took up while I was away;[1] were you impatient over the command of your Lord?" And he cast down the tablets, and seized his brother by the head, dragging him to him. Said he: "Son of my mother: the people despised me and were about to kill me. Then cause thou not the enemies to gloat over me,[2] nor place thou me with the wrongdoing[3]

يَقۡتُلُونَنِي فَلَا تُشۡمِتۡ بِيَ ٱلۡأَعۡدَآءَ وَلَا
تَجۡعَلۡنِي مَعَ ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ ١٥٠

قَالَ رَبِّ ٱغۡفِرۡ لِي وَلِأَخِي وَأَدۡخِلۡنَا فِي
رَحۡمَتِكَ وَأَنتَ أَرۡحَمُ ٱلرَّٰحِمِينَ ١٥١

إِنَّ ٱلَّذِينَ ٱتَّخَذُواْ ٱلۡعِجۡلَ سَيَنَالُهُمۡ
غَضَبٞ مِّن رَّبِّهِمۡ وَذِلَّةٞ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا
وَكَذَٰلِكَ نَجۡزِي ٱلۡمُفۡتَرِينَ ١٥٢

وَٱلَّذِينَ عَمِلُواْ ٱلسَّيِّـَٔاتِ ثُمَّ تَابُواْ مِنۢ
بَعۡدِهَا وَءَامَنُوٓاْ إِنَّ رَبَّكَ مِنۢ بَعۡدِهَا
لَغَفُورٞ رَّحِيمٞ ١٥٣

وَلَمَّا سَكَتَ عَن مُّوسَى ٱلۡغَضَبُ أَخَذَ
ٱلۡأَلۡوَاحَ وَفِي نُسۡخَتِهَا هُدٗى وَرَحۡمَةٞ
لِّلَّذِينَ هُمۡ لِرَبِّهِمۡ يَرۡهَبُونَ ١٥٤

وَٱخۡتَارَ مُوسَىٰ قَوۡمَهُۥ سَبۡعِينَ رَجُلٗا
لِّمِيقَٰتِنَا فَلَمَّآ أَخَذَتۡهُمُ ٱلرَّجۡفَةُ قَالَ
رَبِّ لَوۡ شِئۡتَ أَهۡلَكۡتَهُم مِّن قَبۡلُ
وَإِيَّٰيَ أَتُهۡلِكُنَا بِمَا فَعَلَ ٱلسُّفَهَآءُ
مِنَّآ إِنۡ هِيَ إِلَّا فِتۡنَتُكَ تُضِلُّ بِهَا
مَن تَشَآءُ وَتَهۡدِي مَن تَشَآءُ أَنتَ
وَلِيُّنَا فَٱغۡفِرۡ لَنَا وَٱرۡحَمۡنَا وَأَنتَ خَيۡرُ
ٱلۡغَٰفِرِينَ ١٥٥

۞ وَٱكۡتُبۡ لَنَا فِي هَٰذِهِ ٱلدُّنۡيَا حَسَنَةٗ

people."

151 He said: "My Lord: forgive Thou me and my brother, and enter Thou us into Thy mercy; and Thou art the most merciful of those who show mercy."

152 **¶7.19** (Those who took up the calf:[1] there will reach them wrath from their Lord, and humiliation in the life of this world; and thus do We requite the forgers.

153 But those who do evil deeds,[1] then repent after that and believe: to them is thy Lord after that forgiving and merciful.)

154 And when the wrath had calmed in[1] Moses, he took up the tablets; and in their inscription were guidance and mercy for those who fear their Lord.

155 And Moses chose of his people seventy men for Our appointed time; then when the earthquake seized them, he said: "My Lord: if Thou hadst willed, Thou wouldst have destroyed them before, and me. Wilt Thou destroy us for what the foolish among us have done? It is but Thy means of denial:[1] Thou sendest whom Thou wilt astray thereby, and guidest whom Thou wilt. Thou art our ally, so forgive Thou us, and have Thou mercy on us; and Thou art the best of those who forgive.

156 "And prescribe Thou for us in the World good, and in the Hereafter; we have

وَفِي ٱلۡـَٔاخِرَةِ إِنَّا هُدۡنَآ إِلَيۡكَۚ قَالَ عَذَابِيٓ
أُصِيبُ بِهِۦ مَنۡ أَشَآءُۖ وَرَحۡمَتِي وَسِعَتۡ
كُلَّ شَيۡءٖۚ فَسَأَكۡتُبُهَا لِلَّذِينَ يَتَّقُونَ
وَيُؤۡتُونَ ٱلزَّكَوٰةَ وَٱلَّذِينَ هُم بِـَٔايَٰتِنَا
يُؤۡمِنُونَ ﴿١٥٦﴾

ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِيَّ ٱلۡأُمِّيَّ
ٱلَّذِي يَجِدُونَهُۥ مَكۡتُوبًا عِندَهُمۡ فِي
ٱلتَّوۡرَىٰةِ وَٱلۡإِنجِيلِ يَأۡمُرُهُم بِٱلۡمَعۡرُوفِ
وَيَنۡهَىٰهُمۡ عَنِ ٱلۡمُنكَرِ وَيُحِلُّ لَهُمُ
ٱلطَّيِّبَٰتِ وَيُحَرِّمُ عَلَيۡهِمُ ٱلۡخَبَٰٓئِثَ
وَيَضَعُ عَنۡهُمۡ إِصۡرَهُمۡ وَٱلۡأَغۡلَٰلَ ٱلَّتِي
كَانَتۡ عَلَيۡهِمۡۚ فَٱلَّذِينَ ءَامَنُواْ بِهِۦ
وَعَزَّرُوهُ وَنَصَرُوهُ وَٱتَّبَعُواْ ٱلنُّورَ ٱلَّذِيٓ
أُنزِلَ مَعَهُۥٓ أُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ ﴿١٥٧﴾

قُلۡ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّي رَسُولُ ٱللَّهِ
إِلَيۡكُمۡ جَمِيعًا ٱلَّذِي لَهُۥ مُلۡكُ
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ لَآ إِلَٰهَ إِلَّا هُوَ
يُحۡيِۦ وَيُمِيتُۖ فَـَٔامِنُواْ بِٱللَّهِ وَرَسُولِهِ
ٱلنَّبِيِّ ٱلۡأُمِّيِّ ٱلَّذِي يُؤۡمِنُ بِٱللَّهِ
وَكَلِمَٰتِهِۦ وَٱتَّبِعُوهُ لَعَلَّكُمۡ تَهۡتَدُونَ
﴿١٥٨﴾

وَمِن قَوۡمِ مُوسَىٰٓ أُمَّةٞ يَهۡدُونَ بِٱلۡحَقِّ

returned[1] to Thee." He said: "I strike with My punishment whom I will; but My mercy encompasses all things: I will ordain it[2] for those of prudent fear,[3] and who render the purity,[4] and those who believe in[5] Our proofs:[6]

157 "Those who follow the Messenger, the unschooled[1] prophet, whom[2] they find written with them in the Torah[3] and the Gospel,[4] who enjoins on them what is fitting[5] and forbids them perversity,[6] and making lawful for them the good things, and making unlawful for them the bad, and relieving them of their burden[7] and the fetters that were upon them — those who believed in[8] him, and supported him, and helped him, and followed the light which was sent down with him: it is they who are the successful."[9]

158 ¶**7.20** (Say thou: "O mankind: I am the messenger of God to you all together — to whom belongs the dominion of the heavens and the earth. There is no god save He.[1] He gives life and He gives death." So believe in[2] God and His messenger, the unschooled[3] prophet, who believes in[4] God and His words; and follow him,[5] that you might be guided.)

159 And among the people of Moses is a community which guides by the truth,[1] and

وَبِهِۦ يَعۡدِلُونَ ﴿١٥٩﴾

وَقَطَّعۡنَٰهُمُ ٱثۡنَتَيۡ عَشۡرَةَ أَسۡبَاطًا أُمَمٗاۚ
وَأَوۡحَيۡنَآ إِلَىٰ مُوسَىٰٓ إِذِ ٱسۡتَسۡقَىٰهُ قَوۡمُهُۥٓ
أَنِ ٱضۡرِب بِّعَصَاكَ ٱلۡحَجَرَۖ فَٱنۢبَجَسَتۡ
مِنۡهُ ٱثۡنَتَا عَشۡرَةَ عَيۡنٗاۖ قَدۡ عَلِمَ كُلُّ
أُنَاسٖ مَّشۡرَبَهُمۡۚ وَظَلَّلۡنَا عَلَيۡهِمُ ٱلۡغَمَٰمَ
وَأَنزَلۡنَا عَلَيۡهِمُ ٱلۡمَنَّ وَٱلسَّلۡوَىٰۖ كُلُواْ
مِن طَيِّبَٰتِ مَا رَزَقۡنَٰكُمۡۖ وَمَا
ظَلَمُونَا وَلَٰكِن كَانُوٓاْ أَنفُسَهُمۡ يَظۡلِمُونَ
﴿١٦٠﴾

وَإِذۡ قِيلَ لَهُمُ ٱسۡكُنُواْ هَٰذِهِ ٱلۡقَرۡيَةَ
وَكُلُواْ مِنۡهَا حَيۡثُ شِئۡتُمۡ وَقُولُواْ حِطَّةٞ
وَٱدۡخُلُواْ ٱلۡبَابَ سُجَّدٗا نَّغۡفِرۡ لَكُمۡ
خَطِيٓـَٰٔتِكُمۡۚ سَنَزِيدُ ٱلۡمُحۡسِنِينَ ﴿١٦١﴾
فَبَدَّلَ ٱلَّذِينَ ظَلَمُواْ مِنۡهُمۡ قَوۡلًا غَيۡرَ
ٱلَّذِي قِيلَ لَهُمۡ فَأَرۡسَلۡنَا عَلَيۡهِمۡ رِجۡزٗا مِّنَ
ٱلسَّمَآءِ بِمَا كَانُواْ يَظۡلِمُونَ ﴿١٦٢﴾

وَسۡـَٔلۡهُمۡ عَنِ ٱلۡقَرۡيَةِ ٱلَّتِي كَانَتۡ حَاضِرَةَ
ٱلۡبَحۡرِۘ إِذۡ يَعۡدُونَ فِي ٱلسَّبۡتِ إِذۡ تَأۡتِيهِمۡ
حِيتَانُهُمۡ يَوۡمَ سَبۡتِهِمۡ شُرَّعٗا وَيَوۡمَ لَا
يَسۡبِتُونَ لَا تَأۡتِيهِمۡۚ كَذَٰلِكَ نَبۡلُوهُم بِمَا
كَانُواْ يَفۡسُقُونَ ﴿١٦٣﴾

does justice thereby.

160 And We divided them into twelve tribes as communities.[1] And We instructed[2] Moses when his people sought water of him: "Strike thou with thy staff the rock"; and there gushed therefrom twelve springs — each people knew its drinking-place. And We caused the cloud to overshadow them, and sent down upon them manna and quails: "Eat of the good things that We provided you." And they wronged Us not, but they wronged their souls.

161 And when it was said to them: "Dwell in this city, and eat of it wheresoever you will; and say: 'A mitigation!'[1] And enter the gate in submission;[2] We will forgive you your offences.[3] We will increase the doers of good."

162 Then those who did wrong among them changed the word[1] to other than what had been said to them; so We sent upon them a scourge from the sky because they did wrong.

163 ¶**7.21** And ask thou them about the town that was by the sea, when they transgressed the Sabbath, when their fish came to them openly[1] on the day of their Sabbath. But on the day they had no Sabbath, they came not to them. Thus did We try them, because they were perfidious.[2]

وَإِذۡ قَالَتۡ أُمَّةٞ مِّنۡهُمۡ لِمَ تَعِظُونَ قَوۡمًا
ٱللَّهُ مُهۡلِكُهُمۡ أَوۡ مُعَذِّبُهُمۡ عَذَابٗا
شَدِيدٗا قَالُواْ مَعۡذِرَةً إِلَىٰ رَبِّكُمۡ
وَلَعَلَّهُمۡ يَتَّقُونَ ﴿١٦٤﴾
فَلَمَّا نَسُواْ مَا ذُكِّرُواْ بِهِۦٓ أَنجَيۡنَا ٱلَّذِينَ
يَنۡهَوۡنَ عَنِ ٱلسُّوٓءِ وَأَخَذۡنَا ٱلَّذِينَ ظَلَمُواْ
بِعَذَابِۭ بَـِٔيسِۭ بِمَا كَانُواْ يَفۡسُقُونَ
﴿١٦٥﴾
فَلَمَّا عَتَوۡاْ عَن مَّا نُهُواْ عَنۡهُ قُلۡنَا لَهُمۡ
كُونُواْ قِرَدَةً خَٰسِـِٔينَ ﴿١٦٦﴾
وَإِذۡ تَأَذَّنَ رَبُّكَ لَيَبۡعَثَنَّ عَلَيۡهِمۡ إِلَىٰ يَوۡمِ
ٱلۡقِيَٰمَةِ مَن يَسُومُهُمۡ سُوٓءَ ٱلۡعَذَابِۗ إِنَّ
رَبَّكَ لَسَرِيعُ ٱلۡعِقَابِ وَإِنَّهُۥ لَغَفُورٞ رَّحِيمٞ
﴿١٦٧﴾
وَقَطَّعۡنَٰهُمۡ فِي ٱلۡأَرۡضِ أُمَمٗاۖ مِّنۡهُمُ
ٱلصَّٰلِحُونَ وَمِنۡهُمۡ دُونَ ذَٰلِكَۖ وَبَلَوۡنَٰهُم
بِٱلۡحَسَنَٰتِ وَٱلسَّيِّـَٔاتِ لَعَلَّهُمۡ يَرۡجِعُونَ
﴿١٦٨﴾
فَخَلَفَ مِنۢ بَعۡدِهِمۡ خَلۡفٞ وَرِثُواْ
ٱلۡكِتَٰبَ يَأۡخُذُونَ عَرَضَ هَٰذَا ٱلۡأَدۡنَىٰ
وَيَقُولُونَ سَيُغۡفَرُ لَنَا وَإِن يَأۡتِهِمۡ عَرَضٞ
مِّثۡلُهُۥ يَأۡخُذُوهُۚ أَلَمۡ يُؤۡخَذۡ عَلَيۡهِم مِّيثَٰقُ

164 And when a community among them said: "Why admonish you a people whom God will destroy or punish with a severe punishment?" they said: "As justification[1] before your Lord; and that they might be in prudent fear."[2]

165 And when they[1] forgot that whereof they had been reminded, We delivered those who forbade evil,[2] and seized those who did wrong with a wretched punishment, because they were perfidious.[3]

166 And when they scorned what they had been forbidden, We said to them: "Be despised apes!"

167 And when thy Lord proclaimed that He would raise up against them, until the Day of Resurrection, him who would afflict them with an evil punishment[...].[1] Thy Lord is swift in retribution; and He is forgiving and merciful.

168 And We divided[1] them in the earth into communities[2] — some of them righteous, and some of them other than that — and We tried them with good things and evil deeds,[3] that they might return.

169 And there followed after them successors who inherited the Writ,[1] taking the goods of this fleeting life,[2] and saying: "It will be forgiven us." And if there come to them goods the like thereof, they will take them. Has there not been taken from[3] them an agreement to the Writ,[4] that they ascribe not to God save the truth,[5] and that they

ٱلۡكِتَٰبِ أَن لَّا يَقُولُواْ عَلَى ٱللَّهِ إِلَّا
ٱلۡحَقَّ وَدَرَسُواْ مَا فِيهِۗ وَٱلدَّارُ ٱلۡأٓخِرَةُ
خَيۡرٞ لِّلَّذِينَ يَتَّقُونَۚ أَفَلَا تَعۡقِلُونَ ﴿١٦٩﴾
وَٱلَّذِينَ يُمَسِّكُونَ بِٱلۡكِتَٰبِ وَأَقَامُواْ
ٱلصَّلَوٰةَ إِنَّا لَا نُضِيعُ أَجۡرَ ٱلۡمُصۡلِحِينَ
﴿١٧٠﴾
۞ وَإِذۡ نَتَقۡنَا ٱلۡجَبَلَ فَوۡقَهُمۡ كَأَنَّهُۥ
ظُلَّةٞ وَظَنُّوٓاْ أَنَّهُۥ وَاقِعُۢ بِهِمۡ خُذُواْ مَآ
ءَاتَيۡنَٰكُم بِقُوَّةٖ وَٱذۡكُرُواْ مَا فِيهِ
لَعَلَّكُمۡ تَتَّقُونَ ﴿١٧١﴾
وَإِذۡ أَخَذَ رَبُّكَ مِنۢ بَنِيٓ ءَادَمَ مِن
ظُهُورِهِمۡ ذُرِّيَّتَهُمۡ وَأَشۡهَدَهُمۡ عَلَىٰٓ أَنفُسِهِمۡ
أَلَسۡتُ بِرَبِّكُمۡۖ قَالُواْ بَلَىٰ شَهِدۡنَآۚ أَن
تَقُولُواْ يَوۡمَ ٱلۡقِيَٰمَةِ إِنَّا كُنَّا عَنۡ هَٰذَا
غَٰفِلِينَ ﴿١٧٢﴾
أَوۡ تَقُولُوٓاْ إِنَّمَآ أَشۡرَكَ ءَابَآؤُنَا مِن قَبۡلُ
وَكُنَّا ذُرِّيَّةٗ مِّنۢ بَعۡدِهِمۡۖ أَفَتُهۡلِكُنَا بِمَا
فَعَلَ ٱلۡمُبۡطِلُونَ ﴿١٧٣﴾
وَكَذَٰلِكَ نُفَصِّلُ ٱلۡأٓيَٰتِ وَلَعَلَّهُمۡ
يَرۡجِعُونَ ﴿١٧٤﴾
وَٱتۡلُ عَلَيۡهِمۡ نَبَأَ ٱلَّذِيٓ ءَاتَيۡنَٰهُ ءَايَٰتِنَا
فَٱنسَلَخَ مِنۡهَا فَأَتۡبَعَهُ ٱلشَّيۡطَٰنُ فَكَانَ

study what is therein? And the abode of the Hereafter is better for those of prudent fear.[6] Will you then not[7] use reason!

170 And those who hold fast the Writ,[1] and uphold the duty[2] — We cause not to be lost the reward of those who do right.

171 And when We raised[1] the mountain above them as if it were a canopy: — and they supposed it was to fall upon them[2] — "Hold fast what We give you; and remember what is therein, that you might be in prudent fear."[3]

172 ¶**7.22** And when thy Lord brought forth from the children of Adam, from their backs,[1] their progeny, and made them bear witness as to themselves: "Am I not your Lord?" — they said: "Verily,[2] we bear witness." — "Lest you say on the Day of Resurrection: 'Of this were we unaware,'

173 "Or you say: 'Our fathers but ascribed a partnership[1] before, and we were progeny after them; wilt Thou then destroy us for what the creators of vanity did?'"

174 And thus[1] do We set out and detail[2] the proofs,[3] and that they might return.

175 And recite thou to them the report of him to whom We gave Our proofs,[1] but he detached himself from them; so the satan[2] followed[3] him, and he was of those who err.

مِنَ ٱلۡغَاوِينَ ﴿١٧٥﴾
وَلَوۡ شِئۡنَا لَرَفَعۡنَٰهُ بِهَا وَلَٰكِنَّهُۥٓ أَخۡلَدَ
إِلَى ٱلۡأَرۡضِ وَٱتَّبَعَ هَوَىٰهُۚ فَمَثَلُهُۥ كَمَثَلِ
ٱلۡكَلۡبِۖ إِن تَحۡمِلۡ عَلَيۡهِ يَلۡهَثۡ أَوۡ
تَتۡرُكۡهُ يَلۡهَث ذَّٰلِكَ مَثَلُ ٱلۡقَوۡمِ ٱلَّذِينَ
كَذَّبُواْ بِـَٔايَٰتِنَا فَٱقۡصُصِ ٱلۡقَصَصَ لَعَلَّهُمۡ
يَتَفَكَّرُونَ ﴿١٧٦﴾
سَآءَ مَثَلًا ٱلۡقَوۡمُ ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَا
وَأَنفُسَهُمۡ كَانُواْ يَظۡلِمُونَ ﴿١٧٧﴾
مَن يَهۡدِ ٱللَّهُ فَهُوَ ٱلۡمُهۡتَدِۖ وَمَن
يُضۡلِلۡ فَأُوْلَٰٓئِكَ هُمُ ٱلۡخَٰسِرُونَ ﴿١٧٨﴾
وَلَقَدۡ ذَرَأۡنَا لِجَهَنَّمَ كَثِيرٗا مِّنَ ٱلۡجِنِّ
وَٱلۡإِنسِۖ لَهُمۡ قُلُوبٞ لَّا يَفۡقَهُونَ بِهَا وَلَهُمۡ
أَعۡيُنٞ لَّا يُبۡصِرُونَ بِهَا وَلَهُمۡ ءَاذَانٞ لَّا
يَسۡمَعُونَ بِهَآۚ أُوْلَٰٓئِكَ كَٱلۡأَنۡعَٰمِ بَلۡ هُمۡ
أَضَلُّۚ أُوْلَٰٓئِكَ هُمُ ٱلۡغَٰفِلُونَ ﴿١٧٩﴾
وَلِلَّهِ ٱلۡأَسۡمَآءُ ٱلۡحُسۡنَىٰ فَٱدۡعُوهُ بِهَاۖ
وَذَرُواْ ٱلَّذِينَ يُلۡحِدُونَ فِيٓ أَسۡمَٰٓئِهِۦۚ
سَيُجۡزَوۡنَ مَا كَانُواْ يَعۡمَلُونَ ﴿١٨٠﴾
وَمِمَّنۡ خَلَقۡنَآ أُمَّةٞ يَهۡدُونَ بِٱلۡحَقِّ وَبِهِۦ
يَعۡدِلُونَ ﴿١٨١﴾
وَٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَا سَنَسۡتَدۡرِجُهُم

176 And had We willed, We would have raised him thereby;[1] but he clung to the earth and followed his vain desire. So his likeness is as the likeness of a dog: if thou win him over,[2] he pants; or if thou leave him, he pants.[3] That is the likeness of the people who deny Our proofs;[4] so relate thou to them the story, that they might reflect.

177 Evil as an example are the people who deny Our proofs,[1] and they wrong their souls.

178 Whom God guides, he is guided; and whom God sends astray, it is they who are the losers.

179 And We have created[1] for Gehenna many among the domini[2] and the servi:[3] they have hearts wherewith they understand not; and they have eyes wherewith they see not; and they have ears wherewith they hear not. Those are like cattle; nay,[4] — they are further astray — it is they who are the heedless.

180 And to God belong the fairest names; then call to Him by them, and leave those who deviate concerning His names;[1] they will be rewarded for what they did.

181 And among those We created is a community which guides in truth[1] and does justice thereby.[2]

182 ¶**7.23** And those who deny Our proofs:[1] We will deal with them by degrees whence[2]

مِّنۡ حَيۡثُ لَا يَعۡلَمُونَ ﴿١٨٢﴾
وَأُمۡلِي لَهُمۡۚ إِنَّ كَيۡدِي مَتِينٌ ﴿١٨٣﴾
أَوَلَمۡ يَتَفَكَّرُواْۚ مَا بِصَاحِبِهِم مِّن جِنَّةٍۚ
إِنۡ هُوَ إِلَّا نَذِيرٞ مُّبِينٌ ﴿١٨٤﴾
أَوَلَمۡ يَنظُرُواْ فِي مَلَكُوتِ ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضِ وَمَا خَلَقَ ٱللَّهُ مِن شَيۡءٖ وَأَنۡ
عَسَىٰٓ أَن يَكُونَ قَدِ ٱقۡتَرَبَ أَجَلُهُمۡۖ
فَبِأَيِّ حَدِيثِۭ بَعۡدَهُۥ يُؤۡمِنُونَ ﴿١٨٥﴾
مَن يُضۡلِلِ ٱللَّهُ فَلَا هَادِيَ لَهُۥ وَيَذَرُهُمۡ
فِي طُغۡيَٰنِهِمۡ يَعۡمَهُونَ ﴿١٨٦﴾
يَسۡـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرۡسَىٰهَاۖ قُلۡ
إِنَّمَا عِلۡمُهَا عِندَ رَبِّيۖ لَا يُجَلِّيهَا لِوَقۡتِهَآ
إِلَّا هُوَۚ ثَقُلَتۡ فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ
لَا تَأۡتِيكُمۡ إِلَّا بَغۡتَةٗۚ يَسۡـَٔلُونَكَ كَأَنَّكَ
حَفِيٌّ عَنۡهَاۖ قُلۡ إِنَّمَا عِلۡمُهَا عِندَ ٱللَّهِ
وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ﴿١٨٧﴾
قُل لَّآ أَمۡلِكُ لِنَفۡسِي نَفۡعٗا وَلَا ضَرًّا إِلَّا
مَا شَآءَ ٱللَّهُۚ وَلَوۡ كُنتُ أَعۡلَمُ ٱلۡغَيۡبَ
لَٱسۡتَكۡثَرۡتُ مِنَ ٱلۡخَيۡرِ وَمَا مَسَّنِيَ
ٱلسُّوٓءُۚ إِنۡ أَنَا۠ إِلَّا نَذِيرٞ وَبَشِيرٞ لِّقَوۡمٖ
يُؤۡمِنُونَ ﴿١٨٨﴾
۞ هُوَ ٱلَّذِي خَلَقَكُم مِّن نَّفۡسٖ

they know not.

183 And I grant them respite; My plan is firm.[1]

184 Have they not reflected? Their companion is not possessed;[1] he is only a clear warner.

185 Have they not considered the dominion of the heavens and the earth, and what things God has created, and that it may be that their term has drawn nigh? And in what narration[1] after this will they believe?

186 Whom God sends astray, there is no guide for him; and He leaves them wandering blindly in their inordinacy.

187 They ask thee concerning the Hour: "When is its arrival?"[1] Say thou: "Knowledge thereof is but with my Lord; none reveals its time save He. It weighs heavily in the heavens and the earth; it comes not upon you save unexpectedly." They ask thee as though thou wert privy[2] thereto; say thou: "Knowledge thereof is but with God";[3] but most men know not.

188 Say thou: "I have no power to do myself benefit or harm save that God should will. And had I knowledge of the Unseen, I would have acquired abundance of wealth, and evil would not have touched me; I am only a warner and bearer of glad tidings to people who believe."

189 ¶**7.24** He it is that created you from a single soul; and He created therefrom its

وَٰحِدَةٍ وَجَعَلَ مِنۡهَا زَوۡجَهَا لِيَسۡكُنَ
إِلَيۡهَا فَلَمَّا تَغَشَّىٰهَا حَمَلَتۡ حَمۡلًا خَفِيفٗا
فَمَرَّتۡ بِهِۦۖ فَلَمَّآ أَثۡقَلَت دَّعَوَا ٱللَّهَ
رَبَّهُمَا لَئِنۡ ءَاتَيۡتَنَا صَٰلِحٗا لَّنَكُونَنَّ مِنَ
ٱلشَّٰكِرِينَ ١٨٩

فَلَمَّآ ءَاتَىٰهُمَا صَٰلِحٗا جَعَلَا لَهُۥ شُرَكَآءَ
فِيمَآ ءَاتَىٰهُمَاۚ فَتَعَٰلَى ٱللَّهُ عَمَّا يُشۡرِكُونَ
١٩٠

أَيُشۡرِكُونَ مَا لَا يَخۡلُقُ شَيۡـٔٗا وَهُمۡ
يُخۡلَقُونَ ١٩١

وَلَا يَسۡتَطِيعُونَ لَهُمۡ نَصۡرٗا وَلَآ أَنفُسَهُمۡ
يَنصُرُونَ ١٩٢

وَإِن تَدۡعُوهُمۡ إِلَى ٱلۡهُدَىٰ لَا يَتَّبِعُوكُمۡۚ
سَوَآءٌ عَلَيۡكُمۡ أَدَعَوۡتُمُوهُمۡ أَمۡ أَنتُمۡ
صَٰمِتُونَ ١٩٣

إِنَّ ٱلَّذِينَ تَدۡعُونَ مِن دُونِ ٱللَّهِ عِبَادٌ
أَمۡثَالُكُمۡۖ فَٱدۡعُوهُمۡ فَلۡيَسۡتَجِيبُواْ
لَكُمۡ إِن كُنتُمۡ صَٰدِقِينَ ١٩٤

أَلَهُمۡ أَرۡجُلٞ يَمۡشُونَ بِهَآ أَمۡ لَهُمۡ أَيۡدٖ
يَبۡطِشُونَ بِهَآ أَمۡ لَهُمۡ أَعۡيُنٞ يُبۡصِرُونَ
بِهَآ أَمۡ لَهُمۡ ءَاذَانٞ يَسۡمَعُونَ بِهَاۗ قُلِ ٱدۡعُواْ
شُرَكَآءَكُمۡ ثُمَّ كِيدُونِ فَلَا تُنظِرُونِ ١٩٥

mate,[1] that he might be reassured thereby.[2] Then when he covers[3] her, she bears a light load, and she passes by with it.[4] And when it becomes heavy they[5] call to God, their Lord: "If Thou givest us a sound one,[6] we will be among the grateful."

190 Then when He gives them[1] a sound one, they[2] appoint Him partners[3] in what He gave them;[4] but exalted is God above that to which they ascribe a partnership![5]

191 Ascribe they[1] a partnership[2] to what creates not anything, when they[3] are created?

192 And they[1] are not able to help them, nor do they[2] help themselves.

193 And[1] if you[2] invite them[3] to the guidance, they follow you not: — it is the same to you whether you call to them, or are silent —

194 Those to whom you[1] call other than[2] God are servants like you;[3] so call them,[4] and let them respond[5] to you if you[6] be truthful.

195 Have they[1] legs wherewith they walk?[2] Or have they hands wherewith they hold?[3] Or have they eyes wherewith they see?[4] Or have they ears wherewith they hear?[5] Say thou: "Call your partners;[6] then scheme against me, and grant me no respite.

إِنَّ وَلِيِّيَ ٱللَّهُ ٱلَّذِي نَزَّلَ ٱلۡكِتَٰبَ
وَهُوَ يَتَوَلَّى ٱلصَّٰلِحِينَ ١٩٦

وَٱلَّذِينَ تَدۡعُونَ مِن دُونِهِۦ لَا
يَسۡتَطِيعُونَ نَصۡرَكُمۡ وَلَآ أَنفُسَهُمۡ
يَنصُرُونَ ١٩٧

وَإِن تَدۡعُوهُمۡ إِلَى ٱلۡهُدَىٰ لَا يَسۡمَعُواْ
وَتَرَىٰهُمۡ يَنظُرُونَ إِلَيۡكَ وَهُمۡ لَا يُبۡصِرُونَ
١٩٨

خُذِ ٱلۡعَفۡوَ وَأۡمُرۡ بِٱلۡعُرۡفِ وَأَعۡرِضۡ عَنِ
ٱلۡجَٰهِلِينَ ١٩٩

وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيۡطَٰنِ نَزۡغٞ
فَٱسۡتَعِذۡ بِٱللَّهِۖ إِنَّهُۥ سَمِيعٌ عَلِيمٌ ٢٠٠

إِنَّ ٱلَّذِينَ ٱتَّقَواْ إِذَا مَسَّهُمۡ طَٰٓئِفٞ مِّنَ
ٱلشَّيۡطَٰنِ تَذَكَّرُواْ فَإِذَا هُم مُّبۡصِرُونَ
٢٠١

وَإِخۡوَٰنُهُمۡ يَمُدُّونَهُمۡ فِي ٱلۡغَيِّ ثُمَّ لَا
يُقۡصِرُونَ ٢٠٢

وَإِذَا لَمۡ تَأۡتِهِم بِـَٔايَةٖ قَالُواْ لَوۡلَا ٱجۡتَبَيۡتَهَاۚ
قُلۡ إِنَّمَآ أَتَّبِعُ مَا يُوحَىٰٓ إِلَيَّ مِن رَّبِّيۚ
هَٰذَا بَصَآئِرُ مِن رَّبِّكُمۡ وَهُدٗى
وَرَحۡمَةٞ لِّقَوۡمٖ يُؤۡمِنُونَ ٢٠٣

وَإِذَا قُرِئَ ٱلۡقُرۡءَانُ فَٱسۡتَمِعُواْ لَهُۥ

196 "My ally is God[1] who sent down the Writ;[2] and He is an ally to the righteous.[3]

197 "And those to whom you[1] call other than[2] Him are unable to help you,[3] nor do they[4] help themselves."

198 And if you invite them[1] to guidance, they hear not;[2] and thou seest them looking at thee, but they see not.[3]

199 Take thou the surplus;[1] and enjoin thou what is customary;[2] and turn thou away from the ignorant.[3]

200 And if there provoke thee a provocation[1] from the satan,[2] seek thou refuge in God; He is hearing and knowing.

201 Those who are in prudent fear,[1] when a visitation[2] from the satan[3] touches them, they take heed[4] — and then do they see.

202 When their brethren[1] assist them in error — then do they not cease.[2]

203 And when thou bringest them not a proof,[1] they say: "Oh, that thou hadst but[2] chosen one!"[3] Say thou: "I follow only what is revealed[4] to me from my Lord;[5] this[6] is a means of insight[7] from your Lord, and guidance, and a mercy for people who believe."

204 And when the Qur'an[1] is recited: heed it and listen attentively, that you might obtain

وَأَنصِتُواْ لَعَلَّكُمۡ تُرۡحَمُونَ ٢٠٤

وَٱذۡكُر رَّبَّكَ فِي نَفۡسِكَ تَضَرُّعًا وَخِيفَةً
وَدُونَ ٱلۡجَهۡرِ مِنَ ٱلۡقَوۡلِ بِٱلۡغُدُوِّ
وَٱلۡـَٔاصَالِ وَلَا تَكُن مِّنَ ٱلۡغَٰفِلِينَ ٢٠٥

إِنَّ ٱلَّذِينَ عِندَ رَبِّكَ لَا يَسۡتَكۡبِرُونَ عَنۡ
عِبَادَتِهِۦ وَيُسَبِّحُونَهُۥ وَلَهُۥ يَسۡجُدُونَ

٢٠٦

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

۞ يَسۡـَٔلُونَكَ عَنِ ٱلۡأَنفَالِ قُلِ ٱلۡأَنفَالُ
لِلَّهِ وَٱلرَّسُولِ فَٱتَّقُواْ ٱللَّهَ وَأَصۡلِحُواْ
ذَاتَ بَيۡنِكُمۡ وَأَطِيعُواْ ٱللَّهَ وَرَسُولَهُۥٓ
إِن كُنتُم مُّؤۡمِنِينَ ١

إِنَّمَا ٱلۡمُؤۡمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ
وَجِلَتۡ قُلُوبُهُمۡ وَإِذَا تُلِيَتۡ عَلَيۡهِمۡ
ءَايَٰتُهُۥ زَادَتۡهُمۡ إِيمَٰنًا وَعَلَىٰ رَبِّهِمۡ
يَتَوَكَّلُونَ ٢

ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقۡنَٰهُمۡ
يُنفِقُونَ ٣

أُوْلَٰٓئِكَ هُمُ ٱلۡمُؤۡمِنُونَ حَقًّا لَّهُمۡ دَرَجَٰتٌ
عِندَ رَبِّهِمۡ وَمَغۡفِرَةٞ وَرِزۡقٞ كَرِيمٞ ٤

كَمَآ أَخۡرَجَكَ رَبُّكَ مِنۢ بَيۡتِكَ بِٱلۡحَقِّ
وَإِنَّ فَرِيقٗا مِّنَ ٱلۡمُؤۡمِنِينَ لَكَٰرِهُونَ

mercy.

205 And remember thou thy Lord within thy soul in humility and fear; and without publicity of speech,[1] morning and evening;[2] and be thou not among the heedless.

206 Those who are in the presence of thy Lord are not too proud for His service; and they glorify[1] Him, and they submit[2] to Him.

In the name of God, the Almighty,[1] the Merciful.

8[2] **1** They ask thee about the spoils of war. Say thou: "The spoils of war are for God and the Messenger; so be in prudent fear[1] of God, and make right in what is between you; and obey God and His messenger,[2] if you be believers."[3]

2 The believers[1] are but those who when God is remembered, their hearts are afraid, and when His proofs[2] are recited to them, it increases them in faith, and in their Lord they place their trust,

3 Those who uphold the duty,[1] and of what We have provided them they spend:

4 It is they who are the believers[1] in truth;[2] they have degrees with their Lord, and forgiveness, and a noble provision

5 Like as[1] thy Lord brought thee forth from thy house in truth;[2] and a faction among the believers[3] was averse,

٥

يُجَٰدِلُونَكَ فِي ٱلۡحَقِّ بَعۡدَ مَا تَبَيَّنَ كَأَنَّمَا
يُسَاقُونَ إِلَى ٱلۡمَوۡتِ وَهُمۡ يَنظُرُونَ ٦

وَإِذۡ يَعِدُكُمُ ٱللَّهُ إِحۡدَى ٱلطَّآئِفَتَيۡنِ
أَنَّهَا لَكُمۡ وَتَوَدُّونَ أَنَّ غَيۡرَ ذَاتِ
ٱلشَّوۡكَةِ تَكُونُ لَكُمۡ وَيُرِيدُ ٱللَّهُ
أَن يُحِقَّ ٱلۡحَقَّ بِكَلِمَٰتِهِۦ وَيَقۡطَعَ دَابِرَ
ٱلۡكَٰفِرِينَ ٧

لِيُحِقَّ ٱلۡحَقَّ وَيُبۡطِلَ ٱلۡبَٰطِلَ وَلَوۡ كَرِهَ
ٱلۡمُجۡرِمُونَ ٨

إِذۡ تَسۡتَغِيثُونَ رَبَّكُمۡ فَٱسۡتَجَابَ
لَكُمۡ أَنِّي مُمِدُّكُم بِأَلۡفٖ مِّنَ
ٱلۡمَلَٰٓئِكَةِ مُرۡدِفِينَ ٩

وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشۡرَىٰ وَلِتَطۡمَئِنَّ
بِهِۦ قُلُوبُكُمۡ وَمَا ٱلنَّصۡرُ إِلَّا مِنۡ
عِندِ ٱللَّهِ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ١٠

إِذۡ يُغَشِّيكُمُ ٱلنُّعَاسَ أَمَنَةٗ مِّنۡهُ
وَيُنَزِّلُ عَلَيۡكُم مِّنَ ٱلسَّمَآءِ مَآءٗ
لِّيُطَهِّرَكُم بِهِۦ وَيُذۡهِبَ عَنكُمۡ رِجۡزَ
ٱلشَّيۡطَٰنِ وَلِيَرۡبِطَ عَلَىٰ قُلُوبِكُمۡ
وَيُثَبِّتَ بِهِ ٱلۡأَقۡدَامَ ١١

إِذۡ يُوحِي رَبُّكَ إِلَى ٱلۡمَلَٰٓئِكَةِ أَنِّي

6 Disputing with thee concerning the truth[1] after it had become clear, as if they were being driven to death when they were looking on.

7 And when[1] God promised you one of the two groups,[2] that it would be yours, and you wished that the unarmed[3] one might be yours (but God willed to establish the truth[4] by His words, and to cut off the root[5] of the false claimers of guidance,[6]

8 That He might establish the truth[1] and bring vanity to nothing, though the lawbreakers were averse.)

9 When[1] you sought succour of your Lord, and He responded to you: "I will assist you with a thousand angels in ranks."[2]

10 (And God made it only as glad tidings, and that your hearts might find rest thereby; and there is no help[1] save from God; God is exalted in might and wise.)

11 ¶**8.2** When[1] He made slumber overcome you as security from Him, and sent down upon you water from the sky that He might purify you thereby, and to remove from you the scourge of the satan,[2] and to fortify your hearts, and make firm thereby your feet.[3]

12 When[1] thy Lord instructed[2] the angels: "I am with you; so make firm those who heed

مَعَكُمْ فَثَبِّتُوا۟ ٱلَّذِينَ ءَامَنُوا۟ ۚ سَأُلْقِى
فِى قُلُوبِ ٱلَّذِينَ كَفَرُوا۟ ٱلرُّعْبَ فَٱضْرِبُوا۟
فَوْقَ ٱلْأَعْنَاقِ وَٱضْرِبُوا۟ مِنْهُمْ كُلَّ بَنَانٍ
﴿١٢﴾
ذَٰلِكَ بِأَنَّهُمْ شَآقُّوا۟ ٱللَّهَ وَرَسُولَهُۥ ۚ وَمَن
يُشَاقِقِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ ٱللَّهَ شَدِيدُ
ٱلْعِقَابِ ﴿١٣﴾
ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَٰفِرِينَ
عَذَابَ ٱلنَّارِ ﴿١٤﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا لَقِيتُمُ ٱلَّذِينَ
كَفَرُوا۟ زَحْفًا فَلَا تُوَلُّوهُمُ ٱلْأَدْبَارَ ﴿١٥﴾
وَمَن يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُۥٓ إِلَّا مُتَحَرِّفًا
لِّقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ فَقَدْ بَآءَ
بِغَضَبٍ مِّنَ ٱللَّهِ وَمَأْوَىٰهُ جَهَنَّمُ ۖ وَبِئْسَ
ٱلْمَصِيرُ ﴿١٦﴾
فَلَمْ تَقْتُلُوهُمْ وَلَٰكِنَّ ٱللَّهَ قَتَلَهُمْ ۚ وَمَا
رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ ٱللَّهَ رَمَىٰ
وَلِيُبْلِىَ ٱلْمُؤْمِنِينَ مِنْهُ بَلَآءً حَسَنًا ۚ إِنَّ
ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾
ذَٰلِكُمْ وَأَنَّ ٱللَّهَ مُوهِنُ كَيْدِ
ٱلْكَٰفِرِينَ ﴿١٨﴾
إِن تَسْتَفْتِحُوا۟ فَقَدْ جَآءَكُمُ ٱلْفَتْحُ ۖ وَإِن

warning.[3] I will cast terror into the hearts of those who ignore warning,[4] so strike above the necks, and strike from them every fingertip!"[5]

13 Is it not that[1] they made a breach with God and His messenger! And whoso makes a breach with God and His messenger, God is severe in retribution:

14 That: "Taste it!"[1] — and that[2] for the false claimers of guidance[3] is the punishment of the Fire!

15 O you who heed warning:[1] when you meet those who ignore warning[2] advancing, turn not your backs[3] to them.

16 And whoso, that day, turns his back to them save as a manoeuvre[1] for battle, or joining a company, he has incurred wrath from God; and his shelter is Gehenna; and evil is the journey's end.

17 And you killed them not, but God killed them; and thou threwest not when thou didst throw, but God threw; and that He might test the believers[1] by a fair trial from Him[...];[2] God is hearing and knowing:

18 That:[...].[1] — And because God makes weak the plan of the false claimers of guidance,[2]

19 (If you[1] seek decision:[2] the decision has come to you;[3] and if you cease, it is better for

تَنتَهُوا۟ فَهُوَ خَيْرٌ لَّكُمْ ۖ وَإِن تَعُودُوا۟
نَعُدْ ۚ وَلَن تُغْنِىَ عَنكُمْ فِئَتُكُمْ
شَيْـًٔا وَلَوْ كَثُرَتْ ۙ وَأَنَّ ٱللَّهَ مَعَ
ٱلْمُؤْمِنِينَ ﴿١٩﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ
وَرَسُولَهُۥ وَلَا تَوَلَّوْا۟ عَنْهُ وَأَنتُمْ تَسْمَعُونَ
﴿٢٠﴾
وَلَا تَكُونُوا۟ كَٱلَّذِينَ قَالُوا۟ سَمِعْنَا وَهُمْ لَا
يَسْمَعُونَ ﴿٢١﴾
۞ إِنَّ شَرَّ ٱلدَّوَآبِّ عِندَ ٱللَّهِ ٱلصُّمُّ
ٱلْبُكْمُ ٱلَّذِينَ لَا يَعْقِلُونَ ﴿٢٢﴾
وَلَوْ عَلِمَ ٱللَّهُ فِيهِمْ خَيْرًا لَّأَسْمَعَهُمْ ۖ وَلَوْ
أَسْمَعَهُمْ لَتَوَلَّوا۟ وَّهُم مُّعْرِضُونَ ﴿٢٣﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱسْتَجِيبُوا۟ لِلَّهِ
وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ۖ
وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَحُولُ بَيْنَ ٱلْمَرْءِ
وَقَلْبِهِۦ وَأَنَّهُۥٓ إِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾
وَٱتَّقُوا۟ فِتْنَةً لَّا تُصِيبَنَّ ٱلَّذِينَ ظَلَمُوا۟
مِنكُمْ خَآصَّةً ۖ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ
شَدِيدُ ٱلْعِقَابِ ﴿٢٥﴾
وَٱذْكُرُوٓا۟ إِذْ أَنتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ
فِى ٱلْأَرْضِ تَخَافُونَ أَن يَتَخَطَّفَكُمُ

you. But if you return, We will return, and your company will avail you nothing though it be numerous.) — and that God is with the believers.[4]

20 ¶**8.3** O you who heed warning:[1] obey God and His messenger,[2] and turn not away from Him[3] when you hear.

21 And be not as those who say: "We have heard," and they hear not.

22 The worst of beasts in the sight of God are the deaf, the dumb — those who do not reason.

23 And had God known any good in them He would have made them hear; and had He made them hear, they would have turned away — and they are averse.

24 O you who heed warning:[1] respond to God and the Messenger when He[2] calls you to what gives you life; and know that God stands[3] between a man and his heart, and that to Him you will be gathered.

25 And be in prudent fear[1] of a means of denial[2] not to befall those who do wrong among you exclusively; and know that God is severe in retribution.[3]

26 And remember when you were few and oppressed in the land, fearing that the people would snatch you away, but He gave you refuge, and strengthened you with His help,[1]

ٱلنَّاسُ فَـَٔاوَىٰكُمْ وَأَيَّدَكُم بِنَصْرِهِۦ
وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِ لَعَلَّكُمْ
تَشْكُرُونَ ﴿٢٦﴾
يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَخُونُوا۟ ٱللَّهَ
وَٱلرَّسُولَ وَتَخُونُوٓا۟ أَمَـٰنَـٰتِكُمْ وَأَنتُمْ
تَعْلَمُونَ ﴿٢٧﴾
وَٱعْلَمُوٓا۟ أَنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَـٰدُكُمْ
فِتْنَةٌ وَأَنَّ ٱللَّهَ عِندَهُۥٓ أَجْرٌ عَظِيمٌ ﴿٢٨﴾
يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تَتَّقُوا۟ ٱللَّهَ
يَجْعَل لَّكُمْ فُرْقَانًا وَيُكَفِّرْ عَنكُمْ
سَيِّـَٔاتِكُمْ وَيَغْفِرْ لَكُمْ وَٱللَّهُ ذُو
ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٢٩﴾
وَإِذْ يَمْكُرُ بِكَ ٱلَّذِينَ كَفَرُوا۟ لِيُثْبِتُوكَ
أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ
وَيَمْكُرُ ٱللَّهُ وَٱللَّهُ خَيْرُ ٱلْمَـٰكِرِينَ
﴿٣٠﴾
وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَـٰتُنَا قَالُوا۟ قَدْ سَمِعْنَا
لَوْ نَشَآءُ لَقُلْنَا مِثْلَ هَـٰذَآ إِنْ هَـٰذَآ إِلَّآ
أَسَـٰطِيرُ ٱلْأَوَّلِينَ ﴿٣١﴾
وَإِذْ قَالُوا۟ ٱللَّهُمَّ إِن كَانَ هَـٰذَا هُوَ ٱلْحَقَّ
مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ
ٱلسَّمَآءِ أَوِ ٱئْتِنَا بِعَذَابٍ أَلِيمٍ ﴿٣٢﴾

and provided you with good things, that you might be grateful.

27 O you who heed warning:[1] betray not God and His messenger, or[2] betray your trusts when you know.[3]

28 And know that your wealth and your children are but a means of denial,[1] and that with God is a great reward.

29 **¶8.4** O you who heed warning:[1] if you be in prudent fear[2] of God, He will make for you a division,[3] and remove from you your evil deeds,[4] and forgive you; and God is possessor of tremendous bounty.

30 And when[1] those who ignore warning[2] schemed against thee, to restrain thee, or to kill thee, or to drive thee out; and they scheme, and God schemes, and God is the best of schemers.

31 And when Our proofs[1] are recited to them, they say: "We have heard; if we wished we could speak the like of this; this is only legends of the former peoples."

32 And when[1] they say: "O God: if this be the truth[2] from Thee, then rain Thou down upon us stones from the sky, or bring Thou us a painful punishment!"

وَمَا كَانَ ٱللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ وَمَا
كَانَ ٱللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾
وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ ٱللَّهُ وَهُمْ يَصُدُّونَ
عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ وَمَا كَانُوٓا۟ أَوْلِيَآءَهُۥٓ
إِنْ أَوْلِيَآؤُهُۥٓ إِلَّا ٱلْمُتَّقُونَ وَلَـٰكِنَّ أَكْثَرَهُمْ
لَا يَعْلَمُونَ ﴿٣٤﴾
وَمَا كَانَ صَلَاتُهُمْ عِندَ ٱلْبَيْتِ إِلَّا مُكَآءً
وَتَصْدِيَةً فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ
تَكْفُرُونَ ﴿٣٥﴾
إِنَّ ٱلَّذِينَ كَفَرُوا۟ يُنفِقُونَ أَمْوَٰلَهُمْ
لِيَصُدُّوا۟ عَن سَبِيلِ ٱللَّهِ فَسَيُنفِقُونَهَا
ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ
وَٱلَّذِينَ كَفَرُوٓا۟ إِلَىٰ جَهَنَّمَ يُحْشَرُونَ
﴿٣٦﴾
لِيَمِيزَ ٱللَّهُ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ وَيَجْعَلَ
ٱلْخَبِيثَ بَعْضَهُۥ عَلَىٰ بَعْضٍ فَيَرْكُمَهُۥ
جَمِيعًا فَيَجْعَلَهُۥ فِى جَهَنَّمَ أُو۟لَـٰٓئِكَ هُمُ
ٱلْخَـٰسِرُونَ ﴿٣٧﴾
قُل لِّلَّذِينَ كَفَرُوٓا۟ إِن يَنتَهُوا۟ يُغْفَرْ لَهُم
مَّا قَدْ سَلَفَ وَإِن يَعُودُوا۟ فَقَدْ مَضَتْ
سُنَّتُ ٱلْأَوَّلِينَ ﴿٣٨﴾
وَقَـٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ

33 But God would not punish them when thou art among them; and God would not punish them as they sought forgiveness.[1]

34 But how can they not be punished by God[1] when they turn away from[2] the inviolable place of worship,[3] and are not its allies? Its allies are only those of prudent fear;[4] but most of them know not.

35 And their duty[1] at the house[2] is only whistling and clapping — so taste the punishment for what you denied!

36 Those who ignore warning[1] spend their wealth on turning away from[2] the path of God. So will they spend it; then will it become a sorrow for them; then will they be defeated, and those who ignore warning[3] will be gathered into Gehenna,

37 That God might separate the bad from the good. And the bad will He place one upon another, and heap it all together, and place it in Gehenna; it is they who are the losers.

38 **¶8.5** Say thou to those who ignore warning:[1] if they cease, what is past will be forgiven them; but if they return, then the practice[2] of the former peoples has gone before.[3]

39 And fight them[1] until there is no means of denial,[2] and the doctrine[3] is entirely for God;

ٱلدِّينُ كُلُّهُۥ لِلَّهِ فَإِنِ ٱنتَهَوْا۟ فَإِنَّ ٱللَّهَ
بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٣٩﴾
وَإِن تَوَلَّوْا۟ فَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَوْلَىٰكُمْ
نِعْمَ ٱلْمَوْلَىٰ وَنِعْمَ ٱلنَّصِيرُ ﴿٤٠﴾
۞ وَٱعْلَمُوٓا۟ أَنَّمَا غَنِمْتُم مِّن شَىْءٍ فَأَنَّ
لِلَّهِ خُمُسَهُۥ وَلِلرَّسُولِ وَلِذِى ٱلْقُرْبَىٰ
وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱبْنِ ٱلسَّبِيلِ
إِن كُنتُمْ ءَامَنتُم بِٱللَّهِ وَمَآ أَنزَلْنَا عَلَىٰ
عَبْدِنَا يَوْمَ ٱلْفُرْقَانِ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ
وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٤١﴾
إِذْ أَنتُم بِٱلْعُدْوَةِ ٱلدُّنْيَا وَهُم بِٱلْعُدْوَةِ
ٱلْقُصْوَىٰ وَٱلرَّكْبُ أَسْفَلَ مِنكُمْ وَلَوْ
تَوَاعَدتُّمْ لَٱخْتَلَفْتُمْ فِى ٱلْمِيعَٰدِ وَلَٰكِن
لِّيَقْضِىَ ٱللَّهُ أَمْرًا كَانَ مَفْعُولًا لِّيَهْلِكَ
مَنْ هَلَكَ عَنۢ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَىَّ
عَنۢ بَيِّنَةٍ وَإِنَّ ٱللَّهَ لَسَمِيعٌ عَلِيمٌ ﴿٤٢﴾
إِذْ يُرِيكَهُمُ ٱللَّهُ فِى مَنَامِكَ قَلِيلًا وَلَوْ
أَرَىٰكَهُمْ كَثِيرًا لَّفَشِلْتُمْ وَلَتَنَٰزَعْتُمْ فِى
ٱلْأَمْرِ وَلَٰكِنَّ ٱللَّهَ سَلَّمَ إِنَّهُۥ عَلِيمٌۢ
بِذَاتِ ٱلصُّدُورِ ﴿٤٣﴾
وَإِذْ يُرِيكُمُوهُمْ إِذِ ٱلْتَقَيْتُمْ فِىٓ
أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِىٓ

and if they cease, God sees what they do.

40 And if they turn away, then know that God is your protector. Excellent is the Protector, and excellent is the Helper!

41 And know that anything you take in spoils, to God belongs its fifth, and to the Messenger, and to the relatives, and the fatherless,[1] and the poor, and the wayfarer,[2] if you believe in[3] God, and what We sent down upon Our servant on the day of division[4] — the day the two hosts met; and God is over all things powerful.

42 When[1] you were on the near bank, and they were on the far bank, and the caravan was lower than you. And had you agreed to meet, you would have failed in the appointment. But that God might conclude a matter that was done: — that there might perish he who perished upon clear evidence, and that there might live he who lived upon clear evidence; and God is hearing and knowing.

43 When[1] God showed them in thy dream as few; and had He shown them as many you would have lost heart and disputed together over the matter; but God delivered. He knows what is in the breasts.

44 And when[1] He showed them, when you met, in your eyes as few, and lessened you in their eyes, that God might conclude a matter that was done; and to God are matters[2]

أَعْيُنِهِمْ لِيَقْضِىَ ٱللَّهُ أَمْرًا كَانَ مَفْعُولًا
وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٤٤﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا لَقِيتُمْ فِئَةً
فَٱثْبُتُوا۟ وَٱذْكُرُوا۟ ٱللَّهَ كَثِيرًا لَّعَلَّكُمْ
تُفْلِحُونَ ﴿٤٥﴾
وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَنَٰزَعُوا۟
فَتَفْشَلُوا۟ وَتَذْهَبَ رِيحُكُمْ وَٱصْبِرُوٓا۟
إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ﴿٤٦﴾
وَلَا تَكُونُوا۟ كَٱلَّذِينَ خَرَجُوا۟ مِن دِيَٰرِهِم
بَطَرًا وَرِئَآءَ ٱلنَّاسِ وَيَصُدُّونَ عَن
سَبِيلِ ٱللَّهِ وَٱللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ
﴿٤٧﴾
وَإِذْ زَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ وَقَالَ
لَا غَالِبَ لَكُمُ ٱلْيَوْمَ مِنَ ٱلنَّاسِ وَإِنِّى
جَارٌ لَّكُمْ فَلَمَّا تَرَٰٓءَتِ ٱلْفِئَتَانِ
نَكَصَ عَلَىٰ عَقِبَيْهِ وَقَالَ إِنِّى بَرِىٓءٌ
مِّنكُمْ إِنِّىٓ أَرَىٰ مَا لَا تَرَوْنَ إِنِّىٓ
أَخَافُ ٱللَّهَ وَٱللَّهُ شَدِيدُ ٱلْعِقَابِ ﴿٤٨﴾
إِذْ يَقُولُ ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم
مَّرَضٌ غَرَّ هَٰٓؤُلَآءِ دِينُهُمْ وَمَن يَتَوَكَّلْ
عَلَى ٱللَّهِ فَإِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٤٩﴾
وَلَوْ تَرَىٰٓ إِذْ يَتَوَفَّى ٱلَّذِينَ كَفَرُوا۟

returned.

45 ¶**8.6** O you who heed warning:[1] when you meet a company, stand firm and remember God much, that you might be successful.

46 And obey God and His messenger;[1] and dispute not together lest you lose heart and your spirit[2] leave you; and be patient; God is with the patient.[3]

47 And be not like those who come forth from their homes boastfully, and to be seen of men, and turn away from[1] the path of God; and God encompasses what they do.

48 And when[1] the satan[2] made their deeds fair to them, and said: "None among men can defeat you this day, when I am at your side,"[3] then when the two companies came within sight of one another, he turned on his heels and said: "I am quit of you; I see what you see not. I fear God"; and God is severe in retribution.[4]

49 ¶**8.7** When[1] the waverers[2] and those in whose hearts is disease said: "Their doctrine[3] has deceived these"; but whoso places his trust in God: — then God is exalted in might and wise.

50 And if thou couldst see when the angels[1] take those who ignore warning,[2] striking

ٱلْمَلَٰٓئِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَٰرَهُمْ
وَذُوقُواْ عَذَابَ ٱلْحَرِيقِ ﴿٥٠﴾
ذَٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ ٱللَّهَ
لَيْسَ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿٥١﴾
كَدَأْبِ ءَالِ فِرْعَوْنَ وَٱلَّذِينَ مِن قَبْلِهِمْ
كَفَرُواْ بِـَٔايَٰتِ ٱللَّهِ فَأَخَذَهُمُ ٱللَّهُ
بِذُنُوبِهِمْ إِنَّ ٱللَّهَ قَوِىٌّ شَدِيدُ ٱلْعِقَابِ
﴿٥٢﴾
ذَٰلِكَ بِأَنَّ ٱللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً
أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُواْ مَا
بِأَنفُسِهِمْ وَأَنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿٥٣﴾
كَدَأْبِ ءَالِ فِرْعَوْنَ وَٱلَّذِينَ مِن قَبْلِهِمْ
كَذَّبُواْ بِـَٔايَٰتِ رَبِّهِمْ فَأَهْلَكْنَٰهُم
بِذُنُوبِهِمْ وَأَغْرَقْنَآ ءَالَ فِرْعَوْنَ وَكُلٌّ
كَانُواْ ظَٰلِمِينَ ﴿٥٤﴾
إِنَّ شَرَّ ٱلدَّوَآبِّ عِندَ ٱللَّهِ ٱلَّذِينَ كَفَرُواْ
فَهُمْ لَا يُؤْمِنُونَ ﴿٥٥﴾
ٱلَّذِينَ عَٰهَدتَّ مِنْهُمْ ثُمَّ يَنقُضُونَ
عَهْدَهُمْ فِى كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ﴿٥٦﴾
فَإِمَّا تَثْقَفَنَّهُمْ فِى ٱلْحَرْبِ فَشَرِّدْ بِهِم مَّنْ
خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٥٧﴾
وَإِمَّا تَخَافَنَّ مِن قَوْمٍ خِيَانَةً فَٱنۢبِذْ إِلَيْهِمْ

their faces and their backs:[...].[3] — "And taste the punishment of the consuming fire

51 "For it is that[1] your hands have sent ahead, and that God is not unjust[2] to His servants!"[3]

52 Like the case[1] of the house of Pharaoh[2] and those before them: they denied the proofs[3] of God, so God seized them for their transgressions;[4] God is strong, severe in retribution.

53 Is it not that[1] God changes not the favour He bestows upon a people until they change what is in their souls and that God is hearing and knowing!

54 Like the case[1] of the house of Pharaoh[2] and those before them: they denied the proofs[3] of their Lord, so We destroyed them for their transgressions[4] and drowned the house of Pharaoh;[5] and all were wrongdoers.[6]

55 The worst of beasts in the sight of God are those who ignore warning[1] for they do not believe:[2]

56 Those from whom thou takest a covenant, then they break their covenant every time; and they are not in prudent fear.[1]

57 And if thou find them[1] in war, then put thou fear by them into those behind them, that they might take heed.

58 And if thou fear[1] treachery from a people, then cast thou back to them likewise;[2] God

عَلَىٰ سَوَآءٍ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْخَآئِنِينَ
﴿٥٨﴾
وَلَا يَحْسَبَنَّ ٱلَّذِينَ كَفَرُواْ سَبَقُوٓاْ إِنَّهُمْ
لَا يُعْجِزُونَ ﴿٥٩﴾
وَأَعِدُّواْ لَهُم مَّا ٱسْتَطَعْتُم مِّن قُوَّةٍ وَمِن
رِّبَاطِ ٱلْخَيْلِ تُرْهِبُونَ بِهِۦ عَدُوَّ ٱللَّهِ
وَعَدُوَّكُمْ وَءَاخَرِينَ مِن دُونِهِمْ لَا
تَعْلَمُونَهُمُ ٱللَّهُ يَعْلَمُهُمْ وَمَا تُنفِقُواْ مِن
شَىْءٍ فِى سَبِيلِ ٱللَّهِ يُوَفَّ إِلَيْكُمْ
وَأَنتُمْ لَا تُظْلَمُونَ ﴿٦٠﴾
۞ وَإِن جَنَحُواْ لِلسَّلْمِ فَٱجْنَحْ لَهَا
وَتَوَكَّلْ عَلَى ٱللَّهِ إِنَّهُۥ هُوَ ٱلسَّمِيعُ
ٱلْعَلِيمُ ﴿٦١﴾
وَإِن يُرِيدُوٓاْ أَن يَخْدَعُوكَ فَإِنَّ حَسْبَكَ
ٱللَّهُ هُوَ ٱلَّذِىٓ أَيَّدَكَ بِنَصْرِهِۦ
وَبِٱلْمُؤْمِنِينَ ﴿٦٢﴾
وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنفَقْتَ مَا فِى
ٱلْأَرْضِ جَمِيعًا مَّآ أَلَّفْتَ بَيْنَ قُلُوبِهِمْ
وَلَٰكِنَّ ٱللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُۥ عَزِيزٌ
حَكِيمٌ ﴿٦٣﴾
يَٰٓأَيُّهَا ٱلنَّبِىُّ حَسْبُكَ ٱللَّهُ وَمَنِ ٱتَّبَعَكَ
مِنَ ٱلْمُؤْمِنِينَ ﴿٦٤﴾

loves not the treacherous.

59 ¶**8.8** And let not those who ignore warning[1] think they have got away;[2] they cannot escape.[3]

60 And prepare for them what you are able of forces and of cavalry, to terrify thereby the enemy of God, and your enemy, and others besides[1] them whom you know not; God knows them. And whatever you spend in the cause of God will be repaid to you in full; and you will not be wronged.

61 And if they incline to peace, then incline thou to it; and place thou thy trust in God; He is the Hearing, the Knowing.

62 And if they intend to deceive thee, then sufficient for thee is God; He it is that strengthened thee with His help, and with the believers.[1]

63 And He united their hearts. Hadst thou spent all that is in the earth, thou couldst not have united their hearts. But God united them; He is exalted in might and wise.

64 O Prophet: God is sufficient for thee and those who follow thee among the believers.[1]

يَٰٓأَيُّهَا ٱلنَّبِيُّ حَرِّضِ ٱلْمُؤْمِنِينَ عَلَى
ٱلْقِتَالِ إِن يَكُن مِّنكُمْ عِشْرُونَ
صَٰبِرُونَ يَغْلِبُواْ مِاْئَتَيْنِ وَإِن يَكُن
مِّنكُم مِّاْئَةٌ يَغْلِبُوٓاْ أَلْفًا مِّنَ ٱلَّذِينَ
كَفَرُواْ بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ﴿٦٥﴾
ٱلْـَٰٔنَ خَفَّفَ ٱللَّهُ عَنكُمْ وَعَلِمَ أَنَّ
فِيكُمْ ضَعْفًا فَإِن يَكُن مِّنكُم
مِّاْئَةٌ صَابِرَةٌ يَغْلِبُواْ مِاْئَتَيْنِ وَإِن يَكُن
مِّنكُمْ أَلْفٌ يَغْلِبُوٓاْ أَلْفَيْنِ بِإِذْنِ ٱللَّهِ
وَٱللَّهُ مَعَ ٱلصَّٰبِرِينَ ﴿٦٦﴾
مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُۥٓ أَسْرَىٰ حَتَّىٰ
يُثْخِنَ فِى ٱلْأَرْضِ تُرِيدُونَ عَرَضَ ٱلدُّنْيَا
وَٱللَّهُ يُرِيدُ ٱلْـَٔاخِرَةَ وَٱللَّهُ عَزِيزٌ
حَكِيمٌ ﴿٦٧﴾
لَّوْلَا كِتَٰبٌ مِّنَ ٱللَّهِ سَبَقَ لَمَسَّكُمْ
فِيمَآ أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٦٨﴾
فَكُلُواْ مِمَّا غَنِمْتُمْ حَلَٰلًا طَيِّبًا وَٱتَّقُواْ
ٱللَّهَ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٩﴾
يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّمَن فِىٓ أَيْدِيكُم
مِّنَ ٱلْأَسْرَىٰٓ إِن يَعْلَمِ ٱللَّهُ فِى
قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّآ
أُخِذَ مِنكُمْ وَيَغْفِرْ لَكُمْ وَٱللَّهُ

65 ¶**8.9** O Prophet: rouse thou the believers[1] to fight: if there be of you twenty patient, they will defeat two hundred; and if there be of you a hundred, they will defeat a thousand of those who ignore warning,[2] because they are people who understand not.[3]

66 Now has God lightened for you — and He knows there is weakness in you — so if there be of you a hundred patient, they will defeat two hundred; and if there be of you a thousand, they will defeat two thousand, by the leave of God; and God is with the patient.[1]

67 It is not for a prophet to have captives until he has battled strenuously[1] in the land. You desire the goods of the World, and God desires the Hereafter; and God is exalted in might and wise.

68 Had it not been for a Writ[1] from God which had gone before, a great punishment would have touched you for what you took.

69 So eat of what you took in spoils as lawful and good, and be in prudent fear[1] of God; God is forgiving and merciful.

70 ¶**8.10** O Prophet: say thou to those in your hands of the captives: “If God knows any good in your hearts, He will give you better than what has been taken from you, and will forgive you”; and God is forgiving and merciful.

غَفُورٌ رَّحِيمٌ ﴿٧٠﴾
وَإِن يُرِيدُواْ خِيَانَتَكَ فَقَدْ خَانُواْ ٱللَّهَ
مِن قَبْلُ فَأَمْكَنَ مِنْهُمْ وَٱللَّهُ عَلِيمٌ
حَكِيمٌ ﴿٧١﴾
إِنَّ ٱلَّذِينَ ءَامَنُواْ وَهَاجَرُواْ وَجَٰهَدُواْ
بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ وَٱلَّذِينَ
ءَاوَواْ وَّنَصَرُوٓاْ أُوْلَٰٓئِكَ بَعْضُهُمْ أَوْلِيَآءُ
بَعْضٍ وَٱلَّذِينَ ءَامَنُواْ وَلَمْ يُهَاجِرُواْ
مَا لَكُم مِّن وَلَٰيَتِهِم مِّن شَىْءٍ
حَتَّىٰ يُهَاجِرُواْ وَإِنِ ٱسْتَنصَرُوكُمْ فِى
ٱلدِّينِ فَعَلَيْكُمُ ٱلنَّصْرُ إِلَّا عَلَىٰ قَوْمٍ
بَيْنَكُمْ وَبَيْنَهُم مِّيثَٰقٌ وَٱللَّهُ بِمَا
تَعْمَلُونَ بَصِيرٌ ﴿٧٢﴾
وَٱلَّذِينَ كَفَرُواْ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ إِلَّا
تَفْعَلُوهُ تَكُن فِتْنَةٌ فِى ٱلْأَرْضِ وَفَسَادٌ
كَبِيرٌ ﴿٧٣﴾
وَٱلَّذِينَ ءَامَنُواْ وَهَاجَرُواْ وَجَٰهَدُواْ
فِى سَبِيلِ ٱللَّهِ وَٱلَّذِينَ ءَاوَواْ وَّنَصَرُوٓاْ
أُوْلَٰٓئِكَ هُمُ ٱلْمُؤْمِنُونَ حَقًّا لَّهُم مَّغْفِرَةٌ
وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾
وَٱلَّذِينَ ءَامَنُواْ مِنۢ بَعْدُ وَهَاجَرُواْ
وَجَٰهَدُواْ مَعَكُمْ فَأُوْلَٰٓئِكَ مِنكُمْ

71 And if they wish to betray thee, then they have betrayed God before, but He placed them in subjection;[1] and God is knowing and wise.

72 Those who heeded warning,[1] and emigrated, and strove with their property and their lives in the cause of God, and those who gave shelter and helped: those are allies one of another. And those who heed warning[2] but have not emigrated: you are not required to protect them from anything until they emigrate; and if they seek help from you within the doctrine,[3] you are required to help save against a people between whom and you is an agreement; and God sees what you do.

73 And those who ignore warning[1] are allies of one another; save you do it,[2] there will be means of denial[3] in the land and great corruption.

74 And those who heed warning,[1] and emigrate, and strive in the cause of God, and those who give shelter and help: it is they who are the believers[2] in truth;[3] they have forgiveness and a noble provision.

75 And those who heed warning[1] thereafter, and emigrate, and strive beside[2] you: those are of you; but those of kinship are closer[3] to one another in the Writ[4] of God;[5] God knows

وَأُوْلُواْ ٱلْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِى
كِتَٰبِ ٱللَّهِ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌۢ
٧٥

۞ بَرَآءَةٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ إِلَى ٱلَّذِينَ
عَٰهَدتُّم مِّنَ ٱلْمُشْرِكِينَ ١
فَسِيحُواْ فِى ٱلْأَرْضِ أَرْبَعَةَ أَشْهُرٍ
وَٱعْلَمُوٓاْ أَنَّكُمْ غَيْرُ مُعْجِزِى ٱللَّهِ
وَأَنَّ ٱللَّهَ مُخْزِى ٱلْكَٰفِرِينَ ٢
وَأَذَٰنٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ إِلَى ٱلنَّاسِ
يَوْمَ ٱلْحَجِّ ٱلْأَكْبَرِ أَنَّ ٱللَّهَ بَرِىٓءٌ مِّنَ
ٱلْمُشْرِكِينَ وَرَسُولُهُۥ فَإِن تُبْتُمْ فَهُوَ خَيْرٌ
لَّكُمْ وَإِن تَوَلَّيْتُمْ فَٱعْلَمُوٓاْ أَنَّكُمْ
غَيْرُ مُعْجِزِى ٱللَّهِ وَبَشِّرِ ٱلَّذِينَ كَفَرُواْ
بِعَذَابٍ أَلِيمٍ ٣
إِلَّا ٱلَّذِينَ عَٰهَدتُّم مِّنَ ٱلْمُشْرِكِينَ ثُمَّ
لَمْ يَنقُصُوكُمْ شَيْـًٔا وَلَمْ يُظَٰهِرُواْ
عَلَيْكُمْ أَحَدًا فَأَتِمُّوٓاْ إِلَيْهِمْ عَهْدَهُمْ
إِلَىٰ مُدَّتِهِمْ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ ٤
فَإِذَا ٱنسَلَخَ ٱلْأَشْهُرُ ٱلْحُرُمُ فَٱقْتُلُواْ
ٱلْمُشْرِكِينَ حَيْثُ وَجَدتُّمُوهُمْ وَخُذُوهُمْ
وَٱحْصُرُوهُمْ وَٱقْعُدُواْ لَهُمْ كُلَّ مَرْصَدٍ فَإِن
تَابُواْ وَأَقَامُواْ ٱلصَّلَوٰةَ وَءَاتَوُاْ ٱلزَّكَوٰةَ

all things.

9[1] **1** An acquittal from God and His messenger, to those with whom you made a covenant among the idolaters:[1]

2 "Travel in the earth four months;[1] and know that you cannot escape[2] God, and that God will disgrace the false claimers of guidance."[3]

3 And a proclamation from God and His messenger to mankind on the day of the greater pilgrimage:[1] "God is free of the idolaters,[2] as is[3] His messenger. And if you repent, it is better for you; but if you turn away, know that you cannot escape[4] God." And bear thou tidings[5] to those who ignore warning[6] of a painful punishment,

4 Save the idolaters[1] with whom you made a covenant then who have not been deficient towards you in anything, nor assisted anyone against you; so fulfil to them your[2] covenant to its[3] term; God loves those of prudent fear.[4]

5 And when the inviolable months[1] have passed, then kill the idolaters[2] wheresoever you find them, and seize them, and restrain[3] them, and lie in wait for them at every place of ambush. But if they repent,[4] and uphold the duty,[5] and render the purity,[6] then let them go their way; God is forgiving and merciful.

فَخَلُّواْ سَبِيلَهُمْ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ٥
وَإِنْ أَحَدٌ مِّنَ ٱلْمُشْرِكِينَ ٱسْتَجَارَكَ
فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَٰمَ ٱللَّهِ ثُمَّ أَبْلِغْهُ
مَأْمَنَهُۥ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْلَمُونَ ٦
كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِندَ
ٱللَّهِ وَعِندَ رَسُولِهِۦٓ إِلَّا ٱلَّذِينَ عَٰهَدتُّمْ
عِندَ ٱلْمَسْجِدِ ٱلْحَرَامِ فَمَا ٱسْتَقَٰمُواْ
لَكُمْ فَٱسْتَقِيمُواْ لَهُمْ إِنَّ ٱللَّهَ يُحِبُّ
ٱلْمُتَّقِينَ ٧
كَيْفَ وَإِن يَظْهَرُواْ عَلَيْكُمْ
لَا يَرْقُبُواْ فِيكُمْ إِلًّا وَلَا ذِمَّةً
يُرْضُونَكُم بِأَفْوَٰهِهِمْ وَتَأْبَىٰ قُلُوبُهُمْ
وَأَكْثَرُهُمْ فَٰسِقُونَ ٨
ٱشْتَرَوْاْ بِـَٔايَٰتِ ٱللَّهِ ثَمَنًا قَلِيلًا
فَصَدُّواْ عَن سَبِيلِهِۦٓ إِنَّهُمْ سَآءَ مَا كَانُواْ
يَعْمَلُونَ ٩
لَا يَرْقُبُونَ فِى مُؤْمِنٍ إِلًّا وَلَا ذِمَّةً
وَأُوْلَٰٓئِكَ هُمُ ٱلْمُعْتَدُونَ ١٠
فَإِن تَابُواْ وَأَقَامُواْ ٱلصَّلَوٰةَ وَءَاتَوُاْ ٱلزَّكَوٰةَ
فَإِخْوَٰنُكُمْ فِى ٱلدِّينِ وَنُفَصِّلُ ٱلْـَٔايَٰتِ
لِقَوْمٍ يَعْلَمُونَ ١١
وَإِن نَّكَثُوٓاْ أَيْمَٰنَهُم مِّنۢ بَعْدِ عَهْدِهِمْ

6 And if one of the idolaters[1] seeks thy protection, then grant thou him protection until he hears the words of God; then convey thou him to his place of security — is it not that[2] they are people who know not!

7 ¶**9.2** How can there be for the idolaters[1] a covenant with God and with His messenger save those with whom you made a covenant at the inviolable place of worship?[2] — so long as they take a straight path with you, then take a straight path with them; God loves those of prudent fear[3] —

8 How,[1] when if they get the better of you, they observe neither pact of kinship nor obligation to protect? They please you with their mouths, but their hearts refuse; and most of them are perfidious.[2]

9 They have sold the proofs[1] of God at a cheap price and turned away from[2] His path; evil is what they did.

10 And they regard towards a believer[1] neither pact of kinship, nor obligation to protect; and it is they who are the transgressors.

11 But if they repent,[1] and uphold the duty,[2] and render the purity,[3] then are they your brethren in doctrine;[4] and We set out and detail[5] the proofs[6] for people who know.

12 And if they renege on their oaths after their covenant and revile your doctrine,[1]

وَطَعَنُوا۟ فِى دِينِكُمْ فَقَٰتِلُوٓا۟ أَئِمَّةَ
ٱلْكُفْرِ إِنَّهُمْ لَآ أَيْمَٰنَ لَهُمْ لَعَلَّهُمْ
يَنتَهُونَ ﴿١٢﴾

أَلَا تُقَٰتِلُونَ قَوْمًا نَّكَثُوٓا۟ أَيْمَٰنَهُمْ
وَهَمُّوا۟ بِإِخْرَاجِ ٱلرَّسُولِ وَهُم بَدَءُوكُمْ
أَوَّلَ مَرَّةٍ أَتَخْشَوْنَهُمْ فَٱللَّهُ أَحَقُّ أَن
تَخْشَوْهُ إِن كُنتُم مُّؤْمِنِينَ ﴿١٣﴾

قَٰتِلُوهُمْ يُعَذِّبْهُمُ ٱللَّهُ بِأَيْدِيكُمْ
وَيُخْزِهِمْ وَيَنصُرْكُمْ عَلَيْهِمْ وَيَشْفِ
صُدُورَ قَوْمٍ مُّؤْمِنِينَ ﴿١٤﴾

وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ ٱللَّهُ
عَلَىٰ مَن يَشَآءُ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥﴾

أَمْ حَسِبْتُمْ أَن تُتْرَكُوا۟ وَلَمَّا يَعْلَمِ
ٱللَّهُ ٱلَّذِينَ جَٰهَدُوا۟ مِنكُمْ وَلَمْ
يَتَّخِذُوا۟ مِن دُونِ ٱللَّهِ وَلَا رَسُولِهِۦ
وَلَا ٱلْمُؤْمِنِينَ وَلِيجَةً وَٱللَّهُ خَبِيرٌۢ بِمَا
تَعْمَلُونَ ﴿١٦﴾

مَا كَانَ لِلْمُشْرِكِينَ أَن يَعْمُرُوا۟ مَسَٰجِدَ
ٱللَّهِ شَٰهِدِينَ عَلَىٰٓ أَنفُسِهِم بِٱلْكُفْرِ
أُو۟لَٰٓئِكَ حَبِطَتْ أَعْمَٰلُهُمْ وَفِى ٱلنَّارِ هُمْ
خَٰلِدُونَ ﴿١٧﴾

إِنَّمَا يَعْمُرُ مَسَٰجِدَ ٱللَّهِ مَنْ ءَامَنَ

then fight the leaders of denial: they have no oaths[2] that they might desist.

13 Will you not fight a people who broke their oaths, and purposed to turn the Messenger out, and began against you the first time? Do you fear them? Then God is worthier[1] that you should fear Him, if you be believers.[2]

14 Fight them! God will punish them at your hands and disgrace them, and help you against them,[1] and heal the breasts of people who believe

15 And remove the wrath of their hearts; and God relents towards whom He wills; and God is knowing and wise.

16 If[1] you think that you will be left[2] when God knows not those among you who have striven, and have taken — besides[3] God, and His messenger, and the believers[4] — no confidant[...].[5] And God is aware of what you do.

17 ¶**9.3** It is not for the idolaters[1] to inhabit[2] the places of worship[3] of God, bearing witness against themselves to denial; those: their works are vain, and in the Fire do they abide eternally.

18 He only inhabits[1] the places of worship[2] of God who believes in[3] God and the Last

بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَأَقَامَ ٱلصَّلَوٰةَ
وَءَاتَى ٱلزَّكَوٰةَ وَلَمْ يَخْشَ إِلَّا ٱللَّهَ
فَعَسَىٰٓ أُو۟لَٰٓئِكَ أَن يَكُونُوا۟ مِنَ
ٱلْمُهْتَدِينَ ﴿١٨﴾

۞ أَجَعَلْتُمْ سِقَايَةَ ٱلْحَآجِّ وَعِمَارَةَ
ٱلْمَسْجِدِ ٱلْحَرَامِ كَمَنْ ءَامَنَ بِٱللَّهِ
وَٱلْيَوْمِ ٱلْءَاخِرِ وَجَٰهَدَ فِى سَبِيلِ ٱللَّهِ
لَا يَسْتَوُۥنَ عِندَ ٱللَّهِ وَٱللَّهُ لَا يَهْدِى
ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٩﴾

ٱلَّذِينَ ءَامَنُوا۟ وَهَاجَرُوا۟ وَجَٰهَدُوا۟ فِى
سَبِيلِ ٱللَّهِ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ أَعْظَمُ
دَرَجَةً عِندَ ٱللَّهِ وَأُو۟لَٰٓئِكَ هُمُ ٱلْفَآئِزُونَ
﴿٢٠﴾

يُبَشِّرُهُمْ رَبُّهُم بِرَحْمَةٍ مِّنْهُ وَرِضْوَٰنٍ
وَجَنَّٰتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿٢١﴾

خَٰلِدِينَ فِيهَآ أَبَدًا إِنَّ ٱللَّهَ عِندَهُۥٓ أَجْرٌ
عَظِيمٌ ﴿٢٢﴾

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوٓا۟ ءَابَآءَكُمْ
وَإِخْوَٰنَكُمْ أَوْلِيَآءَ إِنِ ٱسْتَحَبُّوا۟
ٱلْكُفْرَ عَلَى ٱلْإِيمَٰنِ وَمَن يَتَوَلَّهُم
مِّنكُمْ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٢٣﴾

قُلْ إِن كَانَ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ

Day, and upholds the duty,[4] and renders the purity,[5] and fears not save God; and it may be that those are of the guided.

19 Have you made the giving of water to the pilgrim and the inhabiting[1] of the inviolable place of worship[2] like him who believes in[3] God and the Last Day and strives in the cause of God? They are not equal before God; and God guides not the wrongdoing[4] people.

20 Those who heed warning,[1] and emigrate, and strive in the cause of God with their wealth and their lives are of more tremendous degree before God; and it is they who are the attainers of success.

21 Their Lord gives them glad tidings of mercy from Him, and approval; and they have gardens therein of enduring bliss,

22 They abiding eternally therein forever; with God is a great reward.

23 O you who heed warning:[1] take not your fathers and your brethren as allies if they prefer denial to faith; and whoso takes them as allies among you: it is they who are the wrongdoers.[2]

24 Say thou: “If your fathers, and your sons, and your brothers, and your wives, and your

وَإِخْوَٰنُكُمْ وَأَزْوَٰجُكُمْ
وَعَشِيرَتُكُمْ وَأَمْوَٰلٌ ٱقْتَرَفْتُمُوهَا
وَتِجَٰرَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَٰكِنُ
تَرْضَوْنَهَآ أَحَبَّ إِلَيْكُم مِّنَ ٱللَّهِ
وَرَسُولِهِۦ وَجِهَادٍ فِى سَبِيلِهِۦ فَتَرَبَّصُوا۟
حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦ وَٱللَّهُ لَا يَهْدِى
ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿٢٤﴾

لَقَدْ نَصَرَكُمُ ٱللَّهُ فِى مَوَاطِنَ كَثِيرَةٍ
وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ
كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْـًٔا
وَضَاقَتْ عَلَيْكُمُ ٱلْأَرْضُ بِمَا رَحُبَتْ
ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ﴿٢٥﴾

ثُمَّ أَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ
وَعَلَى ٱلْمُؤْمِنِينَ وَأَنزَلَ جُنُودًا لَّمْ تَرَوْهَا
وَعَذَّبَ ٱلَّذِينَ كَفَرُوا۟ وَذَٰلِكَ جَزَآءُ
ٱلْكَٰفِرِينَ ﴿٢٦﴾

ثُمَّ يَتُوبُ ٱللَّهُ مِنۢ بَعْدِ ذَٰلِكَ عَلَىٰ مَن
يَشَآءُ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٧﴾

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّمَا ٱلْمُشْرِكُونَ
نَجَسٌ فَلَا يَقْرَبُوا۟ ٱلْمَسْجِدَ ٱلْحَرَامَ بَعْدَ
عَامِهِمْ هَٰذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ
يُغْنِيكُمُ ٱللَّهُ مِن فَضْلِهِۦٓ إِن شَآءَ

kindred, and the wealth you have acquired, and trade wherein you fear a decline, and dwellings with which you are pleased, be dearer to you than God and His messenger and striving in His cause, then wait until God brings His command"; and God guides not the perfidious[1] people.

25 **¶9.4** God has helped you[1] in many places — and on the day of Ḥunayn[2] when you were impressed at your multitude, but it availed you nothing, and the earth was straitened for you, vast as it was; then you turned and fled.

26 Then sent God His tranquillity upon His messenger, and upon the believers,[1] and sent down forces you did not see, and punished those who ignored warning;[2] and that[3] is the reward of the false claimers of guidance;[4]

27 Then does God relent after that towards whom He wills; and God is forgiving and merciful.

28 O you who heed warning:[1] those who ascribe a partnership[2] are unclean; so approach not[3] the inviolable place of worship[4] after this their[5] year. And if you fear[6] poverty,[7] then will God enrich you out of His bounty, if He wills; God is knowing and wise.

إِنَّ ٱللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾

قَٰتِلُوا۟ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱللَّهِ وَلَا
بِٱلْيَوْمِ ٱلْءَاخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ
ٱللَّهُ وَرَسُولُهُۥ وَلَا يَدِينُونَ دِينَ ٱلْحَقِّ
مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ حَتَّىٰ
يُعْطُوا۟ ٱلْجِزْيَةَ عَن يَدٍ وَهُمْ صَٰغِرُونَ
﴿٢٩﴾

وَقَالَتِ ٱلْيَهُودُ عُزَيْرٌ ٱبْنُ ٱللَّهِ وَقَالَتِ
ٱلنَّصَٰرَى ٱلْمَسِيحُ ٱبْنُ ٱللَّهِ ذَٰلِكَ قَوْلُهُم
بِأَفْوَٰهِهِمْ يُضَٰهِـُٔونَ قَوْلَ ٱلَّذِينَ كَفَرُوا۟
مِن قَبْلُ قَٰتَلَهُمُ ٱللَّهُ أَنَّىٰ يُؤْفَكُونَ ﴿٣٠﴾

ٱتَّخَذُوٓا۟ أَحْبَارَهُمْ وَرُهْبَٰنَهُمْ أَرْبَابًا مِّن
دُونِ ٱللَّهِ وَٱلْمَسِيحَ ٱبْنَ مَرْيَمَ وَمَآ
أُمِرُوٓا۟ إِلَّا لِيَعْبُدُوٓا۟ إِلَٰهًا وَٰحِدًا لَّآ إِلَٰهَ
إِلَّا هُوَ سُبْحَٰنَهُۥ عَمَّا يُشْرِكُونَ ﴿٣١﴾

يُرِيدُونَ أَن يُطْفِـُٔوا۟ نُورَ ٱللَّهِ بِأَفْوَٰهِهِمْ
وَيَأْبَى ٱللَّهُ إِلَّآ أَن يُتِمَّ نُورَهُۥ وَلَوْ كَرِهَ
ٱلْكَٰفِرُونَ ﴿٣٢﴾

هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ
ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوْ كَرِهَ
ٱلْمُشْرِكُونَ ﴿٣٣﴾

۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ كَثِيرًا مِّنَ

29 Fight[1] those who believe not in[2] God or the Last Day, and make not unlawful what God and His messenger have made unlawful,[3] and adhere not to the doctrine[4] of truth[5] among those given[6] the Writ,[7] until they make[8] reparation[9] under supervision[10] when they are brought low.

30 **¶9.5** And the Rabbinic Jews[1] say: "'Uzayr[2] is the son of God";[3] and the Christians[4] say: "The Messiah[5] is the son of God." That is the speech of their mouths; they imitate the speech of those who ignored warning[6] before. May God curse them![7] How are they deluded?[8]

31 They take their rabbis and their religious scholars as lords rather than[1] God, and the Messiah,[2] son of Mary;[3] and they were not commanded save to serve One God; there is no god save He. Glory[4] be to Him above that to which they ascribe a partnership![5]

32 They want to extinguish the light of God with their mouths; and God refuses save to perfect His light, though the false claimers of guidance[1] be averse.

33 He it is that sent His messenger with the guidance and the doctrine[1] of truth,[2] that He might make it manifest over all doctrine,[3] though the idolaters[4] be averse.

34 O you who heed warning:[1] many among the rabbis and the religious scholars

ٱلْأَحْبَارِ وَٱلرُّهْبَانِ لَيَأْكُلُونَ أَمْوَٰلَ
ٱلنَّاسِ بِٱلْبَٰطِلِ وَيَصُدُّونَ عَن سَبِيلِ
ٱللَّهِ وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ
وَلَا يُنفِقُونَهَا فِى سَبِيلِ ٱللَّهِ فَبَشِّرْهُم
بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾
يَوْمَ يُحْمَىٰ عَلَيْهَا فِى نَارِ جَهَنَّمَ فَتُكْوَىٰ
بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَٰذَا
مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا۟ مَا كُنتُمْ
تَكْنِزُونَ ﴿٣٥﴾
إِنَّ عِدَّةَ ٱلشُّهُورِ عِندَ ٱللَّهِ ٱثْنَا
عَشَرَ شَهْرًا فِى كِتَٰبِ ٱللَّهِ يَوْمَ خَلَقَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ مِنْهَآ أَرْبَعَةٌ حُرُمٌ
ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ فَلَا تَظْلِمُوا۟ فِيهِنَّ
أَنفُسَكُمْ وَقَٰتِلُوا۟ ٱلْمُشْرِكِينَ كَآفَّةً
كَمَا يُقَٰتِلُونَكُمْ كَآفَّةً وَٱعْلَمُوٓا۟ أَنَّ
ٱللَّهَ مَعَ ٱلْمُتَّقِينَ ﴿٣٦﴾
إِنَّمَا ٱلنَّسِىٓءُ زِيَادَةٌ فِى ٱلْكُفْرِ
يُضَلُّ بِهِ ٱلَّذِينَ كَفَرُوا۟ يُحِلُّونَهُۥ عَامًا
وَيُحَرِّمُونَهُۥ عَامًا لِّيُوَاطِـُٔوا۟ عِدَّةَ مَا
حَرَّمَ ٱللَّهُ فَيُحِلُّوا۟ مَا حَرَّمَ ٱللَّهُ زُيِّنَ
لَهُمْ سُوٓءُ أَعْمَٰلِهِمْ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ
ٱلْكَٰفِرِينَ ﴿٣٧﴾

consume the wealth of men in vanity, and turn away from[2] the path of God. And those who amass gold and silver and spend it not in the cause of God: give thou them tidings[3] of a painful punishment: —

35 The day it[1] will be heated in the fire of Gehenna, then therewith will be branded their foreheads and their sides and their backs: "This is what you amassed for your souls; so taste what you amassed!"

36 The count of months[1] is with God;[2] twelve months[3] were in the Writ[4] of God[5] the day[6] He created the heavens and the earth;[7] from it[8] are four[9] inviolable.[10] That is the right doctrine,[11] so wrong not your souls concerning them:[12] — and fight the idolaters[13] altogether[14] as they fight you altogether, and know that God is with those of prudent fear[15] —

37 Postponement[1] is but an increase in denial whereby those who ignore warning[2] are led astray; they make it[3] lawful one year and make it unlawful another year,[4] that the count might agree with what God made unlawful[5] — so they make lawful what God made unlawful; made fair to them is the evil of their deeds; and God guides not the people of the false claimers of guidance.[6]

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ مَا لَكُمْ إِذَا قِيلَ
لَكُمُ ٱنفِرُوا۟ فِى سَبِيلِ ٱللَّهِ ٱثَّاقَلْتُمْ
إِلَى ٱلْأَرْضِ أَرَضِيتُم بِٱلْحَيَوٰةِ ٱلدُّنْيَا مِنَ
ٱلْءَاخِرَةِ فَمَا مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا فِى
ٱلْءَاخِرَةِ إِلَّا قَلِيلٌ ﴿٣٨﴾
إِلَّا تَنفِرُوا۟ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا
وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ
شَيْـًٔا وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٣٩﴾
إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ ٱللَّهُ إِذْ أَخْرَجَهُ
ٱلَّذِينَ كَفَرُوا۟ ثَانِىَ ٱثْنَيْنِ إِذْ هُمَا فِى
ٱلْغَارِ إِذْ يَقُولُ لِصَٰحِبِهِۦ لَا تَحْزَنْ إِنَّ
ٱللَّهَ مَعَنَا فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَيْهِ
وَأَيَّدَهُۥ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ
ٱلَّذِينَ كَفَرُوا۟ ٱلسُّفْلَىٰ وَكَلِمَةُ ٱللَّهِ هِىَ
ٱلْعُلْيَا وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤٠﴾
ٱنفِرُوا۟ خِفَافًا وَثِقَالًا وَجَٰهِدُوا۟
بِأَمْوَٰلِكُمْ وَأَنفُسِكُمْ فِى سَبِيلِ
ٱللَّهِ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ
تَعْلَمُونَ ﴿٤١﴾
لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا
لَّٱتَّبَعُوكَ وَلَٰكِنۢ بَعُدَتْ عَلَيْهِمُ ٱلشُّقَّةُ
وَسَيَحْلِفُونَ بِٱللَّهِ لَوِ ٱسْتَطَعْنَا لَخَرَجْنَا

38 ¶**9.6** O you who heed warning:[1] what ails you that when it is said to you: "Go forth in the cause of God," you cling to the earth? Are you content with the life of this world over the Hereafter? But the enjoyment of the life of this world in the Hereafter is only small.

39 Save you go forth, He will punish you with a painful punishment and replace you with a people other than you — and you will not harm Him at all; and God is over all things powerful —

40 Save you help him.[1] And God helped him when those who ignore warning[2] turned him out, the second of two, when they[3] were in the cave, when he said to his companion: "Grieve thou not; God is with us."[4] Then God sent down His tranquillity upon him, and strengthened him with forces you did not see, and made the word of those who ignore warning[5] the lowest; and the word of God, it is the uppermost; and God is exalted in might and wise.

41 Go forth, light or[1] heavy, and strive with your wealth and your lives in the cause of God; that is best for you, if you would know.

42 Had it been goods[1] nearby and a short journey, they would have followed thee; but far for them was the destination. And they will swear by God: "Had we been able, we would have gone forth with you," destroying their souls;[2] and God knows that they are

مَعَكُمْ يُهْلِكُونَ أَنفُسَهُمْ وَٱللَّهُ
يَعْلَمُ إِنَّهُمْ لَكَٰذِبُونَ ﴿٤٢﴾
عَفَا ٱللَّهُ عَنكَ لِمَ أَذِنتَ لَهُمْ حَتَّىٰ
يَتَبَيَّنَ لَكَ ٱلَّذِينَ صَدَقُوا۟ وَتَعْلَمَ
ٱلْكَٰذِبِينَ ﴿٤٣﴾
لَا يَسْتَـْٔذِنُكَ ٱلَّذِينَ يُؤْمِنُونَ بِٱللَّهِ
وَٱلْيَوْمِ ٱلْـَٔاخِرِ أَن يُجَٰهِدُوا۟ بِأَمْوَٰلِهِمْ
وَأَنفُسِهِمْ وَٱللَّهُ عَلِيمٌۢ بِٱلْمُتَّقِينَ ﴿٤٤﴾
إِنَّمَا يَسْتَـْٔذِنُكَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱللَّهِ
وَٱلْيَوْمِ ٱلْـَٔاخِرِ وَٱرْتَابَتْ قُلُوبُهُمْ فَهُمْ فِى
رَيْبِهِمْ يَتَرَدَّدُونَ ﴿٤٥﴾
۞ وَلَوْ أَرَادُوا۟ ٱلْخُرُوجَ لَأَعَدُّوا۟ لَهُۥ
عُدَّةً وَلَٰكِن كَرِهَ ٱللَّهُ ٱنۢبِعَاثَهُمْ فَثَبَّطَهُمْ
وَقِيلَ ٱقْعُدُوا۟ مَعَ ٱلْقَٰعِدِينَ ﴿٤٦﴾
لَوْ خَرَجُوا۟ فِيكُم مَّا زَادُوكُمْ
إِلَّا خَبَالًا وَلَأَوْضَعُوا۟ خِلَٰلَكُمْ
يَبْغُونَكُمُ ٱلْفِتْنَةَ وَفِيكُمْ سَمَّٰعُونَ
لَهُمْ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ ﴿٤٧﴾
لَقَدِ ٱبْتَغَوُا۟ ٱلْفِتْنَةَ مِن قَبْلُ وَقَلَّبُوا۟ لَكَ
ٱلْأُمُورَ حَتَّىٰ جَآءَ ٱلْحَقُّ وَظَهَرَ أَمْرُ ٱللَّهِ
وَهُمْ كَٰرِهُونَ ﴿٤٨﴾
وَمِنْهُم مَّن يَقُولُ ٱئْذَن لِّى وَلَا تَفْتِنِّى

liars.

43 ¶**9.7** God pardon thee! Why grantedst thou them leave[1] until it was clear to thee who spoke the truth, and thou knewest the liars?

44 No leave do those who believe in[1] God and the Last Day ask of thee from striving with their wealth and their lives;[2] and God knows those of prudent fear.[3]

45 There but ask leave of thee those who believe not in[1] God and the Last Day, and whose hearts doubt, so they in their doubt are wavering.

46 And had they wished to go forth, they would have made preparation for it.[1] But God was averse to their being sent forth, and held them back, and it was said: "Sit with those that sit."[2]

47 Had they gone forth with you, they would have increased you only in ruin, and been active in your midst seeking means of denial[1] for you; and among you are eager listeners to them; and God knows the wrongdoers.[2]

48 They sought the means of denial[1] before, and overturned matters[2] for thee, until the truth[3] came and the command of God was made manifest when they were averse.[4]

49 And among them is he who says: "Grant thou me leave,[1] and subject thou me not

أَلَا فِى ٱلْفِتْنَةِ سَقَطُوا۟ وَإِنَّ جَهَنَّمَ
لَمُحِيطَةٌۢ بِٱلْكَٰفِرِينَ ﴿٤٩﴾
إِن تُصِبْكَ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِبْكَ
مُصِيبَةٌ يَقُولُوا۟ قَدْ أَخَذْنَآ أَمْرَنَا مِن
قَبْلُ وَيَتَوَلَّوا۟ وَّهُمْ فَرِحُونَ ﴿٥٠﴾
قُل لَّن يُصِيبَنَآ إِلَّا مَا كَتَبَ ٱللَّهُ
لَنَا هُوَ مَوْلَىٰنَا وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ
ٱلْمُؤْمِنُونَ ﴿٥١﴾
قُلْ هَلْ تَرَبَّصُونَ بِنَآ إِلَّآ إِحْدَى
ٱلْحُسْنَيَيْنِ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَن
يُصِيبَكُمُ ٱللَّهُ بِعَذَابٍ مِّنْ عِندِهِۦٓ
أَوْ بِأَيْدِينَا فَتَرَبَّصُوٓا۟ إِنَّا مَعَكُم
مُّتَرَبِّصُونَ ﴿٥٢﴾
قُلْ أَنفِقُوا۟ طَوْعًا أَوْ كَرْهًا لَّن يُتَقَبَّلَ
مِنكُمْ إِنَّكُمْ كُنتُمْ قَوْمًا فَٰسِقِينَ
﴿٥٣﴾
وَمَا مَنَعَهُمْ أَن تُقْبَلَ مِنْهُمْ نَفَقَٰتُهُمْ إِلَّآ
أَنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَبِرَسُولِهِۦ وَلَا يَأْتُونَ
ٱلصَّلَوٰةَ إِلَّا وَهُمْ كُسَالَىٰ وَلَا يُنفِقُونَ إِلَّا
وَهُمْ كَٰرِهُونَ ﴿٥٤﴾
فَلَا تُعْجِبْكَ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُمْ إِنَّمَا
يُرِيدُ ٱللَّهُ لِيُعَذِّبَهُم بِهَا فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا

to means of denial."[2] Save into the means of denial[3] have they fallen; and Gehenna encompasses the false claimers of guidance.[4]

50 If good befalls thee, it vexes them; but if calamity befalls thee, they say: "We took our command[1] before,"[2] and they turn away, exulting.

51 Say thou: "Nothing befalls us save what God has prescribed for us; He is our protector"; and in God let the believers[1] place their trust.

52 Say thou: "Do you await for us save one of the two best things?[1] And we await for you, that God will afflict you with a punishment from Him or at our hands. So wait — we are with you waiting."

53 Say thou: "Spend willingly or unwillingly, it will not be accepted from you; you are perfidious[1] people."

54 And there prevents their expenditures being accepted from them only that they denied God and His messenger, and come not to the duty[1] save as idlers, and spend not save unwillingly.[2]

55 So let not their wealth or their children impress thee; God but intends to punish them thereby[1] in the life of this world, and that their souls should depart while they are

وَتَزۡهَقَ أَنفُسُهُمۡ وَهُمۡ كَٰفِرُونَ ﴿٥٥﴾
وَيَحۡلِفُونَ بِٱللَّهِ إِنَّهُمۡ لَمِنكُمۡ وَمَا هُم
مِّنكُمۡ وَلَٰكِنَّهُمۡ قَوۡمٌ يَفۡرَقُونَ ﴿٥٦﴾
لَوۡ يَجِدُونَ مَلۡجَـًٔا أَوۡ مَغَٰرَٰتٍ أَوۡ مُدَّخَلٗا
لَّوَلَّوۡاْ إِلَيۡهِ وَهُمۡ يَجۡمَحُونَ ﴿٥٧﴾
وَمِنۡهُم مَّن يَلۡمِزُكَ فِي ٱلصَّدَقَٰتِ فَإِنۡ
أُعۡطُواْ مِنۡهَا رَضُواْ وَإِن لَّمۡ يُعۡطَوۡاْ مِنۡهَآ
إِذَا هُمۡ يَسۡخَطُونَ ﴿٥٨﴾
وَلَوۡ أَنَّهُمۡ رَضُواْ مَآ ءَاتَىٰهُمُ ٱللَّهُ
وَرَسُولُهُۥ وَقَالُواْ حَسۡبُنَا ٱللَّهُ سَيُؤۡتِينَا
ٱللَّهُ مِن فَضۡلِهِۦ وَرَسُولُهُۥٓ إِنَّآ إِلَى ٱللَّهِ
رَٰغِبُونَ ﴿٥٩﴾
۞ إِنَّمَا ٱلصَّدَقَٰتُ لِلۡفُقَرَآءِ
وَٱلۡمَسَٰكِينِ وَٱلۡعَٰمِلِينَ عَلَيۡهَا وَٱلۡمُؤَلَّفَةِ
قُلُوبُهُمۡ وَفِي ٱلرِّقَابِ وَٱلۡغَٰرِمِينَ وَفِي
سَبِيلِ ٱللَّهِ وَٱبۡنِ ٱلسَّبِيلِ فَرِيضَةٗ مِّنَ
ٱللَّهِ وَٱللَّهُ عَلِيمٌ حَكِيمٞ ﴿٦٠﴾
وَمِنۡهُمُ ٱلَّذِينَ يُؤۡذُونَ ٱلنَّبِيَّ وَيَقُولُونَ
هُوَ أُذُنٞۚ قُلۡ أُذُنُ خَيۡرٖ لَّكُمۡ يُؤۡمِنُ
بِٱللَّهِ وَيُؤۡمِنُ لِلۡمُؤۡمِنِينَ وَرَحۡمَةٞ لِّلَّذِينَ
ءَامَنُواْ مِنكُمۡ وَٱلَّذِينَ يُؤۡذُونَ رَسُولَ
ٱللَّهِ لَهُمۡ عَذَابٌ أَلِيمٞ ﴿٦١﴾

false claimers of guidance.[2]

56 And they swear by God that they are of you, when they are not of you; but they are a people who are afraid.[1]

57 Had they found a refuge, or caves, or a place to enter, they would turn towards it and bolt away.[1]

58 And among them is he who speaks ill of thee concerning charity;[1] then if they are given thereof, they are satisfied; but if they are not given thereof, then are they angry.

59 And had they been satisfied with what God and His messenger gave them, and said: "Sufficient for us is God; God will give us of His bounty, as will[1] His messenger[2] — to God do we turn in hope,"[...][3]

60 ¶**9.8** Charity[1] is but for the poor and the needy, and the workers with[2] it,[3] and those whose hearts are to be reconciled, and for slaves and debtors, and in the cause of God, and the wayfarer[4] — an obligation from God; and God is knowing and wise.

61 And among them are those who hinder[1] the Prophet, saying: "He is an ear."[2] Say thou: "An ear of good for you," — he believes in[3] God, and he believes the believers[4] — "and a mercy for those among you who heed warning."[5] And those who hinder[6] the messenger of God, for them is a painful punishment.

يَحۡلِفُونَ بِٱللَّهِ لَكُمۡ لِيُرۡضُوكُمۡ
وَٱللَّهُ وَرَسُولُهُۥٓ أَحَقُّ أَن يُرۡضُوهُ إِن
كَانُواْ مُؤۡمِنِينَ ﴿٦٢﴾
أَلَمۡ يَعۡلَمُوٓاْ أَنَّهُۥ مَن يُحَادِدِ ٱللَّهَ
وَرَسُولَهُۥ فَأَنَّ لَهُۥ نَارَ جَهَنَّمَ خَٰلِدٗا فِيهَا
ذَٰلِكَ ٱلۡخِزۡيُ ٱلۡعَظِيمُ ﴿٦٣﴾
يَحۡذَرُ ٱلۡمُنَٰفِقُونَ أَن تُنَزَّلَ عَلَيۡهِمۡ سُورَةٞ
تُنَبِّئُهُم بِمَا فِي قُلُوبِهِمۡۚ قُلِ ٱسۡتَهۡزِءُوٓاْ إِنَّ
ٱللَّهَ مُخۡرِجٞ مَّا تَحۡذَرُونَ ﴿٦٤﴾
وَلَئِن سَأَلۡتَهُمۡ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ
وَنَلۡعَبُۚ قُلۡ أَبِٱللَّهِ وَءَايَٰتِهِۦ وَرَسُولِهِۦ
كُنتُمۡ تَسۡتَهۡزِءُونَ ﴿٦٥﴾
لَا تَعۡتَذِرُواْ قَدۡ كَفَرۡتُم بَعۡدَ إِيمَٰنِكُمۡ
إِن نَّعۡفُ عَن طَآئِفَةٖ مِّنكُمۡ نُعَذِّبۡ
طَآئِفَةَۢ بِأَنَّهُمۡ كَانُواْ مُجۡرِمِينَ ﴿٦٦﴾
ٱلۡمُنَٰفِقُونَ وَٱلۡمُنَٰفِقَٰتُ بَعۡضُهُم مِّنۢ
بَعۡضٖۘ يَأۡمُرُونَ بِٱلۡمُنكَرِ وَيَنۡهَوۡنَ عَنِ
ٱلۡمَعۡرُوفِ وَيَقۡبِضُونَ أَيۡدِيَهُمۡۚ نَسُواْ ٱللَّهَ
فَنَسِيَهُمۡۚ إِنَّ ٱلۡمُنَٰفِقِينَ هُمُ ٱلۡفَٰسِقُونَ
﴿٦٧﴾
وَعَدَ ٱللَّهُ ٱلۡمُنَٰفِقِينَ وَٱلۡمُنَٰفِقَٰتِ
وَٱلۡكُفَّارَ نَارَ جَهَنَّمَ خَٰلِدِينَ فِيهَا

62 They swear by God to you to please you; but God and His messenger — worthier[1] is it that they should please Him,[2] if they be believers![3]

63 Know they not that whoso works against God and His messenger, for him is the fire of Gehenna, wherein he abides eternally? That is the Tremendous Disgrace.

64 The waverers[1] fear lest a sūrah[2] be sent down against them, proclaiming what is in their hearts; say thou: "You may mock;[3] God will bring forth what you fear."

65 And if thou askest them, they will say: "We were but discoursing vainly[1] and playing." Say thou: "Was it at God and His proofs[2] and His messenger that you were mocking?"

66 Make no excuses; you have denied after your faith;[1] if We pardon a number of you, a number of you will We punish because they were lawbreakers.

67 ¶**9.9** The wavering men[1] and the wavering women[2] are alike:[3] they enjoin perversity,[4] and they forbid what is fitting,[5] and they close their hands;[6] they have forgotten God, so He has forgotten them. The waverers:[7] they are the perfidious.[8]

68 And God has promised the wavering men,[1] and the wavering women,[2] and the atheists,[3] the fire of Gehenna, they abiding eternally therein; it is sufficient for them. And God

هِيَ حَسۡبُهُمۡ وَلَعَنَهُمُ ٱللَّهُ وَلَهُمۡ عَذَابٞ
مُّقِيمٞ ٦٨
كَٱلَّذِينَ مِن قَبۡلِكُمۡ كَانُوٓاْ أَشَدَّ
مِنكُمۡ قُوَّةٗ وَأَكۡثَرَ أَمۡوَٰلٗا وَأَوۡلَٰدٗا
فَٱسۡتَمۡتَعُواْ بِخَلَٰقِهِمۡ فَٱسۡتَمۡتَعۡتُم
بِخَلَٰقِكُمۡ كَمَا ٱسۡتَمۡتَعَ ٱلَّذِينَ مِن
قَبۡلِكُم بِخَلَٰقِهِمۡ وَخُضۡتُمۡ كَٱلَّذِي
خَاضُوٓاْ أُوْلَٰٓئِكَ حَبِطَتۡ أَعۡمَٰلُهُمۡ فِي
ٱلدُّنۡيَا وَٱلۡأٓخِرَةِ وَأُوْلَٰٓئِكَ هُمُ ٱلۡخَٰسِرُونَ
٦٩
أَلَمۡ يَأۡتِهِمۡ نَبَؤُاْ ٱلَّذِينَ مِن قَبۡلِهِمۡ قَوۡمِ نُوحٖ
وَعَادٖ وَثَمُودَ وَقَوۡمِ إِبۡرَٰهِيمَ وَأَصۡحَٰبِ
مَدۡيَنَ وَٱلۡمُؤۡتَفِكَٰتِۚ أَتَتۡهُمۡ رُسُلُهُم
بِٱلۡبَيِّنَٰتِۖ فَمَا كَانَ ٱللَّهُ لِيَظۡلِمَهُمۡ
وَلَٰكِن كَانُوٓاْ أَنفُسَهُمۡ يَظۡلِمُونَ ٧٠
وَٱلۡمُؤۡمِنُونَ وَٱلۡمُؤۡمِنَٰتُ بَعۡضُهُمۡ أَوۡلِيَآءُ
بَعۡضٖۚ يَأۡمُرُونَ بِٱلۡمَعۡرُوفِ وَيَنۡهَوۡنَ عَنِ
ٱلۡمُنكَرِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤۡتُونَ
ٱلزَّكَوٰةَ وَيُطِيعُونَ ٱللَّهَ وَرَسُولَهُۥٓۚ أُوْلَٰٓئِكَ
سَيَرۡحَمُهُمُ ٱللَّهُۗ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٞ
٧١
وَعَدَ ٱللَّهُ ٱلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِ

has cursed them; and they have a lasting punishment.

69 Like those before you, stronger than you in might and greater in wealth and children: they enjoyed their lot. And you have enjoyed your lot as they enjoyed their lot who were before you; and you have discoursed vainly[1] like those discoursed vainly; those: their works are vain in the World and the Hereafter; and it is they who are the losers.

70 Has not the report of those before them come to them: the people of Noah, and ʿĀd, and Thamūd, and the people of Abraham, and the people[1] of Madyan,[2] and the cities thrown down? Their messengers brought them clear signs; and God wronged them not, but they wronged their souls.

71 And the believing men[1] and the believing women[2] are allies of one another:[3] they enjoin what is fitting,[4] and forbid perversity,[5] and uphold the duty,[6] and render the purity,[7] and obey God and His messenger;[8] those: God will have mercy on them; God is exalted in might and wise.

72 And God has promised the believing men[1] and the believing women[2] gardens beneath

جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ
خَٰلِدِينَ فِيهَا وَمَسَٰكِنَ طَيِّبَةٗ فِي
جَنَّٰتِ عَدۡنٖۚ وَرِضۡوَٰنٞ مِّنَ ٱللَّهِ أَكۡبَرُۚ
ذَٰلِكَ هُوَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ٧٢
يَٰٓأَيُّهَا ٱلنَّبِيُّ جَٰهِدِ ٱلۡكُفَّارَ
وَٱلۡمُنَٰفِقِينَ وَٱغۡلُظۡ عَلَيۡهِمۡۚ وَمَأۡوَىٰهُمۡ
جَهَنَّمُۖ وَبِئۡسَ ٱلۡمَصِيرُ ٧٣
يَحۡلِفُونَ بِٱللَّهِ مَا قَالُواْ وَلَقَدۡ قَالُواْ
كَلِمَةَ ٱلۡكُفۡرِ وَكَفَرُواْ بَعۡدَ إِسۡلَٰمِهِمۡ
وَهَمُّواْ بِمَا لَمۡ يَنَالُواْۚ وَمَا نَقَمُوٓاْ إِلَّآ
أَنۡ أَغۡنَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ مِن فَضۡلِهِۦۚ
فَإِن يَتُوبُواْ يَكُ خَيۡرٗا لَّهُمۡۖ وَإِن يَتَوَلَّوۡاْ
يُعَذِّبۡهُمُ ٱللَّهُ عَذَابًا أَلِيمٗا فِي ٱلدُّنۡيَا
وَٱلۡأٓخِرَةِۚ وَمَا لَهُمۡ فِي ٱلۡأَرۡضِ مِن وَلِيّٖ
وَلَا نَصِيرٖ ٧٤
۞ وَمِنۡهُم مَّنۡ عَٰهَدَ ٱللَّهَ لَئِنۡ ءَاتَىٰنَا
مِن فَضۡلِهِۦ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ
ٱلصَّٰلِحِينَ ٧٥
فَلَمَّآ ءَاتَىٰهُم مِّن فَضۡلِهِۦ بَخِلُواْ بِهِۦ
وَتَوَلَّواْ وَّهُم مُّعۡرِضُونَ ٧٦
فَأَعۡقَبَهُمۡ نِفَاقٗا فِي قُلُوبِهِمۡ إِلَىٰ يَوۡمِ
يَلۡقَوۡنَهُۥ بِمَآ أَخۡلَفُواْ ٱللَّهَ مَا وَعَدُوهُ

which rivers flow — they abiding eternally therein — and goodly dwellings in gardens of perpetual abode; and approval from God is greater;[3] that[4] is the Great Achievement.

73 ¶**9.10** O Prophet: strive thou[1] against the atheists[2] and the waverers,[3] and be thou harsh with them; and their shelter is Gehenna; and evil is the journey's end.

74 They swear by God that they did not say — when they did say — the word of denial, and denied after their submission.[1] And they purposed what they have not reached; and they resented only that God and His messenger enriched them of His[2] bounty. Then if they repent, it will be better for them; and if they turn away, God will punish them with a painful punishment in the World and the Hereafter; and they will not have in the earth any ally or helper.

75 And among them is he who made a covenant with God: "If He gives us of His bounty, we will give charity and be among the righteous."

76 Then when He gave them of His bounty, they withheld it and turned away; and they are averse.

77 And He requited them with wavering[1] in their hearts to the day they meet Him, because they broke to God what they promised Him, and because they lied.

وَبِمَا كَانُوا۟ يَكْذِبُونَ ﴿٧٧﴾
أَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَعْلَمُ سِرَّهُمْ
وَنَجْوَىٰهُمْ وَأَنَّ ٱللَّهَ عَلَّٰمُ ٱلْغُيُوبِ ﴿٧٨﴾
ٱلَّذِينَ يَلْمِزُونَ ٱلْمُطَّوِّعِينَ مِنَ
ٱلْمُؤْمِنِينَ فِى ٱلصَّدَقَٰتِ وَٱلَّذِينَ لَا
يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ
سَخِرَ ٱللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٩﴾
ٱسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِن
تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ ٱللَّهُ
لَهُمْ ذَٰلِكَ بِأَنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَرَسُولِهِۦ
وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿٨٠﴾
فَرِحَ ٱلْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَٰفَ رَسُولِ
ٱللَّهِ وَكَرِهُوٓا۟ أَن يُجَٰهِدُوا۟ بِأَمْوَٰلِهِمْ
وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ وَقَالُوا۟ لَا
تَنفِرُوا۟ فِى ٱلْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا
لَّوْ كَانُوا۟ يَفْقَهُونَ ﴿٨١﴾
فَلْيَضْحَكُوا۟ قَلِيلًا وَلْيَبْكُوا۟ كَثِيرًا جَزَآءًۢ
بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٨٢﴾
فَإِن رَّجَعَكَ ٱللَّهُ إِلَىٰ طَآئِفَةٍ مِّنْهُمْ
فَٱسْتَـْٔذَنُوكَ لِلْخُرُوجِ فَقُل لَّن تَخْرُجُوا۟
مَعِىَ أَبَدًا وَلَن تُقَٰتِلُوا۟ مَعِىَ عَدُوًّا
إِنَّكُمْ رَضِيتُم بِٱلْقُعُودِ أَوَّلَ مَرَّةٍ

78 Know they not that God knows their secrets[1] and their private conversation, and that God is the Knower of the Unseen Realms?

79 Those who speak ill of those who willingly give in charity among the believers,[1] and of those who find not to give save their endeavours, and deride them: God derides them; and they have a painful punishment.

80 Ask thou forgiveness for them, or ask thou not forgiveness for them[...].[1] If thou shouldst ask forgiveness for them seventy times, God will not forgive them — is it not that[2] they denied God and His messenger! And God guides not the perfidious[3] people.

81 **¶9.11** Those who remained behind exulted at their remaining behind the messenger of God, and disliked to strive with their wealth and their lives in the cause of God; and they said: "Go not forth in the heat." Say thou: "The fire of Gehenna is more intense in heat," would that they understood.

82 Then let them laugh a little and weep much, as reward for what they earned.

83 And if God brings thee back to a number of them and they ask of thee leave to go forth, say thou: "You shall not go forth with me ever, nor fight with me an enemy; you were pleased to sit the first time, so sit with those who remain."

فَٱقْعُدُوا۟ مَعَ ٱلْخَٰلِفِينَ ﴿٨٣﴾
وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا
وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ إِنَّهُمْ كَفَرُوا۟ بِٱللَّهِ
وَرَسُولِهِۦ وَمَاتُوا۟ وَهُمْ فَٰسِقُونَ ﴿٨٤﴾
وَلَا تُعْجِبْكَ أَمْوَٰلُهُمْ وَأَوْلَٰدُهُمْ إِنَّمَا يُرِيدُ
ٱللَّهُ أَن يُعَذِّبَهُم بِهَا فِى ٱلدُّنْيَا وَتَزْهَقَ
أَنفُسُهُمْ وَهُمْ كَٰفِرُونَ ﴿٨٥﴾
وَإِذَآ أُنزِلَتْ سُورَةٌ أَنْ ءَامِنُوا۟ بِٱللَّهِ
وَجَٰهِدُوا۟ مَعَ رَسُولِهِ ٱسْتَـْٔذَنَكَ أُو۟لُوا۟
ٱلطَّوْلِ مِنْهُمْ وَقَالُوا۟ ذَرْنَا نَكُن مَّعَ
ٱلْقَٰعِدِينَ ﴿٨٦﴾
رَضُوا۟ بِأَن يَكُونُوا۟ مَعَ ٱلْخَوَالِفِ وَطُبِعَ
عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٨٧﴾
لَٰكِنِ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ
جَٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ وَأُو۟لَٰٓئِكَ لَهُمُ
ٱلْخَيْرَٰتُ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٨٨﴾
أَعَدَّ ٱللَّهُ لَهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا
ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ
﴿٨٩﴾
وَجَآءَ ٱلْمُعَذِّرُونَ مِنَ ٱلْأَعْرَابِ لِيُؤْذَنَ
لَهُمْ وَقَعَدَ ٱلَّذِينَ كَذَبُوا۟ ٱللَّهَ وَرَسُولَهُۥ
سَيُصِيبُ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ عَذَابٌ

84 And perform thou not the duty[1] for any among them that dies ever, nor stand thou over his grave; they denied God and His messenger, and died while they were perfidious.[2]

85 And let not their wealth or their children impress thee; God but intends to punish them thereby in the World, and that their souls should depart while they are false claimers of guidance.[1]

86 And when a sūrah[1] is sent down to believe in[2] God and strive alongside[3] His messenger, the affluent among them ask leave of thee, saying: "Leave thou us to be with those who sit."

87 They are content to be with those who remain; and their hearts are sealed, so they understand not.

88 But the Messenger and those who heeded warning[1] with him strove with their wealth and their lives;[2] and those have the good things, and it is they who are the successful.[3]

89 God has prepared for them gardens beneath which rivers flow, they abiding eternally therein; that is the Great Achievement.

90 **¶9.12** And there came those with excuses among the desert Arabs,[1] that leave be given them; and there sat[2] those who lied to God and His messenger; a painful punishment will befall those among them who ignored warning.[3]

أَلِيمٌ ﴿٩٠﴾

لَّيْسَ عَلَى ٱلضُّعَفَآءِ وَلَا عَلَى ٱلْمَرْضَىٰ
وَلَا عَلَى ٱلَّذِينَ لَا يَجِدُونَ مَا يُنفِقُونَ
حَرَجٌ إِذَا نَصَحُواْ لِلَّهِ وَرَسُولِهِۦ مَا
عَلَى ٱلْمُحْسِنِينَ مِن سَبِيلٍ وَٱللَّهُ غَفُورٌ
رَّحِيمٌ ﴿٩١﴾

وَلَا عَلَى ٱلَّذِينَ إِذَا مَآ أَتَوْكَ لِتَحْمِلَهُمْ
قُلْتَ لَآ أَجِدُ مَآ أَحْمِلُكُمْ عَلَيْهِ تَوَلَّواْ
وَّأَعْيُنُهُمْ تَفِيضُ مِنَ ٱلدَّمْعِ حَزَنًا أَلَّا
يَجِدُواْ مَا يُنفِقُونَ ﴿٩٢﴾

۞ إِنَّمَا ٱلسَّبِيلُ عَلَى ٱلَّذِينَ
يَسْتَـْٔذِنُونَكَ وَهُمْ أَغْنِيَآءُ رَضُواْ بِأَن
يَكُونُواْ مَعَ ٱلْخَوَالِفِ وَطَبَعَ ٱللَّهُ عَلَىٰ
قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٣﴾

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ
قُل لَّا تَعْتَذِرُواْ لَن نُّؤْمِنَ لَكُمْ قَدْ
نَبَّأَنَا ٱللَّهُ مِنْ أَخْبَارِكُمْ وَسَيَرَى ٱللَّهُ
عَمَلَكُمْ وَرَسُولُهُۥ ثُمَّ تُرَدُّونَ إِلَىٰ
عَـٰلِمِ ٱلْغَيْبِ وَٱلشَّهَـٰدَةِ فَيُنَبِّئُكُم
بِمَا كُنتُمْ تَعْمَلُونَ ﴿٩٤﴾

سَيَحْلِفُونَ بِٱللَّهِ لَكُمْ إِذَا ٱنقَلَبْتُمْ
إِلَيْهِمْ لِتُعْرِضُواْ عَنْهُمْ فَأَعْرِضُواْ عَنْهُمْ

91 Not upon the weak, nor upon the sick, nor upon those who find not what to spend is there blame,[1] when they are true to God and His messenger — against the doers of good there is no path; and God is forgiving and merciful —

92 Nor upon those to whom, when they came to thee, that thou provide them mounts, thou saidst: "I find not whereon to mount you," they turned back, their eyes overflowing with tears of grief, that they found not what to spend.

93 The path is but against those who ask leave of thee when they are sufficient, content to be with those who remain; and God has sealed their hearts, so they understand not.

94 They will make excuses to you when you return to them. Say thou: "Make not excuses; we will not believe you. God has already informed us of your assertions."[1] God will see your deeds, as will[2] His messenger, then will you be brought back to the Knower of the Unseen and the Seen,[3] and He will tell you what you did.

95 They will swear by God to you when you return to them, that you might let them be. So let them be, for they are an abomination, and their shelter is Gehenna; a reward for

إِنَّهُمْ رِجْسٌ وَمَأْوَىٰهُمْ جَهَنَّمُ جَزَآءًۢ بِمَا
كَانُواْ يَكْسِبُونَ ﴿٩٥﴾

يَحْلِفُونَ لَكُمْ لِتَرْضَوْاْ عَنْهُمْ فَإِن
تَرْضَوْاْ عَنْهُمْ فَإِنَّ ٱللَّهَ لَا يَرْضَىٰ عَنِ
ٱلْقَوْمِ ٱلْفَـٰسِقِينَ ﴿٩٦﴾

ٱلْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ
أَلَّا يَعْلَمُواْ حُدُودَ مَآ أَنزَلَ ٱللَّهُ عَلَىٰ
رَسُولِهِۦ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩٧﴾

وَمِنَ ٱلْأَعْرَابِ مَن يَتَّخِذُ مَا يُنفِقُ
مَغْرَمًا وَيَتَرَبَّصُ بِكُمُ ٱلدَّوَآئِرَ
عَلَيْهِمْ دَآئِرَةُ ٱلسَّوْءِ وَٱللَّهُ سَمِيعٌ عَلِيمٌ
﴿٩٨﴾

وَمِنَ ٱلْأَعْرَابِ مَن يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ
ٱلْـَٔاخِرِ وَيَتَّخِذُ مَا يُنفِقُ قُرُبَـٰتٍ عِندَ
ٱللَّهِ وَصَلَوَٰتِ ٱلرَّسُولِ أَلَآ إِنَّهَا قُرْبَةٌ
لَّهُمْ سَيُدْخِلُهُمُ ٱللَّهُ فِى رَحْمَتِهِۦٓ إِنَّ ٱللَّهَ
غَفُورٌ رَّحِيمٌ ﴿٩٩﴾

وَٱلسَّـٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَـٰجِرِينَ
وَٱلْأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَـٰنٍ
رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُواْ عَنْهُ وَأَعَدَّ
لَهُمْ جَنَّـٰتٍ تَجْرِى تَحْتَهَا ٱلْأَنْهَـٰرُ
خَـٰلِدِينَ فِيهَآ أَبَدًا ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ

what they earned.

96 They swear to you so that you might be pleased with them; but though[1] you be pleased with them, God is not pleased with the perfidious[2] people.

97 The desert Arabs[1] are stronger in denial and wavering,[2] and more likely not to know the limits of what God has sent down upon His messenger; and God is knowing and wise.

98 And among the desert Arabs[1] is he who takes what he spends as a loss, and awaits reversals[2] for you; for them is the Evil Reversal;[3] and God is hearing and knowing.

99 And among the desert Arabs[1] is he who believes in[2] God and the Last Day, and takes what he spends as a means of nearness to God and the duties[3] of the Messenger. In truth,[4] it is a means of nearness for them: God will make them enter into His mercy; God is forgiving and merciful.

100 ¶**9.13** And the first vanguard among the émigrés, and the helpers, and those who followed them in good conduct: God is pleased with them, and they pleased with Him; and He has prepared for them gardens beneath which rivers flow, they abiding eternally therein forever; that is the Great Achievement.

١٠٠

وَمِمَّنْ حَوْلَكُم مِّنَ ٱلْأَعْرَابِ
مُنَٰفِقُونَ وَمِنْ أَهْلِ ٱلْمَدِينَةِ مَرَدُوا۟
عَلَى ٱلنِّفَاقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ
سَنُعَذِّبُهُم مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ
عَظِيمٍ ١٠١

101 And among those around you of the desert Arabs[1] are waverers;[2] and among the people of the city[3] — they persist in wavering.[4] Thou knowest them not, but We know them; We will punish them twice,[5] then will they be sent back to a great punishment.

وَءَاخَرُونَ ٱعْتَرَفُوا۟ بِذُنُوبِهِمْ خَلَطُوا۟
عَمَلًا صَٰلِحًا وَءَاخَرَ سَيِّئًا عَسَى ٱللَّهُ
أَن يَتُوبَ عَلَيْهِمْ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ
١٠٢

102 And others acknowledged their transgressions:[1] they mixed a righteous deed with[2] another of evil.[3] It may be that God will relent towards them; God is forgiving and merciful.

خُذْ مِنْ أَمْوَٰلِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم
بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَوٰتَكَ سَكَنٌ لَّهُمْ
وَٱللَّهُ سَمِيعٌ عَلِيمٌ ١٠٣

103 Take thou charity of their wealth to cleanse them, and to increase them in purity[1] thereby; and perform thou the duty[2] befitting them; thy duties[3] are an assuagement for them; and God is hearing and knowing.

أَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ هُوَ يَقْبَلُ ٱلتَّوْبَةَ
عَنْ عِبَادِهِۦ وَيَأْخُذُ ٱلصَّدَقَٰتِ وَأَنَّ
ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ١٠٤

104 Know they not that God: He accepts the repentance from His servants, and takes the charity, and that God: He is the Accepting of Repentance, the Merciful?

وَقُلِ ٱعْمَلُوا۟ فَسَيَرَى ٱللَّهُ عَمَلَكُمْ
وَرَسُولُهُۥ وَٱلْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ
عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَيُنَبِّئُكُم
بِمَا كُنتُمْ تَعْمَلُونَ ١٠٥

105 And say thou: "Act!" Then will God see your actions, as will[1] His messenger, and the believers;[2] and you will be sent back to the Knower of the Unseen and the Seen, and He will tell you what you did.

وَءَاخَرُونَ مُرْجَوْنَ لِأَمْرِ ٱللَّهِ إِمَّا
يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَٱللَّهُ عَلِيمٌ

106 And others are deferred to the command of God — whether He will punish them or whether He will forgive them; and God is knowing and wise —

حَكِيمٌ ١٠٦

وَٱلَّذِينَ ٱتَّخَذُوا۟ مَسْجِدًا ضِرَارًا وَكُفْرًا
وَتَفْرِيقًۢا بَيْنَ ٱلْمُؤْمِنِينَ وَإِرْصَادًا
لِّمَنْ حَارَبَ ٱللَّهَ وَرَسُولَهُۥ مِن قَبْلُ
وَلَيَحْلِفُنَّ إِنْ أَرَدْنَآ إِلَّا ٱلْحُسْنَىٰ وَٱللَّهُ
يَشْهَدُ إِنَّهُمْ لَكَٰذِبُونَ ١٠٧

107 As are[1] those who took a place of worship[2] in harm and denial, and division among the believers,[3] and as an outpost[4] for those who warred against God and His messenger before. And they will swear: "We purposed only good"; but God bears witness that they are liars.

لَا تَقُمْ فِيهِ أَبَدًا لَّمَسْجِدٌ أُسِّسَ عَلَى
ٱلتَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَن تَقُومَ فِيهِ
فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُوا۟ وَٱللَّهُ
يُحِبُّ ٱلْمُطَّهِّرِينَ ١٠٨

108 Stand thou not within it ever. A place of worship[1] founded upon prudent fear[2] from the first day is worthier[3] that thou shouldst stand within it; therein are men who love to purify themselves; and God loves those who purify themselves.

أَفَمَنْ أَسَّسَ بُنْيَٰنَهُۥ عَلَىٰ تَقْوَىٰ مِنَ
ٱللَّهِ وَرِضْوَٰنٍ خَيْرٌ أَم مَّنْ أَسَّسَ بُنْيَٰنَهُۥ
عَلَىٰ شَفَا جُرُفٍ هَارٍ فَٱنْهَارَ بِهِۦ فِى نَارِ
جَهَنَّمَ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ
١٠٩

109 Is then he who[1] founded his building on prudent fear[2] of God and His approval better, or he who founded his building on the edge of a collapsing cliff, so it collapsed with him into the fire of Gehenna? And God guides not the wrongdoing[3] people.

لَا يَزَالُ بُنْيَٰنُهُمُ ٱلَّذِى بَنَوْا۟ رِيبَةً فِى
قُلُوبِهِمْ إِلَّآ أَن تَقَطَّعَ قُلُوبُهُمْ وَٱللَّهُ
عَلِيمٌ حَكِيمٌ ١١٠

110 Their building which they built will never cease to be a doubt in their hearts save that their hearts be cut off;[1] and God is knowing and wise.

۞ إِنَّ ٱللَّهَ ٱشْتَرَىٰ مِنَ ٱلْمُؤْمِنِينَ
أَنفُسَهُمْ وَأَمْوَٰلَهُم بِأَنَّ لَهُمُ ٱلْجَنَّةَ يُقَٰتِلُونَ
فِى سَبِيلِ ٱللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ
وَعْدًا عَلَيْهِ حَقًّا فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ

111 ¶**9.14** God has bought from the believers[1] their lives and their wealth; for that the Garden is theirs — they fighting in the cause of God, killing and being killed — a promise binding upon[2] Him in the Torah and the Gospel[3] and the Qur'an.[4] And who better fulfils his covenant than God? Rejoice then in your bargain that you have contracted with

وَٱلْقُرْءَانِ وَمَنْ أَوْفَىٰ بِعَهْدِهِۦ مِنَ ٱللَّهِ
فَٱسْتَبْشِرُوا۟ بِبَيْعِكُمُ ٱلَّذِى بَايَعْتُم
بِهِۦ وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١١١﴾

ٱلتَّٰٓئِبُونَ ٱلْعَٰبِدُونَ ٱلْحَٰمِدُونَ
ٱلسَّٰٓئِحُونَ ٱلرَّٰكِعُونَ ٱلسَّٰجِدُونَ
ٱلْءَامِرُونَ بِٱلْمَعْرُوفِ وَٱلنَّاهُونَ عَنِ
ٱلْمُنكَرِ وَٱلْحَٰفِظُونَ لِحُدُودِ ٱللَّهِ وَبَشِّرِ
ٱلْمُؤْمِنِينَ ﴿١١٢﴾

مَا كَانَ لِلنَّبِىِّ وَٱلَّذِينَ ءَامَنُوٓا۟ أَن
يَسْتَغْفِرُوا۟ لِلْمُشْرِكِينَ وَلَوْ كَانُوٓا۟ أُو۟لِى
قُرْبَىٰ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَٰبُ
ٱلْجَحِيمِ ﴿١١٣﴾

وَمَا كَانَ ٱسْتِغْفَارُ إِبْرَٰهِيمَ لِأَبِيهِ إِلَّا عَن
مَّوْعِدَةٍ وَعَدَهَآ إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُۥٓ أَنَّهُۥ
عَدُوٌّ لِّلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَٰهِيمَ لَأَوَّٰهٌ
حَلِيمٌ ﴿١١٤﴾

وَمَا كَانَ ٱللَّهُ لِيُضِلَّ قَوْمًۢا بَعْدَ إِذْ
هَدَىٰهُمْ حَتَّىٰ يُبَيِّنَ لَهُم مَّا يَتَّقُونَ إِنَّ
ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١١٥﴾

إِنَّ ٱللَّهَ لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
يُحْىِۦ وَيُمِيتُ وَمَا لَكُم مِّن دُونِ
ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿١١٦﴾

Him; and that[5] is the Great Achievement.

112 The repentant, the serving, those praising, those journeying, the lowly,[1] those submitting,[2] those enjoining what is fitting,[3] and those forbidding perversity,[4] and the keepers of the limits of God[...];[5] and bear thou glad tidings to the believers.[6]

113 It is not for the Prophet and those who heed warning[1] to ask for forgiveness for the idolaters,[2] though they be relatives, after it has become clear to them that they are the companions of Hell.

114 And the request for forgiveness of Abraham for his father was only because of a promise he had promised him;[1] but when it had become clear to him that he was an enemy to God, he declared himself quit of him;[2] Abraham was compassionate and clement.

115 And God would not send a people astray after He has guided them until He has made plain[1] to them of what they should be in prudent fear;[2] God knows all things.

116 God, to Him belongs the dominion of the heavens and the earth; He gives life and gives death; and you have not, besides[1] God, either ally or helper.

لَّقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِىِّ وَٱلْمُهَٰجِرِينَ
وَٱلْأَنصَارِ ٱلَّذِينَ ٱتَّبَعُوهُ فِى سَاعَةِ
ٱلْعُسْرَةِ مِنۢ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ
فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُۥ بِهِمْ
رَءُوفٌ رَّحِيمٌ ﴿١١٧﴾

وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُوا۟ حَتَّىٰٓ إِذَا
ضَاقَتْ عَلَيْهِمُ ٱلْأَرْضُ بِمَا رَحُبَتْ
وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوٓا۟ أَن لَّا
مَلْجَأَ مِنَ ٱللَّهِ إِلَّآ إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ
لِيَتُوبُوٓا۟ إِنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ
﴿١١٨﴾

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَكُونُوا۟
مَعَ ٱلصَّٰدِقِينَ ﴿١١٩﴾

مَا كَانَ لِأَهْلِ ٱلْمَدِينَةِ وَمَنْ حَوْلَهُم مِّنَ
ٱلْأَعْرَابِ أَن يَتَخَلَّفُوا۟ عَن رَّسُولِ ٱللَّهِ
وَلَا يَرْغَبُوا۟ بِأَنفُسِهِمْ عَن نَّفْسِهِۦ ذَٰلِكَ
بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا
مَخْمَصَةٌ فِى سَبِيلِ ٱللَّهِ وَلَا يَطَـُٔونَ
مَوْطِئًا يَغِيظُ ٱلْكُفَّارَ وَلَا يَنَالُونَ
مِنْ عَدُوٍّ نَّيْلًا إِلَّا كُتِبَ لَهُم بِهِۦ
عَمَلٌ صَٰلِحٌ إِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ
ٱلْمُحْسِنِينَ ﴿١٢٠﴾

117 God has turned towards the Prophet, and the émigrés, and the helpers who followed him in the hour of hardship, after the hearts of a faction among them had almost deviated; then turned He towards them — He is to them kind and merciful —

118 And towards the three who were left behind when[1] the earth had become straitened for them, vast as it was,[2] and their souls had become straitened for them, and they thought that there was no refuge from God save to Him;[3] then turned He towards them, that they might turn.[4] God, He is the Accepting of Repentance, the Merciful.

119 ¶**9.15** O you who heed warning:[1] be in prudent fear[2] of God, and be with the truthful.

120 It is not for the people of the city[1] and those around them of the desert Arabs[2] to remain behind the messenger of God, and prefer their lives to his life.[3] Is it not that[4] there befalls them neither thirst, nor fatigue, nor hunger, in the cause of God, neither take they any step that enrages the atheists,[5] nor achieve they against the enemy an attainment save that it is recorded for them as a righteous deed! God causes not to be lost the reward of the doers of good.

وَلَا يُنفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا
يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ
ٱللَّهُ أَحْسَنَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١٢١﴾

۞ وَمَا كَانَ ٱلْمُؤْمِنُونَ لِيَنفِرُوا۟ كَآفَّةً
فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ
لِّيَتَفَقَّهُوا۟ فِى ٱلدِّينِ وَلِيُنذِرُوا۟ قَوْمَهُمْ إِذَا
رَجَعُوٓا۟ إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قَٰتِلُوا۟ ٱلَّذِينَ
يَلُونَكُم مِّنَ ٱلْكُفَّارِ وَلْيَجِدُوا۟
فِيكُمْ غِلْظَةً وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَعَ
ٱلْمُتَّقِينَ ﴿١٢٣﴾

وَإِذَا مَآ أُنزِلَتْ سُورَةٌ فَمِنْهُم مَّن يَقُولُ
أَيُّكُمْ زَادَتْهُ هَٰذِهِۦٓ إِيمَٰنًا فَأَمَّا
ٱلَّذِينَ ءَامَنُوا۟ فَزَادَتْهُمْ إِيمَٰنًا وَهُمْ
يَسْتَبْشِرُونَ ﴿١٢٤﴾

وَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ
رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا۟ وَهُمْ كَٰفِرُونَ
﴿١٢٥﴾

أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِى كُلِّ عَامٍ
مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ
يَذَّكَّرُونَ ﴿١٢٦﴾

وَإِذَا مَآ أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ

121 And they spend not a sum,[1] small or great, nor cross they a valley save it is recorded for them, that God might reward them for the best of what they did.

122 And it is not for the believers[1] to go forth all at once; and were it not that from every party among them there should go forth a number to gain knowledge in the doctrine,[2] and to warn their people when they return to them, that they might beware[...].[3]

123 **¶9.16** O you who heed warning:[1] fight those of the atheists[2] who are close to[3] you, and let them find harshness[4] in you; and know that God is with those of prudent fear.[5]

124 And when a sūrah[1] is sent down, then among them is he who says: "Which of you has this increased in faith?" Then as for those who heed warning,[2] it increases them in faith, and they rejoice.

125 And as for those in whose hearts is disease, it adds abomination to their abomination; and they die while they are false claimers of guidance.[1]

126 See they not that they are subjected to means of denial[1] once or twice every year? Then do they turn not in repentance, nor do they take heed.

127 And when a sūrah[1] is sent down, they look at each other: "Does anybody see you?"

إِلَىٰ بَعْضٍ هَلْ يَرَىٰكُم مِّنْ أَحَدٍ ثُمَّ
ٱنصَرَفُوا۟ صَرَفَ ٱللَّهُ قُلُوبَهُم بِأَنَّهُمْ قَوْمٌ
لَّا يَفْقَهُونَ ﴿١٢٧﴾

لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ
عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ
عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ
﴿١٢٨﴾

فَإِن تَوَلَّوْا۟ فَقُلْ حَسْبِىَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا
هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ ٱلْعَرْشِ
ٱلْعَظِيمِ ﴿١٢٩﴾

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓر تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْحَكِيمِ ﴿١﴾

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَآ إِلَىٰ
رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ ٱلنَّاسَ وَبَشِّرِ
ٱلَّذِينَ ءَامَنُوٓا۟ أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِندَ
رَبِّهِمْ قَالَ ٱلْكَٰفِرُونَ إِنَّ هَٰذَا لَسَٰحِرٌ
مُّبِينٌ ﴿٢﴾

إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى
ٱلْعَرْشِ يُدَبِّرُ ٱلْأَمْرَ مَا مِن شَفِيعٍ إِلَّا
مِنۢ بَعْدِ إِذْنِهِۦ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ
فَٱعْبُدُوهُ أَفَلَا تَذَكَّرُونَ ﴿٣﴾

Then they turn away. God has turned away their hearts because they are people who understand not.

128 There has come to you a messenger from among yourselves; grievous to him is what grieves you; one concerned for you;[1] to the believers[2] kind and merciful.

129 Then if they turn away, say thou: "God is sufficient for me; there is no god save He.[1] In Him have I placed my trust, and He is Lord of the Great Throne."

In the name of God, the Almighty,[1] the Merciful.

10[2]

1 *alif lām rā*[1] Those[2] are the proofs[3] of the Wise Writ.[4]

2 Was it a wonder to men that We revealed[1] to a man among them: "Warn thou men, and bear thou glad tidings to those who heed warning,[2] that they have a precedence of honour[3] in the sight of their Lord"? The false claimers of guidance[4] say: "This is an obvious sorcerer."[5]

3 Your Lord is God, who created the heavens and the earth in six days,[1] then established Himself upon the Throne, directing the matter. There is no intercessor save after His leave; that is God, your Lord, so serve Him. Will you then not[2] take heed!

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعْدَ ٱللَّهِ حَقًّا
إِنَّهُۥ يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ لِيَجْزِىَ
ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
بِٱلْقِسْطِ ۚ وَٱلَّذِينَ كَفَرُوا۟ لَهُمْ شَرَابٌ مِّنْ
حَمِيمٍ وَعَذَابٌ أَلِيمٌۢ بِمَا كَانُوا۟ يَكْفُرُونَ
٤

هُوَ ٱلَّذِى جَعَلَ ٱلشَّمْسَ ضِيَآءً وَٱلْقَمَرَ
نُورًا وَقَدَّرَهُۥ مَنَازِلَ لِتَعْلَمُوا۟ عَدَدَ
ٱلسِّنِينَ وَٱلْحِسَابَ ۚ مَا خَلَقَ ٱللَّهُ
ذَٰلِكَ إِلَّا بِٱلْحَقِّ ۚ يُفَصِّلُ ٱلْـَٔايَٰتِ لِقَوْمٍ
يَعْلَمُونَ ٥

إِنَّ فِى ٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ وَمَا خَلَقَ
ٱللَّهُ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَـَٔايَٰتٍ
لِّقَوْمٍ يَتَّقُونَ ٦

إِنَّ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا وَرَضُوا۟
بِٱلْحَيَوٰةِ ٱلدُّنْيَا وَٱطْمَأَنُّوا۟ بِهَا وَٱلَّذِينَ هُمْ
عَنْ ءَايَٰتِنَا غَٰفِلُونَ ٧

أُو۟لَٰٓئِكَ مَأْوَىٰهُمُ ٱلنَّارُ بِمَا كَانُوا۟
يَكْسِبُونَ ٨

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
يَهْدِيهِمْ رَبُّهُم بِإِيمَٰنِهِمْ ۖ تَجْرِى مِن
تَحْتِهِمُ ٱلْأَنْهَٰرُ فِى جَنَّٰتِ ٱلنَّعِيمِ ٩

4 Unto Him is your return all together — the promise of God in truth.[1] He begins creation, then He repeats it that He might reward those who heed warning[2] and do righteous deeds with equity.[3] And those who ignore warning[4] will have a drink of scalding water and a painful punishment for what they denied.

5 He it is that made the sun an illumination, and the moon a light;[1] and He determined for it phases, that you might know the number of years and the reckoning. God created that not save in truth;[2] He sets out and details[3] the proofs[4] for people who know.

6 In the alternation of night and day, and what God has created in the heavens and the earth, are proofs[1] for people who are in prudent fear.[2]

7 Those who look not for the meeting with Us, and are pleased with the life of this world and are at rest therein, and those who are heedless of Our proofs,[1]

8 Those: their shelter is Hell for what they earned.

9 Those who heed warning[1] and do righteous deeds: their Lord will guide them by their faith; there will flow beneath them rivers in the Gardens of Bliss.

دَعْوَىٰهُمْ فِيهَا سُبْحَٰنَكَ ٱللَّهُمَّ وَتَحِيَّتُهُمْ
فِيهَا سَلَٰمٌ ۚ وَءَاخِرُ دَعْوَىٰهُمْ أَنِ ٱلْحَمْدُ
لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ١٠

۞ وَلَوْ يُعَجِّلُ ٱللَّهُ لِلنَّاسِ ٱلشَّرَّ
ٱسْتِعْجَالَهُم بِٱلْخَيْرِ لَقُضِىَ إِلَيْهِمْ أَجَلُهُمْ ۖ
فَنَذَرُ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا فِى
طُغْيَٰنِهِمْ يَعْمَهُونَ ١١

وَإِذَا مَسَّ ٱلْإِنسَٰنَ ٱلضُّرُّ دَعَانَا لِجَنۢبِهِۦٓ
أَوْ قَاعِدًا أَوْ قَآئِمًا فَلَمَّا كَشَفْنَا عَنْهُ
ضُرَّهُۥ مَرَّ كَأَن لَّمْ يَدْعُنَآ إِلَىٰ ضُرٍّ
مَّسَّهُۥ ۚ كَذَٰلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا۟
يَعْمَلُونَ ١٢

وَلَقَدْ أَهْلَكْنَا ٱلْقُرُونَ مِن قَبْلِكُمْ
لَمَّا ظَلَمُوا۟ وَجَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ
وَمَا كَانُوا۟ لِيُؤْمِنُوا۟ ۚ كَذَٰلِكَ نَجْزِى ٱلْقَوْمَ
ٱلْمُجْرِمِينَ ١٣

ثُمَّ جَعَلْنَٰكُمْ خَلَٰٓئِفَ فِى ٱلْأَرْضِ مِنۢ
بَعْدِهِمْ لِنَنظُرَ كَيْفَ تَعْمَلُونَ ١٤

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَٰتٍ قَالَ
ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا ٱئْتِ بِقُرْءَانٍ
غَيْرِ هَٰذَآ أَوْ بَدِّلْهُ ۚ قُلْ مَا يَكُونُ لِىٓ أَنْ

10 Their supplication therein will be: "Glory[1] be to Thee, O God!" and their greeting therein will be: "Peace!" And the end of their supplication will be: "Praise belongs to God, the Lord of All Creation!"

11 ¶**10.2** And were God to hasten for men the ill as they would hasten the good, their term would have been concluded for them. But We leave those who look not for the meeting with Us, wandering blindly in their inordinacy.

12 And when affliction touches man, he calls to Us on his side, or sitting, or standing;[1] but when We remove from him his affliction, he passes by as though he had not called to Us about an affliction which touched him; thus is made fair to the committers of excess what they do.

13 And We destroyed the generations before you when they did wrong, and their messengers came to them with clear signs, but they were not to believe — thus reward We the lawbreaking people.

14 Then We appointed you successors in the earth after them, that We might see how you will do.

15 And when Our proofs[1] are recited to them as clear signs, those who look not for the meeting with Us say: "Bring thou a Qur'an[2] other than this; or change thou it."[3] Say thou: "It is not for me to change it of my own accord.[4] I follow only what is revealed[5] to

أُبَدِّلَهُۥ مِن تِلْقَآيِ نَفْسِىٓ إِنْ أَتَّبِعُ إِلَّا مَا
يُوحَىٰٓ إِلَىَّ إِنِّىٓ أَخَافُ إِنْ عَصَيْتُ رَبِّى
عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾

قُل لَّوْ شَآءَ ٱللَّهُ مَا تَلَوْتُهُۥ عَلَيْكُمْ
وَلَآ أَدْرَىٰكُم بِهِۦ فَقَدْ لَبِثْتُ
فِيكُمْ عُمُرًا مِّن قَبْلِهِۦٓ أَفَلَا تَعْقِلُونَ
﴿١٦﴾

فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ
كَذِبًا أَوْ كَذَّبَ بِـَٔايَـٰتِهِۦٓ إِنَّهُۥ لَا يُفْلِحُ
ٱلْمُجْرِمُونَ ﴿١٧﴾

وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُمْ
وَلَا يَنفَعُهُمْ وَيَقُولُونَ هَـٰٓؤُلَآءِ شُفَعَـٰٓؤُنَا
عِندَ ٱللَّهِ قُلْ أَتُنَبِّـُٔونَ ٱللَّهَ بِمَا لَا
يَعْلَمُ فِى ٱلسَّمَـٰوَٰتِ وَلَا فِى ٱلْأَرْضِ
سُبْحَـٰنَهُۥ وَتَعَـٰلَىٰ عَمَّا يُشْرِكُونَ ﴿١٨﴾

وَمَا كَانَ ٱلنَّاسُ إِلَّآ أُمَّةً وَٰحِدَةً
فَٱخْتَلَفُوا۟ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ
لَقُضِىَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ ﴿١٩﴾

وَيَقُولُونَ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَةٌ مِّن
رَّبِّهِۦ فَقُلْ إِنَّمَا ٱلْغَيْبُ لِلَّهِ فَٱنتَظِرُوٓا۟
إِنِّى مَعَكُم مِّنَ ٱلْمُنتَظِرِينَ ﴿٢٠﴾

وَإِذَآ أَذَقْنَا ٱلنَّاسَ رَحْمَةً مِّنۢ بَعْدِ ضَرَّآءَ

me. I fear, if I should disobey my Lord, the punishment of a tremendous day."

16 Say thou: "Had God willed, I would not have recited it to you, nor would He have made it known to you; for I had tarried among you a lifetime before it." Will you then not[1] use reason![2]

17 Then who is more unjust than he who invents a lie about God, or denies His proofs?[1] The lawbreakers are not successful.

18 And they serve, besides[1] God, what neither harms them nor benefits them; and they say: "These are our intercessors with God." Say thou: "Would you inform God of what He knows not in the heavens or in the earth?" Glory[2] be to Him! And exalted is He above that to which they ascribe a partnership![3]

19 ¶**10.3** And mankind was only one community, then they differed; and were it not for a word that preceded from thy Lord,[1] it would have been concluded between them concerning that wherein they differ.

20 (And they say: "Oh, that a proof[1] were but[2] sent down upon him from his Lord!" Say thou: "The Unseen belongs only to God; so wait — I am with you waiting."[3]

21 And when We let men taste mercy after affliction has touched them, then have they

مَسَّتْهُم إِذَا لَهُم مَّكْرٌ فِىٓ ءَايَاتِنَا قُلِ ٱللَّهُ
أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا يَكْتُبُونَ مَا
تَمْكُرُونَ ﴿٢١﴾

هُوَ ٱلَّذِى يُسَيِّرُكُمْ فِى ٱلْبَرِّ وَٱلْبَحْرِ حَتَّىٰٓ
إِذَا كُنتُمْ فِى ٱلْفُلْكِ وَجَرَيْنَ بِهِم بِرِيحٍ
طَيِّبَةٍ وَفَرِحُوا۟ بِهَا جَآءَتْهَا رِيحٌ عَاصِفٌ
وَجَآءَهُمُ ٱلْمَوْجُ مِن كُلِّ مَكَانٍ وَظَنُّوٓا۟
أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ لَهُ
ٱلدِّينَ لَئِنْ أَنجَيْتَنَا مِنْ هَـٰذِهِۦ لَنَكُونَنَّ
مِنَ ٱلشَّـٰكِرِينَ ﴿٢٢﴾

فَلَمَّآ أَنجَىٰهُمْ إِذَا هُمْ يَبْغُونَ فِى ٱلْأَرْضِ
بِغَيْرِ ٱلْحَقِّ يَـٰٓأَيُّهَا ٱلنَّاسُ إِنَّمَا
بَغْيُكُمْ عَلَىٰٓ أَنفُسِكُم مَّتَـٰعَ
ٱلْحَيَوٰةِ ٱلدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ
فَنُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٢٣﴾

إِنَّمَا مَثَلُ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَآءٍ أَنزَلْنَـٰهُ
مِنَ ٱلسَّمَآءِ فَٱخْتَلَطَ بِهِۦ نَبَاتُ ٱلْأَرْضِ
مِمَّا يَأْكُلُ ٱلنَّاسُ وَٱلْأَنْعَـٰمُ حَتَّىٰٓ إِذَآ
أَخَذَتِ ٱلْأَرْضُ زُخْرُفَهَا وَٱزَّيَّنَتْ وَظَنَّ
أَهْلُهَآ أَنَّهُمْ قَـٰدِرُونَ عَلَيْهَآ أَتَىٰهَآ أَمْرُنَا
لَيْلًا أَوْ نَهَارًا فَجَعَلْنَـٰهَا حَصِيدًا كَأَن لَّمْ
تَغْنَ بِٱلْأَمْسِ كَذَٰلِكَ نُفَصِّلُ ٱلْـَٔايَـٰتِ

a scheme concerning Our proofs.[1] Say thou: "God is swifter in scheme!" Our messengers[2] write down what you scheme.

22 He it is that lets you travel in the earth and the sea; when[1] you have boarded[2] ships[3] and sailed by them with a good breeze and exulted thereat––[4] A tempest wind came upon them, and the waves came on them from every side, and they thought they were encompassed therein; they called to God, sincere to Him in doctrine:[5] "If Thou deliver us from this, we will be among the grateful!"

23 Then when He delivers them, they rebel in the earth without cause.[1]) O mankind: your sectarian zealotry[2] is but against yourselves, — the enjoyment of the life of this world — then to Us is your return and We will inform you of what you did.

24 The likeness of the life of this world is but like water We send down from the sky, and the plants of the earth mingle with it, whereof men and cattle eat: when[1] the earth has taken her decoration, and is made fair, and its people think they have power over it, Our command comes by night or by day, and We make it reaped as if it had not flourished the day before[2] — thus do We set out and detail[3] the proofs[4] for people who reflect.

لِقَوۡمٖ يَتَفَكَّرُونَ ٢٤

وَٱللَّهُ يَدۡعُوٓاْ إِلَىٰ دَارِ ٱلسَّلَٰمِ وَيَهۡدِي
مَن يَشَآءُ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ٢٥

۞ لِّلَّذِينَ أَحۡسَنُواْ ٱلۡحُسۡنَىٰ وَزِيَادَةٞۖ
وَلَا يَرۡهَقُ وُجُوهَهُمۡ قَتَرٞ وَلَا ذِلَّةٌۚ أُوْلَٰٓئِكَ
أَصۡحَٰبُ ٱلۡجَنَّةِۖ هُمۡ فِيهَا خَٰلِدُونَ ٢٦

وَٱلَّذِينَ كَسَبُواْ ٱلسَّيِّـَٔاتِ جَزَآءُ سَيِّئَةٖ
بِمِثۡلِهَا وَتَرۡهَقُهُمۡ ذِلَّةٞۖ مَّا لَهُم مِّنَ ٱللَّهِ
مِنۡ عَاصِمٖۖ كَأَنَّمَآ أُغۡشِيَتۡ وُجُوهُهُمۡ
قِطَعٗا مِّنَ ٱلَّيۡلِ مُظۡلِمًاۚ أُوْلَٰٓئِكَ أَصۡحَٰبُ
ٱلنَّارِۖ هُمۡ فِيهَا خَٰلِدُونَ ٢٧

وَيَوۡمَ نَحۡشُرُهُمۡ جَمِيعٗا ثُمَّ نَقُولُ لِلَّذِينَ
أَشۡرَكُواْ مَكَانَكُمۡ أَنتُمۡ وَشُرَكَآؤُكُمۡۚ
فَزَيَّلۡنَا بَيۡنَهُمۡۖ وَقَالَ شُرَكَآؤُهُم مَّا كُنتُمۡ
إِيَّانَا تَعۡبُدُونَ ٢٨

فَكَفَىٰ بِٱللَّهِ شَهِيدَۢا بَيۡنَنَا وَبَيۡنَكُمۡ
إِن كُنَّا عَنۡ عِبَادَتِكُمۡ لَغَٰفِلِينَ ٢٩

هُنَالِكَ تَبۡلُواْ كُلُّ نَفۡسٖ مَّآ أَسۡلَفَتۡۚ
وَرُدُّوٓاْ إِلَى ٱللَّهِ مَوۡلَىٰهُمُ ٱلۡحَقِّۖ وَضَلَّ
عَنۡهُم مَّا كَانُواْ يَفۡتَرُونَ ٣٠

قُلۡ مَن يَرۡزُقُكُم مِّنَ ٱلسَّمَآءِ
وَٱلۡأَرۡضِ أَمَّن يَمۡلِكُ ٱلسَّمۡعَ وَٱلۡأَبۡصَٰرَ

25 And God calls to the Abode of Peace, and guides whom He wills to a straight path.

26 For those who do good is the best and more; and there will cover their faces neither dust[1] nor disgrace. Those are the companions of the Garden; therein they abide eternally.

27 And for those who earn evil deeds[1] is a reward for evil[2] by the like thereof; and disgrace will cover them — they will not have against God any defender — as if their faces were covered with pieces of darkening night. Those are the companions of the Fire; therein they abide eternally.

28 And the day We gather them all together, then will We say to those who ascribe a partnership:[1] "Your places — you and your partners!"[2] Then We will separate them, and their partners[3] will say: "It was not us you served.

29 "Sufficient is God as witness between us and you; we were, of your service, unaware."

30 Thereupon will every soul prove[1] what it did before; and they will be returned to God, their protector, the Truth;[2] and strayed from them will be what they invented.

31 ¶**10.4** Say thou: "Who provides for you from the heaven and the earth?" If[1] He who owns the hearing and the sight, and He who brings forth the living from the dead and

وَمَن يُخۡرِجُ ٱلۡحَيَّ مِنَ ٱلۡمَيِّتِ وَيُخۡرِجُ
ٱلۡمَيِّتَ مِنَ ٱلۡحَيِّ وَمَن يُدَبِّرُ ٱلۡأَمۡرَۚ
فَسَيَقُولُونَ ٱللَّهُۚ فَقُلۡ أَفَلَا تَتَّقُونَ ٣١

فَذَٰلِكُمُ ٱللَّهُ رَبُّكُمُ ٱلۡحَقُّۖ فَمَاذَا
بَعۡدَ ٱلۡحَقِّ إِلَّا ٱلضَّلَٰلُۖ فَأَنَّىٰ تُصۡرَفُونَ
٣٢

كَذَٰلِكَ حَقَّتۡ كَلِمَتُ رَبِّكَ عَلَى ٱلَّذِينَ
فَسَقُوٓاْ أَنَّهُمۡ لَا يُؤۡمِنُونَ ٣٣

قُلۡ هَلۡ مِن شُرَكَآئِكُم مَّن يَبۡدَؤُاْ
ٱلۡخَلۡقَ ثُمَّ يُعِيدُهُۥۚ قُلِ ٱللَّهُ يَبۡدَؤُاْ ٱلۡخَلۡقَ
ثُمَّ يُعِيدُهُۥۖ فَأَنَّىٰ تُؤۡفَكُونَ ٣٤

قُلۡ هَلۡ مِن شُرَكَآئِكُم مَّن يَهۡدِيٓ
إِلَى ٱلۡحَقِّۚ قُلِ ٱللَّهُ يَهۡدِي لِلۡحَقِّۗ أَفَمَن
يَهۡدِيٓ إِلَى ٱلۡحَقِّ أَحَقُّ أَن يُتَّبَعَ أَمَّن لَّا
يَهِدِّيٓ إِلَّآ أَن يُهۡدَىٰۖ فَمَا لَكُمۡ كَيۡفَ
تَحۡكُمُونَ ٣٥

وَمَا يَتَّبِعُ أَكۡثَرُهُمۡ إِلَّا ظَنًّاۚ إِنَّ ٱلظَّنَّ لَا
يُغۡنِي مِنَ ٱلۡحَقِّ شَيۡـًٔاۚ إِنَّ ٱللَّهَ عَلِيمُۢ بِمَا
يَفۡعَلُونَ ٣٦

وَمَا كَانَ هَٰذَا ٱلۡقُرۡءَانُ أَن يُفۡتَرَىٰ مِن
دُونِ ٱللَّهِ وَلَٰكِن تَصۡدِيقَ ٱلَّذِي بَيۡنَ
يَدَيۡهِ وَتَفۡصِيلَ ٱلۡكِتَٰبِ لَا رَيۡبَ فِيهِ

brings forth the dead from the living, and He who directs the matter[2] — then will they say: "God"[3] — then say thou: "Will you then not[4] be in prudent fear!"

32 For that is God, your Lord, the Truth;[1] then what is there after the truth but error? How then are you diverted?

33 Thus[1] did the word of thy Lord become binding[2] upon those who are perfidious,[3] that they do not believe.[4]

34 Say thou: "Is there among your partners[1] one that begins creation then repeats it?" Say thou: "God begins creation then repeats it; how then are you deluded?"

35 Say thou: "Is there among your partners[1] one that guides to the truth?"[2] Say thou: "God guides to the truth;[3] is then He who[4] guides to the truth[5] worthier[6] to be followed, or he who guides not save he be guided? Then what ails you? How judge you?"

36 And most of them follow only assumption;[1] assumption avails nothing against the truth.[2] God knows what they do.

37 And this Qur'an[1] is not such as could be invented by other than[2] God; but it is a confirmation of what is before it,[3] and an exposition of the Writ about which there is no doubt,[4] from the Lord of All Creation.

مِن رَّبِّ ٱلۡعَٰلَمِينَ ﴿٣٧﴾
أَمۡ يَقُولُونَ ٱفۡتَرَىٰهُۖ قُلۡ فَأۡتُواْ بِسُورَةٖ
مِّثۡلِهِۦ وَٱدۡعُواْ مَنِ ٱسۡتَطَعۡتُم مِّن دُونِ
ٱللَّهِ إِن كُنتُمۡ صَٰدِقِينَ ﴿٣٨﴾
بَلۡ كَذَّبُواْ بِمَا لَمۡ يُحِيطُواْ بِعِلۡمِهِۦ
وَلَمَّا يَأۡتِهِمۡ تَأۡوِيلُهُۥۚ كَذَٰلِكَ كَذَّبَ ٱلَّذِينَ
مِن قَبۡلِهِمۡ فَٱنظُرۡ كَيۡفَ كَانَ عَٰقِبَةُ
ٱلظَّٰلِمِينَ ﴿٣٩﴾
وَمِنۡهُم مَّن يُؤۡمِنُ بِهِۦ وَمِنۡهُم مَّن لَّا
يُؤۡمِنُ بِهِۦۚ وَرَبُّكَ أَعۡلَمُ بِٱلۡمُفۡسِدِينَ
﴿٤٠﴾
وَإِن كَذَّبُوكَ فَقُل لِّي عَمَلِي وَلَكُمۡ
عَمَلُكُمۡۖ أَنتُم بَرِيٓـُٔونَ مِمَّآ أَعۡمَلُ
وَأَنَا۠ بَرِيٓءٞ مِّمَّا تَعۡمَلُونَ ﴿٤١﴾
وَمِنۡهُم مَّن يَسۡتَمِعُونَ إِلَيۡكَۚ أَفَأَنتَ
تُسۡمِعُ ٱلصُّمَّ وَلَوۡ كَانُواْ لَا يَعۡقِلُونَ ﴿٤٢﴾
وَمِنۡهُم مَّن يَنظُرُ إِلَيۡكَۚ أَفَأَنتَ تَهۡدِي
ٱلۡعُمۡيَ وَلَوۡ كَانُواْ لَا يُبۡصِرُونَ ﴿٤٣﴾
إِنَّ ٱللَّهَ لَا يَظۡلِمُ ٱلنَّاسَ شَيۡـٔٗا وَلَٰكِنَّ
ٱلنَّاسَ أَنفُسَهُمۡ يَظۡلِمُونَ ﴿٤٤﴾
وَيَوۡمَ يَحۡشُرُهُمۡ كَأَن لَّمۡ يَلۡبَثُوٓاْ إِلَّا سَاعَةٗ
مِّنَ ٱلنَّهَارِ يَتَعَارَفُونَ بَيۡنَهُمۡۚ قَدۡ خَسِرَ

38 If[1] they say: "He invented it,"[2] say thou: "Bring a sūrah[3] the like thereof; and call whom you can[4] besides[5] God, if you be truthful."[6]

39 The truth is,[1] they have denied what they compassed not in knowledge, and whose interpretation has not yet come to them. Thus denied those before them. Then see thou how was the final outcome of the wrongdoers.[2]

40 And among them is he who believes in[1] it; and among them is he who believes not in[2] it. And thy Lord best knows the workers of corruption.

41 ¶**10.5** And if they deny thee, then say thou: "To me be my work, and to you be your work; you are quit of what I do, and I am quit of what you do."

42 And among them are some who listen to thee — canst thou make the deaf to hear, though they do not reason?

43 And among them is he who looks at thee — canst thou guide the blind when they do not see?

44 God wrongs not men in anything; but men wrong their souls.

45 And the day He gathers them will be as if they had tarried only an hour of the day: they will recognise one another; those will have lost who denied the meeting with God and

ٱلَّذِينَ كَذَّبُواْ بِلِقَآءِ ٱللَّهِ وَمَا كَانُواْ
مُهۡتَدِينَ ﴿٤٥﴾
وَإِمَّا نُرِيَنَّكَ بَعۡضَ ٱلَّذِي نَعِدُهُمۡ أَوۡ
نَتَوَفَّيَنَّكَ فَإِلَيۡنَا مَرۡجِعُهُمۡ ثُمَّ ٱللَّهُ شَهِيدٌ
عَلَىٰ مَا يَفۡعَلُونَ ﴿٤٦﴾
وَلِكُلِّ أُمَّةٖ رَّسُولٞۖ فَإِذَا جَآءَ رَسُولُهُمۡ
قُضِيَ بَيۡنَهُم بِٱلۡقِسۡطِ وَهُمۡ لَا يُظۡلَمُونَ
﴿٤٧﴾
وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلۡوَعۡدُ إِن كُنتُمۡ
صَٰدِقِينَ ﴿٤٨﴾
قُل لَّآ أَمۡلِكُ لِنَفۡسِي ضَرّٗا وَلَا نَفۡعًا
إِلَّا مَا شَآءَ ٱللَّهُۚ لِكُلِّ أُمَّةٍ أَجَلٌۚ إِذَا
جَآءَ أَجَلُهُمۡ فَلَا يَسۡتَـٔۡخِرُونَ سَاعَةٗ وَلَا
يَسۡتَقۡدِمُونَ ﴿٤٩﴾
قُلۡ أَرَءَيۡتُمۡ إِنۡ أَتَىٰكُمۡ عَذَابُهُۥ بَيَٰتًا
أَوۡ نَهَارٗا مَّاذَا يَسۡتَعۡجِلُ مِنۡهُ ٱلۡمُجۡرِمُونَ
﴿٥٠﴾
أَثُمَّ إِذَا مَا وَقَعَ ءَامَنتُم بِهِۦٓ ءَآلۡـَٰٔنَ وَقَدۡ
كُنتُم بِهِۦ تَسۡتَعۡجِلُونَ ﴿٥١﴾
ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُواْ ذُوقُواْ عَذَابَ
ٱلۡخُلۡدِ هَلۡ تُجۡزَوۡنَ إِلَّا بِمَا كُنتُمۡ
تَكۡسِبُونَ ﴿٥٢﴾

were not guided.

46 And whether We show thee some of what We promise them, or We take thee: to Us is their return; then is God witness over what they do.

47 And for every community[1] is a messenger; then when their messenger comes, it will be concluded between them with equity,[2] and they will not be wronged.

48 And they say: "When is this promise, if you[1] be truthful?"[2]

49 Say thou: "I have power to do myself neither harm nor benefit save that God should will." For every community is a term; when their term comes, then they will not defer an hour, nor will they advance.[1]

50 Say thou: "Have you considered:[1] if His punishment come to you by night or by day, what is there of it the lawbreakers will seek to hasten?"

51 Then is it, when it has befallen, you will believe in[1] it? Now?[2] When you had sought to hasten it?

52 Then will it be said to those who did wrong: "Taste the punishment of eternity!" Are you to be rewarded save for what you earned?

۞ وَيَسْتَنۢبِـُٔونَكَ أَحَقٌّ هُوَ قُلْ إِى وَرَبِّىٓ
إِنَّهُۥ لَحَقٌّ وَمَآ أَنتُم بِمُعْجِزِينَ ﴿٥٣﴾
وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِى
ٱلْأَرْضِ لَٱفْتَدَتْ بِهِۦ وَأَسَرُّوا۟ ٱلنَّدَامَةَ
لَمَّا رَأَوُا۟ ٱلْعَذَابَ وَقُضِىَ بَيْنَهُم
بِٱلْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٥٤﴾
أَلَآ إِنَّ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
أَلَآ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا
يَعْلَمُونَ ﴿٥٥﴾
هُوَ يُحْىِۦ وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ
﴿٥٦﴾
يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَتْكُم مَّوْعِظَةٌ
مِّن رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِى ٱلصُّدُورِ
وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾
قُلْ بِفَضْلِ ٱللَّهِ وَبِرَحْمَتِهِۦ فَبِذَٰلِكَ
فَلْيَفْرَحُوا۟ هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٥٨﴾
قُلْ أَرَءَيْتُم مَّآ أَنزَلَ ٱللَّهُ لَكُم مِّن
رِّزْقٍ فَجَعَلْتُم مِّنْهُ حَرَامًا وَحَلَٰلًا قُلْ
ءَآللَّهُ أَذِنَ لَكُمْ أَمْ عَلَى ٱللَّهِ تَفْتَرُونَ
﴿٥٩﴾
وَمَا ظَنُّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ
ٱلْكَذِبَ يَوْمَ ٱلْقِيَٰمَةِ إِنَّ ٱللَّهَ لَذُو

53 And they ask thee to inform them: "Is it true?"[1] Say thou: "Yea, by my Lord, it is true;[2] and you cannot escape."[3]

54 **¶10.6** And were there for each soul that did wrong all that is in the earth, it would seek to ransom itself[1] thereby; and they cannot express[2] the remorse when they see the punishment, and it is concluded between them with equity;[3] and they will not be wronged.

55 In truth,[1] to God belongs what is in the heavens and the earth. In truth,[2] the promise of God is true;[3] but most of them know not.

56 He gives life and He gives death; and to Him will you be returned.

57 O mankind: there has come to you an admonition from your Lord, and healing for what is in the breasts, and guidance, and a mercy for the believers.[1]

58 Say thou: "At the bounty of God, and at His mercy: —" At that let them exult; it is better than what they amass.

59 Say thou: "Have you seen[1] what God has sent down for you of provision, and you have made thereof lawful and unlawful?" Say thou: "Did God give you leave, or is it about God that you invent?"

60 And what will those who invent lies[1] about God think on the Day of Resurrection? God is bountiful to mankind, but most of them are not grateful.

فَضْلٍ عَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا
يَشْكُرُونَ ﴿٦٠﴾
وَمَا تَكُونُ فِى شَأْنٍ وَمَا تَتْلُوا۟ مِنْهُ مِن
قُرْءَانٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا
عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا
يَعْزُبُ عَن رَّبِّكَ مِن مِّثْقَالِ ذَرَّةٍ فِى
ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ وَلَآ أَصْغَرَ مِن
ذَٰلِكَ وَلَآ أَكْبَرَ إِلَّا فِى كِتَٰبٍ مُّبِينٍ
﴿٦١﴾
أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا
هُمْ يَحْزَنُونَ ﴿٦٢﴾
ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿٦٣﴾
لَهُمُ ٱلْبُشْرَىٰ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى
ٱلْءَاخِرَةِ لَا تَبْدِيلَ لِكَلِمَٰتِ ٱللَّهِ
ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٦٤﴾
وَلَا يَحْزُنكَ قَوْلُهُمْ إِنَّ ٱلْعِزَّةَ لِلَّهِ جَمِيعًا
هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٦٥﴾
أَلَآ إِنَّ لِلَّهِ مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى
ٱلْأَرْضِ وَمَا يَتَّبِعُ ٱلَّذِينَ يَدْعُونَ مِن
دُونِ ٱللَّهِ شُرَكَآءَ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ
وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٦٦﴾
هُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلَّيْلَ لِتَسْكُنُوا۟
فِيهِ وَٱلنَّهَارَ مُبْصِرًا إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ

61 **¶10.7** And thou art not in any matter,[1] and thou recitest not from it[2] any recital,[3] and you[4] do no deed save that We are over you witnesses when you are engaged therein;[5] and there does not escape thy Lord the weight of an atom in the earth or in the heaven. Whether less than that, or greater, it is in a clear writ.[6]

62 In truth,[1] the allies of God: no fear will be upon them, nor will they grieve.

63 Those who heed warning[1] and are in prudent fear:[2]

64 For them are glad tidings in the life of this world and in the Hereafter: — there is no changing the words of God — that[1] is the Great Achievement.

65 And let not their speech grieve thee; power and glory[1] belong to God altogether; He is the Hearing, the Knowing.

66 In truth,[1] to God belongs whoso is in the heavens and whoso is in the earth; and they follow — those who call to partners[2] other than[3] God — they follow only assumption; and they are only guessing.

67 He it is that made for you the night wherein to rest, and the day, sight-giving; in that are proofs[1] for people who hear.

لِّقَوۡمٖ يَسۡمَعُونَ ٦٧

قَالُواْ ٱتَّخَذَ ٱللَّهُ وَلَدٗا سُبۡحَٰنَهُۥۖ هُوَ
ٱلۡغَنِيُّۖ لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي
ٱلۡأَرۡضِۚ إِنۡ عِندَكُم مِّن سُلۡطَٰنِۭ بِهَٰذَآۚ
أَتَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعۡلَمُونَ ٦٨

قُلۡ إِنَّ ٱلَّذِينَ يَفۡتَرُونَ عَلَى ٱللَّهِ
ٱلۡكَذِبَ لَا يُفۡلِحُونَ ٦٩

مَتَٰعٞ فِي ٱلدُّنۡيَا ثُمَّ إِلَيۡنَا مَرۡجِعُهُمۡ ثُمَّ
نُذِيقُهُمُ ٱلۡعَذَابَ ٱلشَّدِيدَ بِمَا كَانُواْ
يَكۡفُرُونَ ٧٠

۞ وَٱتۡلُ عَلَيۡهِمۡ نَبَأَ نُوحٍ إِذۡ قَالَ
لِقَوۡمِهِۦ يَٰقَوۡمِ إِن كَانَ كَبُرَ عَلَيۡكُم
مَّقَامِي وَتَذۡكِيرِي بِـَٔايَٰتِ ٱللَّهِ
فَعَلَى ٱللَّهِ تَوَكَّلۡتُ فَأَجۡمِعُوٓاْ أَمۡرَكُمۡ
وَشُرَكَآءَكُمۡ ثُمَّ لَا يَكُنۡ أَمۡرُكُمۡ
عَلَيۡكُمۡ غُمَّةٗ ثُمَّ ٱقۡضُوٓاْ إِلَيَّ وَلَا
تُنظِرُونِ ٧١

فَإِن تَوَلَّيۡتُمۡ فَمَا سَأَلۡتُكُم مِّنۡ أَجۡرٍۖ إِنۡ
أَجۡرِيَ إِلَّا عَلَى ٱللَّهِ وَأُمِرۡتُ أَنۡ أَكُونَ
مِنَ ٱلۡمُسۡلِمِينَ ٧٢

فَكَذَّبُوهُ فَنَجَّيۡنَٰهُ وَمَن مَّعَهُۥ فِي ٱلۡفُلۡكِ
وَجَعَلۡنَٰهُمۡ خَلَٰٓئِفَ وَأَغۡرَقۡنَا ٱلَّذِينَ

68 They say: "God has taken a son." Glory[1] be to Him! He is the Free from Need; to Him belongs what is in the heavens and what is in the earth! You have no authority for this; do you ascribe to God what you know not?

69 Say thou: "Those who invent lies[1] about God will not succeed."

70 An enjoyment in the World, then to Us is their return; then will We let them taste the severe punishment because of what they denied.

71 ¶**10.8** And recite thou to them the report of Noah, when he said to his people: "O my people: if my presence[1] and my reminding you of the proofs[2] of God be grievous to you, then in God have I placed my trust; so resolve upon your plan[3] and your partners;[4] then let not your plan[5] be unclear[6] to you;[7] then move decisively[8] against me, and grant me no respite.

72 "And if you turn away, then have I asked of you no reward; my reward is only upon[1] God; and I have been commanded to be among those submitting."[2]

73 Then they denied him;[1] so We delivered him, and those with him in the ship, and made them successors, and We drowned those who denied Our proofs.[2] Then see thou

كَذَّبُواْ بِـَٔايَٰتِنَا فَٱنظُرۡ كَيۡفَ كَانَ عَٰقِبَةُ
ٱلۡمُنذَرِينَ ٧٣

ثُمَّ بَعَثۡنَا مِنۢ بَعۡدِهِۦ رُسُلًا إِلَىٰ قَوۡمِهِمۡ
فَجَآءُوهُم بِٱلۡبَيِّنَٰتِ فَمَا كَانُواْ لِيُؤۡمِنُواْ
بِمَا كَذَّبُواْ بِهِۦ مِن قَبۡلُۚ كَذَٰلِكَ نَطۡبَعُ
عَلَىٰ قُلُوبِ ٱلۡمُعۡتَدِينَ ٧٤

ثُمَّ بَعَثۡنَا مِنۢ بَعۡدِهِم مُّوسَىٰ وَهَٰرُونَ إِلَىٰ
فِرۡعَوۡنَ وَمَلَإِيْهِۦ بِـَٔايَٰتِنَا فَٱسۡتَكۡبَرُواْ
وَكَانُواْ قَوۡمٗا مُّجۡرِمِينَ ٧٥

فَلَمَّا جَآءَهُمُ ٱلۡحَقُّ مِنۡ عِندِنَا قَالُوٓاْ إِنَّ
هَٰذَا لَسِحۡرٞ مُّبِينٞ ٧٦

قَالَ مُوسَىٰٓ أَتَقُولُونَ لِلۡحَقِّ لَمَّا جَآءَكُمۡ
أَسِحۡرٌ هَٰذَا وَلَا يُفۡلِحُ ٱلسَّٰحِرُونَ ٧٧

قَالُوٓاْ أَجِئۡتَنَا لِتَلۡفِتَنَا عَمَّا وَجَدۡنَا عَلَيۡهِ
ءَابَآءَنَا وَتَكُونَ لَكُمَا ٱلۡكِبۡرِيَآءُ
فِي ٱلۡأَرۡضِ وَمَا نَحۡنُ لَكُمَا بِمُؤۡمِنِينَ
٧٨

وَقَالَ فِرۡعَوۡنُ ٱئۡتُونِي بِكُلِّ سَٰحِرٍ عَلِيمٖ
٧٩

فَلَمَّا جَآءَ ٱلسَّحَرَةُ قَالَ لَهُم مُّوسَىٰٓ أَلۡقُواْ
مَآ أَنتُم مُّلۡقُونَ ٨٠

فَلَمَّآ أَلۡقَوۡاْ قَالَ مُوسَىٰ مَا جِئۡتُم بِهِ

how was the final outcome of those who had been warned!

74 Then raised We up, after him, messengers to their people, and they came to them with clear signs; but they were not to believe in[1] what they had denied before; thus do We seal the hearts of the transgressors.

75 Then raised We up, after them, Moses and Aaron before Pharaoh[1] and his eminent ones with Our proofs,[2] but they had waxed proud; and they were a people of lawbreakers.

76 And when the truth[1] came to them from Us, they said: "This is obvious sorcery."[2]

77 Moses said: "Do you say of the truth[1] when it has come to you: 'Is this sorcery?'[2] But the sorcerers[3] will not be successful."

78 They said: "Hast thou come to us to turn us away from that upon which we found our fathers, and that there be for you[1] majesty in the land? And we do not believe you."[2]

79 And Pharaoh[1] said: "Bring to me every learned sorcerer."[2]

80 And when the sorcerers[1] came, Moses said to them: "Cast what you will cast!"

81 And when they had cast, Moses said: "What you have brought is sorcery;[1] God will

ٱلسِّحْرُ إِنَّ ٱللَّهَ سَيُبْطِلُهُۥٓ إِنَّ ٱللَّهَ لَا
يُصْلِحُ عَمَلَ ٱلْمُفْسِدِينَ ﴿٨١﴾
وَيُحِقُّ ٱللَّهُ ٱلْحَقَّ بِكَلِمَٰتِهِۦ وَلَوْ كَرِهَ
ٱلْمُجْرِمُونَ ﴿٨٢﴾
فَمَآ ءَامَنَ لِمُوسَىٰٓ إِلَّا ذُرِّيَّةٌ مِّن قَوْمِهِۦ
عَلَىٰ خَوْفٍ مِّن فِرْعَوْنَ وَمَلَإِيْهِمْ أَن
يَفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِى ٱلْأَرْضِ
وَإِنَّهُۥ لَمِنَ ٱلْمُسْرِفِينَ ﴿٨٣﴾
وَقَالَ مُوسَىٰ يَٰقَوْمِ إِن كُنتُمْ ءَامَنتُم بِٱللَّهِ
فَعَلَيْهِ تَوَكَّلُوٓاْ إِن كُنتُم مُّسْلِمِينَ ﴿٨٤﴾
فَقَالُواْ عَلَى ٱللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا
فِتْنَةً لِّلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٨٥﴾
وَنَجِّنَا بِرَحْمَتِكَ مِنَ ٱلْقَوْمِ ٱلْكَٰفِرِينَ
﴿٨٦﴾
وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰ وَأَخِيهِ أَن تَبَوَّءَا
لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَٱجْعَلُواْ
بُيُوتَكُمْ قِبْلَةً وَأَقِيمُواْ ٱلصَّلَوٰةَ وَبَشِّرِ
ٱلْمُؤْمِنِينَ ﴿٨٧﴾
وَقَالَ مُوسَىٰ رَبَّنَآ إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ
وَمَلَأَهُۥ زِينَةً وَأَمْوَٰلًا فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا
رَبَّنَا لِيُضِلُّواْ عَن سَبِيلِكَ رَبَّنَا ٱطْمِسْ
عَلَىٰٓ أَمْوَٰلِهِمْ وَٱشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا

make it vain;[2] God makes not right the work of the workers of corruption.

82 "And God establishes the truth[1] by His words, though the lawbreakers be averse."

83 **¶10.9** And there believed not Moses save a progeny of his people, for fear of Pharaoh[1] and their eminent ones, that they would subject them to means of denial;[2] and Pharaoh[3] was exalted in the land, and he was of the committers of excess.

84 And Moses said: "O my people: if you believe in[1] God, then place your trust in Him, if you are submitting."[2]

85 And they said: "In God have we placed our trust." — "Our Lord: make Thou not us a means of denial[1] for the wrongdoing[2] people,

86 "And deliver Thou us by Thy mercy from the people of the false claimers of guidance."[1]

87 And We instructed[1] Moses and his brother: "Settle your[2] people in Egypt[3] in houses,[4] and make your houses a destination;[5] and uphold the duty;[6] and bear thou glad tidings to the believers."[7]

88 And Moses said: "Our Lord: Thou hast given Pharaoh[1] and his eminent ones adornment and wealth in the life of this world, our Lord, that they might lead astray from Thy path. Our Lord: destroy Thou their wealth, and harden Thou their hearts, so that they believe not until they see the painful punishment."

يُؤْمِنُواْ حَتَّىٰ يَرَوُاْ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٨٨﴾
قَالَ قَدْ أُجِيبَت دَّعْوَتُكُمَا فَٱسْتَقِيمَا
وَلَا تَتَّبِعَآنِّ سَبِيلَ ٱلَّذِينَ لَا يَعْلَمُونَ
﴿٨٩﴾
۞ وَجَٰوَزْنَا بِبَنِىٓ إِسْرَٰٓءِيلَ ٱلْبَحْرَ
فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُۥ بَغْيًا وَعَدْوًا
حَتَّىٰٓ إِذَآ أَدْرَكَهُ ٱلْغَرَقُ قَالَ ءَامَنتُ
أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱلَّذِىٓ ءَامَنَتْ بِهِۦ بَنُوٓاْ
إِسْرَٰٓءِيلَ وَأَنَا۠ مِنَ ٱلْمُسْلِمِينَ ﴿٩٠﴾
ءَآلْـَٰٔنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنتَ مِنَ
ٱلْمُفْسِدِينَ ﴿٩١﴾
فَٱلْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ
خَلْفَكَ ءَايَةً وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ عَنْ
ءَايَٰتِنَا لَغَٰفِلُونَ ﴿٩٢﴾
وَلَقَدْ بَوَّأْنَا بَنِىٓ إِسْرَٰٓءِيلَ مُبَوَّأَ صِدْقٍ
وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ فَمَا ٱخْتَلَفُواْ
حَتَّىٰ جَآءَهُمُ ٱلْعِلْمُ إِنَّ رَبَّكَ يَقْضِى
بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كَانُواْ فِيهِ
يَخْتَلِفُونَ ﴿٩٣﴾
فَإِن كُنتَ فِى شَكٍّ مِّمَّآ أَنزَلْنَآ إِلَيْكَ
فَسْـَٔلِ ٱلَّذِينَ يَقْرَءُونَ ٱلْكِتَٰبَ مِن
قَبْلِكَ لَقَدْ جَآءَكَ ٱلْحَقُّ مِن رَّبِّكَ فَلَا

89 He said: "Your[1] supplication has been answered; so take[2] a straight path, and follow[3] not the path of those who know not."

90 And We brought the children of Israel across the sea; and Pharaoh[1] followed[2] them with his forces in sectarian zealotry[3] and enmity. When[4] the drowning had overtaken him,[5] he said: "I believe there is no god save He in whom the children of Israel believe; and I am of those submitting."[6]

91 "Now?[1] And thou opposedst before, and wast of the workers of corruption?

92 "So this day will We save thee in thy body, that thou be a proof[1] to those after thee."[2] But most among men are heedless of Our proofs.[3]

93 **¶10.10** And We settled the children of Israel in a goodly settlement, and provided them with good things; and they differed not until knowledge came to them. Thy Lord will judge between them on the Day of Resurrection concerning that wherein they differed.

94 And if thou art in doubt[1] about what We have sent down to thee, then ask thou those who read the Writ[2] before thee.[3] The truth[4] from thy Lord has come to thee, so be thou not of those who doubt.

تَكُونَنَّ مِنَ ٱلۡمُمۡتَرِينَ ﴿٩٤﴾

وَلَا تَكُونَنَّ مِنَ ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِ ٱللَّهِ فَتَكُونَ مِنَ ٱلۡخَٰسِرِينَ ﴿٩٥﴾

إِنَّ ٱلَّذِينَ حَقَّتۡ عَلَيۡهِمۡ كَلِمَتُ رَبِّكَ لَا يُؤۡمِنُونَ ﴿٩٦﴾

وَلَوۡ جَآءَتۡهُمۡ كُلُّ ءَايَةٍ حَتَّىٰ يَرَوُاْ ٱلۡعَذَابَ ٱلۡأَلِيمَ ﴿٩٧﴾

فَلَوۡلَا كَانَتۡ قَرۡيَةٌ ءَامَنَتۡ فَنَفَعَهَآ إِيمَٰنُهَآ إِلَّا قَوۡمَ يُونُسَ لَمَّآ ءَامَنُواْ كَشَفۡنَا عَنۡهُمۡ عَذَابَ ٱلۡخِزۡيِ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَمَتَّعۡنَٰهُمۡ إِلَىٰ حِينٖ ﴿٩٨﴾

وَلَوۡ شَآءَ رَبُّكَ لَأٓمَنَ مَن فِي ٱلۡأَرۡضِ كُلُّهُمۡ جَمِيعًا أَفَأَنتَ تُكۡرِهُ ٱلنَّاسَ حَتَّىٰ يَكُونُواْ مُؤۡمِنِينَ ﴿٩٩﴾

وَمَا كَانَ لِنَفۡسٍ أَن تُؤۡمِنَ إِلَّا بِإِذۡنِ ٱللَّهِ وَيَجۡعَلُ ٱلرِّجۡسَ عَلَى ٱلَّذِينَ لَا يَعۡقِلُونَ ﴿١٠٠﴾

قُلِ ٱنظُرُواْ مَاذَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا تُغۡنِي ٱلۡأٓيَٰتُ وَٱلنُّذُرُ عَن قَوۡمٖ لَّا يُؤۡمِنُونَ ﴿١٠١﴾

فَهَلۡ يَنتَظِرُونَ إِلَّا مِثۡلَ أَيَّامِ ٱلَّذِينَ خَلَوۡاْ مِن قَبۡلِهِمۡۚ قُلۡ فَٱنتَظِرُوٓاْ إِنِّي

95 And be thou not of those who deny the proofs[1] of God, for thou wouldst be among the losers.

96 Those upon whom the word of thy Lord has become binding,[1] they will not believe.[2]

97 And though every proof[1] come to them until they see the painful punishment[...].[2]

98 Oh, that a city had but[1] believed and profited by its faith save the people of Jonah![2] When they believed, We removed from them the punishment of disgrace in the life of this world, and gave them enjoyment for a time.

99 And had thy Lord willed, whoso is in the earth would have believed — all of them all together. Wouldst thou then compel mankind until they believe?

100 And it is for a soul to believe only by the leave of God; and He appoints abomination for those who do not reason.

101 Say thou: "Look at what is in the heavens and the earth!" But the proofs[1] and the warnings avail not a people who do not believe.[2]

102 Do they await save the like of the days of those who passed away before them? Say thou: "Then wait — I am with you waiting."[1]

مَعَكُم مِّنَ ٱلۡمُنتَظِرِينَ ﴿١٠٢﴾

ثُمَّ نُنَجِّي رُسُلَنَا وَٱلَّذِينَ ءَامَنُواْ كَذَٰلِكَ حَقًّا عَلَيۡنَا نُنجِ ٱلۡمُؤۡمِنِينَ ﴿١٠٣﴾

قُلۡ يَٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمۡ فِي شَكّٖ مِّن دِينِي فَلَآ أَعۡبُدُ ٱلَّذِينَ تَعۡبُدُونَ مِن دُونِ ٱللَّهِ وَلَٰكِنۡ أَعۡبُدُ ٱللَّهَ ٱلَّذِي يَتَوَفَّىٰكُمۡ وَأُمِرۡتُ أَنۡ أَكُونَ مِنَ ٱلۡمُؤۡمِنِينَ ﴿١٠٤﴾

وَأَنۡ أَقِمۡ وَجۡهَكَ لِلدِّينِ حَنِيفٗاۖ وَلَا تَكُونَنَّ مِنَ ٱلۡمُشۡرِكِينَ ﴿١٠٥﴾

وَلَا تَدۡعُ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكَ وَلَا يَضُرُّكَۖ فَإِن فَعَلۡتَ فَإِنَّكَ إِذٗا مِّنَ ٱلظَّٰلِمِينَ ﴿١٠٦﴾

وَإِن يَمۡسَسۡكَ ٱللَّهُ بِضُرّٖ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَۖ وَإِن يُرِدۡكَ بِخَيۡرٖ فَلَا رَآدَّ لِفَضۡلِهِۦۚ يُصِيبُ بِهِۦ مَن يَشَآءُ مِنۡ عِبَادِهِۦۚ وَهُوَ ٱلۡغَفُورُ ٱلرَّحِيمُ ﴿١٠٧﴾

قُلۡ يَٰٓأَيُّهَا ٱلنَّاسُ قَدۡ جَآءَكُمُ ٱلۡحَقُّ مِن رَّبِّكُمۡۖ فَمَنِ ٱهۡتَدَىٰ فَإِنَّمَا يَهۡتَدِي لِنَفۡسِهِۦۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيۡهَاۖ وَمَآ أَنَا۠ عَلَيۡكُم بِوَكِيلٖ ﴿١٠٨﴾

وَٱتَّبِعۡ مَا يُوحَىٰٓ إِلَيۡكَ وَٱصۡبِرۡ حَتَّىٰ

103 Then will We save Our messengers, and those who heed warning;[1] thus is it binding upon[2] Us: We save the believers.[3]

104 ¶**10.11** Say thou: "O mankind: if you are in doubt about[1] my doctrine:[2] I serve not those whom you serve besides[3] God; but I serve God, who will take you;[4] and I am commanded to be of the believers;[5]

105 "And: 'Set thou thy face[1] towards the doctrine,[2] inclining to truth;[3] and be thou not of the idolaters;[4]

106 "'And call thou not, besides[1] God, to what neither profits thee nor harms thee; for if thou dost, then art thou of the wrongdoers.'"[2]

107 And if God should touch thee with affliction, then is there none to remove it save He; and if He should desire good for thee, then is there none to repel His bounty: He causes it to fall upon whom He wills of His servants; and He is the Forgiving, the Merciful.

108 Say thou: "O mankind: the truth[1] has come to you from your Lord; and whoso is guided, he is but guided for his soul; and whoso strays, he but strays against it; and I am not a guardian over you."

109 And follow thou what is revealed[1] to thee; and be thou patient until God judges; and He

يَحۡكُمَ ٱللَّهُ وَهُوَ خَيۡرُ ٱلۡحَٰكِمِينَ ﴿١٠٩﴾

is the best of judges.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

In the name of God, the Almighty,[1] the Merciful.

الٓر كِتَٰبٌ أُحۡكِمَتۡ ءَايَٰتُهُۥ ثُمَّ فُصِّلَتۡ مِن لَّدُنۡ حَكِيمٍ خَبِيرٍ ﴿١﴾

11 [2] **1** *alif lām rā*[1] A Writ[2] the proofs[3] whereof are fortified[4] then set out and detailed,[5] from One wise and aware:

أَلَّا تَعۡبُدُوٓاْ إِلَّا ٱللَّهَۚ إِنَّنِي لَكُم مِّنۡهُ نَذِيرٞ وَبَشِيرٞ ﴿٢﴾

2 "Serve not save God"; I am to you from Him a warner and a bearer of glad tidings.

وَأَنِ ٱسۡتَغۡفِرُواْ رَبَّكُمۡ ثُمَّ تُوبُوٓاْ إِلَيۡهِ يُمَتِّعۡكُم مَّتَٰعًا حَسَنًا إِلَىٰٓ أَجَلٖ مُّسَمّٗى وَيُؤۡتِ كُلَّ ذِي فَضۡلٖ فَضۡلَهُۥۖ وَإِن تَوَلَّوۡاْ فَإِنِّيٓ أَخَافُ عَلَيۡكُمۡ عَذَابَ يَوۡمٖ كَبِيرٍ ﴿٣﴾

3 And: "Ask forgiveness of your Lord; then turn to Him, He will cause you to enjoy a fair provision to a stated term; and He will give every bountiful one his bounty;[1] but if you turn away, I fear for you the punishment of a great day;

إِلَى ٱللَّهِ مَرۡجِعُكُمۡۖ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ ﴿٤﴾

4 "Unto God is your return; and He is over all things powerful."

أَلَآ إِنَّهُمۡ يَثۡنُونَ صُدُورَهُمۡ لِيَسۡتَخۡفُواْ مِنۡهُۚ أَلَا حِينَ يَسۡتَغۡشُونَ ثِيَابَهُمۡ يَعۡلَمُ مَا يُسِرُّونَ وَمَا يُعۡلِنُونَۚ إِنَّهُۥ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ﴿٥﴾

5 In truth,[1] they fold over their breasts to hide from Him; is it not that when they cover themselves with their garments He knows what they keep secret and what they make known? He knows what is in the breasts.

۞ وَمَا مِن دَآبَّةٖ فِي ٱلۡأَرۡضِ إِلَّا عَلَى ٱللَّهِ رِزۡقُهَا وَيَعۡلَمُ مُسۡتَقَرَّهَا وَمُسۡتَوۡدَعَهَاۚ كُلّٞ فِي كِتَٰبٖ مُّبِينٖ ﴿٦﴾

6 And there is no creature upon the earth but upon[1] God is its provision; and He knows its dwelling-place and its repository; all is in a clear writ.[2]

وَهُوَ ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ

7 And He it is that created the heavens and the earth in six days,[1] — and His Throne[2]

فِي سِتَّةِ أَيَّامٖ وَكَانَ عَرۡشُهُۥ عَلَى ٱلۡمَآءِ لِيَبۡلُوَكُمۡ أَيُّكُمۡ أَحۡسَنُ عَمَلٗاۚ وَلَئِن قُلۡتَ إِنَّكُم مَّبۡعُوثُونَ مِنۢ بَعۡدِ ٱلۡمَوۡتِ لَيَقُولَنَّ ٱلَّذِينَ كَفَرُوٓاْ إِنۡ هَٰذَآ إِلَّا سِحۡرٞ مُّبِينٞ ﴿٧﴾

was upon the water[3] — that He might try you, which of you is best in deed. And if thou sayest: "You will be raised up after death," those who ignore warning[4] will say: "This is only obvious sorcery."[5]

وَلَئِنۡ أَخَّرۡنَا عَنۡهُمُ ٱلۡعَذَابَ إِلَىٰٓ أُمَّةٖ مَّعۡدُودَةٖ لَّيَقُولُنَّ مَا يَحۡبِسُهُۥٓۗ أَلَا يَوۡمَ يَأۡتِيهِمۡ لَيۡسَ مَصۡرُوفًا عَنۡهُمۡ وَحَاقَ بِهِم مَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ ﴿٨﴾

8 And if We delay from them the punishment until a reckoned time, they will say: "What detains it?" In truth,[1] the day it comes to them, it will not be averted from them; and there will surround them that whereat they mocked.

وَلَئِنۡ أَذَقۡنَا ٱلۡإِنسَٰنَ مِنَّا رَحۡمَةٗ ثُمَّ نَزَعۡنَٰهَا مِنۡهُ إِنَّهُۥ لَيَـُٔوسٞ كَفُورٞ ﴿٩﴾

9 ¶**11.2** And if We let man taste mercy from Us[1] then remove it from him, he is without hope[2] and ungrateful.

وَلَئِنۡ أَذَقۡنَٰهُ نَعۡمَآءَ بَعۡدَ ضَرَّآءَ مَسَّتۡهُ لَيَقُولَنَّ ذَهَبَ ٱلسَّيِّـَٔاتُ عَنِّيٓۚ إِنَّهُۥ لَفَرِحٞ فَخُورٌ ﴿١٠﴾

10 And if We let him taste favour after affliction has touched him, he will say: "All evil[1] has left me," and he is exultant and boastful —

إِلَّا ٱلَّذِينَ صَبَرُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ أُوْلَٰٓئِكَ لَهُم مَّغۡفِرَةٞ وَأَجۡرٞ كَبِيرٞ ﴿١١﴾

11 Save those who are patient, and do righteous deeds; those have forgiveness and a great reward.

فَلَعَلَّكَ تَارِكُۢ بَعۡضَ مَا يُوحَىٰٓ إِلَيۡكَ وَضَآئِقُۢ بِهِۦ صَدۡرُكَ أَن يَقُولُواْ لَوۡلَآ أُنزِلَ عَلَيۡهِ كَنزٌ أَوۡ جَآءَ مَعَهُۥ مَلَكٌۚ إِنَّمَآ أَنتَ نَذِيرٞۚ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ وَكِيلٌ ﴿١٢﴾

12 Then thou mightest leave some of what is revealed[1] to thee, and thy breast be straitened, that they say: "Oh, that a treasure had but been sent down upon him, or an angel had but[2] come with him!" Thou art only a warner; and God is guardian over all things.

أَمۡ يَقُولُونَ ٱفۡتَرَىٰهُۖ قُلۡ فَأۡتُواْ بِعَشۡرِ سُوَرٖ

13 If[1] they say: "He has invented it,"[2] then say thou: "Then bring ten sūrahs[3] the like

مِّثْلِهِۦ مُفْتَرَيَٰتٍ وَٱدْعُوا۟ مَنِ ٱسْتَطَعْتُم
مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ ﴿١٣﴾
فَإِلَّمْ يَسْتَجِيبُوا۟ لَكُمْ فَٱعْلَمُوٓا۟ أَنَّمَآ
أُنزِلَ بِعِلْمِ ٱللَّهِ وَأَن لَّآ إِلَٰهَ إِلَّا هُوَ
فَهَلْ أَنتُم مُّسْلِمُونَ ﴿١٤﴾
مَن كَانَ يُرِيدُ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا
نُوَفِّ إِلَيْهِمْ أَعْمَٰلَهُمْ فِيهَا وَهُمْ فِيهَا لَا
يُبْخَسُونَ ﴿١٥﴾
أُو۟لَٰٓئِكَ ٱلَّذِينَ لَيْسَ لَهُمْ فِى ٱلْءَاخِرَةِ إِلَّا
ٱلنَّارُ وَحَبِطَ مَا صَنَعُوا۟ فِيهَا وَبَٰطِلٌ مَّا
كَانُوا۟ يَعْمَلُونَ ﴿١٦﴾
أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِۦ وَيَتْلُوهُ
شَاهِدٌ مِّنْهُ وَمِن قَبْلِهِۦ كِتَٰبُ مُوسَىٰٓ
إِمَامًا وَرَحْمَةً أُو۟لَٰٓئِكَ يُؤْمِنُونَ بِهِۦ
وَمَن يَكْفُرْ بِهِۦ مِنَ ٱلْأَحْزَابِ فَٱلنَّارُ
مَوْعِدُهُۥ فَلَا تَكُ فِى مِرْيَةٍ مِّنْهُ إِنَّهُ
ٱلْحَقُّ مِن رَّبِّكَ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا
يُؤْمِنُونَ ﴿١٧﴾
وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا
أُو۟لَٰٓئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ
ٱلْأَشْهَٰدُ هَٰٓؤُلَآءِ ٱلَّذِينَ كَذَبُوا۟ عَلَىٰ
رَبِّهِمْ أَلَا لَعْنَةُ ٱللَّهِ عَلَى ٱلظَّٰلِمِينَ ﴿١٨﴾

thereof, invented; and call to whom you can,[4] besides[5] God, if you be truthful."[6]

14 And if they respond not to you,[1] then know that it[2] is but sent down with the knowledge of God, and that there is no god save He — so will you be submitting?[3]

15 Whoso desires the life of this world and its adornment, We will repay them in full for their deeds therein; and they will not be deprived therein.

16 Those are they for whom there is nothing in the Hereafter save the Fire; and vain is what they wrought therein,[1] and vanity[2] is what they did.

17 Is then he who[1] is upon clear evidence from his Lord[...]?[2] And a witness from Him recites it; and before it was the Writ[3] of Moses as an example[4] and a mercy; those[5] believe in[6] it. But whoso denies it among the parties,[7] then the Fire is his appointed place.[8] And be thou not in doubt about it, it is the truth[9] from thy Lord; but most men do not believe.[10]

18 And who is more unjust than he who invents a lie about God? Those will be brought before their Lord, and the witnesses will say: "These are they who lied against their Lord." In truth,[1] the curse of God is upon the wrongdoers:[2]

ٱلَّذِينَ يَصُدُّونَ عَن سَبِيلِ ٱللَّهِ
وَيَبْغُونَهَا عِوَجًا وَهُم بِٱلْءَاخِرَةِ هُمْ
كَٰفِرُونَ ﴿١٩﴾
أُو۟لَٰٓئِكَ لَمْ يَكُونُوا۟ مُعْجِزِينَ فِى
ٱلْأَرْضِ وَمَا كَانَ لَهُم مِّن دُونِ ٱللَّهِ مِنْ
أَوْلِيَآءَ يُضَٰعَفُ لَهُمُ ٱلْعَذَابُ مَا كَانُوا۟
يَسْتَطِيعُونَ ٱلسَّمْعَ وَمَا كَانُوا۟ يُبْصِرُونَ
﴿٢٠﴾
أُو۟لَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ وَضَلَّ
عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٢١﴾
لَا جَرَمَ أَنَّهُمْ فِى ٱلْءَاخِرَةِ هُمُ ٱلْأَخْسَرُونَ
﴿٢٢﴾
إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
وَأَخْبَتُوٓا۟ إِلَىٰ رَبِّهِمْ أُو۟لَٰٓئِكَ أَصْحَٰبُ
ٱلْجَنَّةِ هُمْ فِيهَا خَٰلِدُونَ ﴿٢٣﴾
۞ مَثَلُ ٱلْفَرِيقَيْنِ كَٱلْأَعْمَىٰ وَٱلْأَصَمِّ
وَٱلْبَصِيرِ وَٱلسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلًا
أَفَلَا تَذَكَّرُونَ ﴿٢٤﴾
وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦٓ إِنِّى
لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٥﴾
أَن لَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ إِنِّىٓ أَخَافُ
عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ ﴿٢٦﴾

19 Those who turn away from[1] the path of God and would make it crooked, and of the Hereafter they are deniers.

20 Those will not escape[1] in the earth, and they have not, besides[2] God, any allies. Doubled for them is the punishment; they could not hear, neither did they see;

21 Those are they who have lost their souls, and strayed from them is what they invented.

22 Without doubt, it is they, in the Hereafter, who will be the greatest losers.

23 Those who heed warning[1] and do righteous deeds, and humble themselves unto their Lord: those are the companions of the Garden; therein they abide eternally.

24 The likeness of the two factions is like the blind and the deaf, and the seeing and the hearer: are they equal in likeness? Will you then not[1] take heed!

25 ¶**11.3** And We sent Noah to his people: "I am to you a clear warner,

26 "That you serve not save God; I fear for you the punishment of a painful day."

فَقَالَ ٱلۡمَلَأُ ٱلَّذِينَ كَفَرُواْ مِن قَوۡمِهِۦ
مَا نَرَىٰكَ إِلَّا بَشَرٗا مِّثۡلَنَا وَمَا نَرَىٰكَ
ٱتَّبَعَكَ إِلَّا ٱلَّذِينَ هُمۡ أَرَاذِلُنَا بَادِيَ ٱلرَّأۡيِۖ
وَمَا نَرَىٰ لَكُمۡ عَلَيۡنَا مِن فَضۡلِۭ بَلۡ
نَظُنُّكُمۡ كَٰذِبِينَ ٢٧
قَالَ يَٰقَوۡمِ أَرَءَيۡتُمۡ إِن كُنتُ عَلَىٰ بَيِّنَةٖ
مِّن رَّبِّي وَءَاتَىٰنِي رَحۡمَةٗ مِّنۡ عِندِهِۦ
فَعُمِّيَتۡ عَلَيۡكُمۡ أَنُلۡزِمُكُمُوهَا وَأَنتُمۡ
لَهَا كَٰرِهُونَ ٢٨
وَيَٰقَوۡمِ لَآ أَسۡـَٔلُكُمۡ عَلَيۡهِ مَالًاۖ إِنۡ
أَجۡرِيَ إِلَّا عَلَى ٱللَّهِ وَمَآ أَنَا۠ بِطَارِدِ
ٱلَّذِينَ ءَامَنُوٓاْۚ إِنَّهُم مُّلَٰقُواْ رَبِّهِمۡ
وَلَٰكِنِّيٓ أَرَىٰكُمۡ قَوۡمٗا تَجۡهَلُونَ ٢٩
وَيَٰقَوۡمِ مَن يَنصُرُنِي مِنَ ٱللَّهِ إِن
طَرَدتُّهُمۡۚ أَفَلَا تَذَكَّرُونَ ٣٠
وَلَآ أَقُولُ لَكُمۡ عِندِي خَزَآئِنُ ٱللَّهِ
وَلَآ أَعۡلَمُ ٱلۡغَيۡبَ وَلَآ أَقُولُ إِنِّي مَلَكٞ
وَلَآ أَقُولُ لِلَّذِينَ تَزۡدَرِيٓ أَعۡيُنُكُمۡ لَن
يُؤۡتِيَهُمُ ٱللَّهُ خَيۡرًاۖ ٱللَّهُ أَعۡلَمُ بِمَا فِيٓ
أَنفُسِهِمۡۖ إِنِّيٓ إِذٗا لَّمِنَ ٱلظَّٰلِمِينَ ٣١
قَالُواْ يَٰنُوحُ قَدۡ جَٰدَلۡتَنَا فَأَكۡثَرۡتَ
جِدَٰلَنَا فَأۡتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ

27 Then said the eminent ones who disbelieved[1] among his people: “We see thee not but as a mortal like us; and we see not that any follow thee save those who are the abject among us, at first appearance;[2] and we see not in you[3] over us any merit.[4] The truth is,[5] we think you are liars.”

28 He said: “O my people: have you considered:[1] if I be upon clear evidence from my Lord, and there has come to me mercy from Him, but made obscure to you: should we compel you to it when you are averse to it?”

29 And: “O my people: I ask of you for it no wealth; my reward is only upon[1] God. And I am not one to drive away those who heed warning;[2] they are going to meet their Lord. But I see you are a people in ignorance.”

30 And: “O my people: who will save me from God if I drive them away? Will you then not[1] take heed!”

31 And: “I say not to you: ‘I have the treasuries of God,’ or: ‘I have knowledge of the Unseen,’ nor do I say: ‘I am an angel,’ nor say I to[1] those whom your eyes disdain: ‘God will not give them good.’” — God best knows what is in their souls — “Indeed, I would then be of the wrongdoers.”[2]

32 They said: “O Noah: thou hast disputed with us — and hast greatly disputed with us — so bring thou upon us what thou promisest us, if thou be of the truthful.”

ٱلصَّٰدِقِينَ ٣٢
قَالَ إِنَّمَا يَأۡتِيكُم بِهِ ٱللَّهُ إِن شَآءَ
وَمَآ أَنتُم بِمُعۡجِزِينَ ٣٣
وَلَا يَنفَعُكُمۡ نُصۡحِيٓ إِنۡ أَرَدتُّ أَنۡ
أَنصَحَ لَكُمۡ إِن كَانَ ٱللَّهُ يُرِيدُ
أَن يُغۡوِيَكُمۡۚ هُوَ رَبُّكُمۡ وَإِلَيۡهِ
تُرۡجَعُونَ ٣٤
أَمۡ يَقُولُونَ ٱفۡتَرَىٰهُۖ قُلۡ إِنِ ٱفۡتَرَيۡتُهُۥ فَعَلَيَّ
إِجۡرَامِي وَأَنَا۠ بَرِيٓءٞ مِّمَّا تُجۡرِمُونَ ٣٥
وَأُوحِيَ إِلَىٰ نُوحٍ أَنَّهُۥ لَن يُؤۡمِنَ مِن
قَوۡمِكَ إِلَّا مَن قَدۡ ءَامَنَ فَلَا تَبۡتَئِسۡ بِمَا
كَانُواْ يَفۡعَلُونَ ٣٦
وَٱصۡنَعِ ٱلۡفُلۡكَ بِأَعۡيُنِنَا وَوَحۡيِنَا وَلَا
تُخَٰطِبۡنِي فِي ٱلَّذِينَ ظَلَمُوٓاْۖ إِنَّهُم
مُّغۡرَقُونَ ٣٧
وَيَصۡنَعُ ٱلۡفُلۡكَ وَكُلَّمَا مَرَّ عَلَيۡهِ مَلَأٞ مِّن
قَوۡمِهِۦ سَخِرُواْ مِنۡهُۚ قَالَ إِن تَسۡخَرُواْ
مِنَّا فَإِنَّا نَسۡخَرُ مِنكُمۡ كَمَا تَسۡخَرُونَ
٣٨
فَسَوۡفَ تَعۡلَمُونَ مَن يَأۡتِيهِ عَذَابٞ
يُخۡزِيهِ وَيَحِلُّ عَلَيۡهِ عَذَابٞ مُّقِيمٞ ٣٩
حَتَّىٰٓ إِذَا جَآءَ أَمۡرُنَا وَفَارَ ٱلتَّنُّورُ قُلۡنَا

33 He said: “God will but bring it upon you, if He wills; and you cannot escape.

34 “And my sincere counsel will not profit you, if I desire to give you sincere counsel, if God has desired to cause you to err; He is your Lord, and to Him will you be returned.”

35 (If[1] they say: “He has invented it,”[2] say thou: “If I have invented it, then upon me is my crime — but I am quit of what you commit.”[3])

36 **¶11.4** And Noah was instructed:[1] “None of thy people will believe but he who has believed already; so despair thou not at what they did.

37 “And make thou the ship under Our eyes and Our instruction;[1] and address thou Me not concerning those who have done wrong; they will be drowned.”

38 And he made the ship. And every time eminent ones among his people passed by him they derided him. He said: “If you deride us, yet will we deride you just as you deride,

39 “And you will come to know to whom comes a punishment that disgraces him, and upon whom there descends a lasting punishment.”

40 When[1] Our command had come to pass, and the oven[2] boiled over, We said: “Load

ٱحۡمِلۡ فِيهَا مِن كُلٖ زَوۡجَيۡنِ ٱثۡنَيۡنِ
وَأَهۡلَكَ إِلَّا مَن سَبَقَ عَلَيۡهِ ٱلۡقَوۡلُ وَمَنۡ
ءَامَنَۚ وَمَآ ءَامَنَ مَعَهُۥٓ إِلَّا قَلِيلٞ ﴿٤٠﴾
۞ وَقَالَ ٱرۡكَبُواْ فِيهَا بِسۡمِ ٱللَّهِ مَجۡرٖىهَا
وَمُرۡسَىٰهَآۚ إِنَّ رَبِّي لَغَفُورٞ رَّحِيمٞ ﴿٤١﴾
وَهِيَ تَجۡرِي بِهِمۡ فِي مَوۡجٖ كَٱلۡجِبَالِ
وَنَادَىٰ نُوحٌ ٱبۡنَهُۥ وَكَانَ فِي مَعۡزِلٖ يَٰبُنَيَّ
ٱرۡكَب مَّعَنَا وَلَا تَكُن مَّعَ ٱلۡكَٰفِرِينَ
﴿٤٢﴾
قَالَ سَـَٔاوِيٓ إِلَىٰ جَبَلٖ يَعۡصِمُنِي مِنَ
ٱلۡمَآءِۚ قَالَ لَا عَاصِمَ ٱلۡيَوۡمَ مِنۡ أَمۡرِ ٱللَّهِ
إِلَّا مَن رَّحِمَۖ وَحَالَ بَيۡنَهُمَا ٱلۡمَوۡجُ
فَكَانَ مِنَ ٱلۡمُغۡرَقِينَ ﴿٤٣﴾
وَقِيلَ يَٰٓأَرۡضُ ٱبۡلَعِي مَآءَكِ وَيَٰسَمَآءُ
أَقۡلِعِي وَغِيضَ ٱلۡمَآءُ وَقُضِيَ ٱلۡأَمۡرُ
وَٱسۡتَوَتۡ عَلَى ٱلۡجُودِيِّۖ وَقِيلَ بُعۡدٗا
لِّلۡقَوۡمِ ٱلظَّٰلِمِينَ ﴿٤٤﴾
وَنَادَىٰ نُوحٞ رَّبَّهُۥ فَقَالَ رَبِّ إِنَّ ٱبۡنِي
مِنۡ أَهۡلِي وَإِنَّ وَعۡدَكَ ٱلۡحَقُّ وَأَنتَ
أَحۡكَمُ ٱلۡحَٰكِمِينَ ﴿٤٥﴾
قَالَ يَٰنُوحُ إِنَّهُۥ لَيۡسَ مِنۡ أَهۡلِكَۖ إِنَّهُۥ
عَمَلٌ غَيۡرُ صَٰلِحٖۖ فَلَا تَسۡـَٔلۡنِ مَا لَيۡسَ

thou therein of every pair, two; and thy household — save him against whom the word has gone forth — and him who believes." And there believed with him only a few.

41 And he said: "Embark therein! In the name of God be her passage and her anchorage.[1] My Lord is forgiving and merciful."

42 And it sailed with them amid waves like mountains; and Noah called to his son: — and he was set apart — "O my son: embark thou with us, and be thou not with the false claimers of guidance."[1]

43 Said he: "I will take shelter in a mountain that will protect me from the water." He said: "There is no protector this day from the command of God save for him upon whom He has mercy." And the waves came between them;[1] and he was among the drowned.

44 And it was said: "O earth: swallow thou thy water," and: "O sky: desist thou," and the water subsided and the matter was concluded. And it came to rest[1] upon Al-Jūdī.[2] And it was said: "Away with the wrongdoing[3] people!"

45 And Noah called to his Lord, and said: "My Lord: my son was of my household — and Thy promise is the truth;[1] and Thou art the most just of judges."

46 He said: "O Noah: he was not of thy household. He was a deed not righteous;[1] so ask thou Me not of that whereof thou hast no knowledge; I admonish thee lest thou be of

لَكَ بِهِۦ عِلۡمٌۖ إِنِّيٓ أَعِظُكَ أَن تَكُونَ مِنَ
ٱلۡجَٰهِلِينَ ﴿٤٦﴾
قَالَ رَبِّ إِنِّيٓ أَعُوذُ بِكَ أَنۡ أَسۡـَٔلَكَ
مَا لَيۡسَ لِي بِهِۦ عِلۡمٞۖ وَإِلَّا تَغۡفِرۡ لِي
وَتَرۡحَمۡنِيٓ أَكُن مِّنَ ٱلۡخَٰسِرِينَ ﴿٤٧﴾
قِيلَ يَٰنُوحُ ٱهۡبِطۡ بِسَلَٰمٖ مِّنَّا وَبَرَكَٰتٍ
عَلَيۡكَ وَعَلَىٰٓ أُمَمٖ مِّمَّن مَّعَكَۚ وَأُمَمٞ
سَنُمَتِّعُهُمۡ ثُمَّ يَمَسُّهُم مِّنَّا عَذَابٌ أَلِيمٞ
﴿٤٨﴾
تِلۡكَ مِنۡ أَنۢبَآءِ ٱلۡغَيۡبِ نُوحِيهَآ إِلَيۡكَۖ مَا
كُنتَ تَعۡلَمُهَآ أَنتَ وَلَا قَوۡمُكَ مِن قَبۡلِ
هَٰذَاۖ فَٱصۡبِرۡۖ إِنَّ ٱلۡعَٰقِبَةَ لِلۡمُتَّقِينَ ﴿٤٩﴾
وَإِلَىٰ عَادٍ أَخَاهُمۡ هُودٗاۚ قَالَ يَٰقَوۡمِ
ٱعۡبُدُواْ ٱللَّهَ مَا لَكُم مِّنۡ إِلَٰهٍ غَيۡرُهُۥٓۖ
إِنۡ أَنتُمۡ إِلَّا مُفۡتَرُونَ ﴿٥٠﴾
يَٰقَوۡمِ لَآ أَسۡـَٔلُكُمۡ عَلَيۡهِ أَجۡرًاۖ إِنۡ
أَجۡرِيَ إِلَّا عَلَى ٱلَّذِي فَطَرَنِيٓۚ أَفَلَا تَعۡقِلُونَ
﴿٥١﴾
وَيَٰقَوۡمِ ٱسۡتَغۡفِرُواْ رَبَّكُمۡ ثُمَّ تُوبُوٓاْ
إِلَيۡهِ يُرۡسِلِ ٱلسَّمَآءَ عَلَيۡكُم مِّدۡرَارٗا
وَيَزِدۡكُمۡ قُوَّةً إِلَىٰ قُوَّتِكُمۡ وَلَا تَتَوَلَّوۡاْ
مُجۡرِمِينَ ﴿٥٢﴾

the ignorant."

47 Said he: "My Lord, in Thee do I seek refuge lest I ask of Thee that whereof I have no knowledge; and save Thou forgive me, and have mercy on me, I will be among the losers."

48 It was said: "O Noah: get thee down in peace from Us, and blessings upon thee and upon nations[1] out of those with thee. And nations will We give enjoyment — then a painful punishment from Us will touch them."

49 That is from the reports of the Unseen that We reveal[1] to thee; thou knewest it not, neither thou, nor thy people before this. So be thou patient; the final outcome is for those of prudent fear.[2]

50 ¶**11.5** And to ʿĀd, their brother Hūd. He said: "O my people: serve God; you have no god but He; you are only inventing."[1]

51 "O my people: I ask of you for it no reward; my reward is only upon[1] Him who created me. Will you then not[2] use reason!"

52 And: "O my people: ask forgiveness of your Lord; then turn to Him. He will send the sky upon you in abundant rains, and increase you in strength to your strength. And turn not away as lawbreakers."

قَالُواْ يَٰهُودُ مَا جِئۡتَنَا بِبَيِّنَةٖ وَمَا نَحۡنُ
بِتَارِكِيٓ ءَالِهَتِنَا عَن قَوۡلِكَ وَمَا نَحۡنُ
لَكَ بِمُؤۡمِنِينَ ٥٣
إِن نَّقُولُ إِلَّا ٱعۡتَرَىٰكَ بَعۡضُ ءَالِهَتِنَا
بِسُوٓءٖ قَالَ إِنِّيٓ أُشۡهِدُ ٱللَّهَ وَٱشۡهَدُوٓاْ أَنِّي
بَرِيٓءٞ مِّمَّا تُشۡرِكُونَ ٥٤
مِن دُونِهِۦ فَكِيدُونِي جَمِيعٗا ثُمَّ لَا
تُنظِرُونِ ٥٥
إِنِّي تَوَكَّلۡتُ عَلَى ٱللَّهِ رَبِّي وَرَبِّكُمۡ
مَّا مِن دَآبَّةٍ إِلَّا هُوَ ءَاخِذُۢ بِنَاصِيَتِهَآ إِنَّ
رَبِّي عَلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ٥٦
فَإِن تَوَلَّوۡاْ فَقَدۡ أَبۡلَغۡتُكُم مَّآ أُرۡسِلۡتُ
بِهِۦٓ إِلَيۡكُمۡ وَيَسۡتَخۡلِفُ رَبِّي قَوۡمًا
غَيۡرَكُمۡ وَلَا تَضُرُّونَهُۥ شَيۡـٔٗا إِنَّ رَبِّي عَلَىٰ
كُلِّ شَيۡءٍ حَفِيظٞ ٥٧
وَلَمَّا جَآءَ أَمۡرُنَا نَجَّيۡنَا هُودٗا وَٱلَّذِينَ
ءَامَنُواْ مَعَهُۥ بِرَحۡمَةٖ مِّنَّا وَنَجَّيۡنَٰهُم مِّنۡ
عَذَابٍ غَلِيظٖ ٥٨
وَتِلۡكَ عَادٞ جَحَدُواْ بِـَٔايَٰتِ رَبِّهِمۡ
وَعَصَوۡاْ رُسُلَهُۥ وَٱتَّبَعُوٓاْ أَمۡرَ كُلِّ جَبَّارٍ
عَنِيدٖ ٥٩
وَأُتۡبِعُواْ فِي هَٰذِهِ ٱلدُّنۡيَا لَعۡنَةٗ وَيَوۡمَ

53 They said: “O Hūd: thou hast not brought us clear evidence; and we will not leave our gods at thy word; and we do not believe thee.

54 “We say only that some of our gods have afflicted thee with evil.”[1] He said: “I call God to witness — and bear you witness[2] — that I am quit of that to which you ascribe a partnership,[3]

55 “Besides[1] Him; so scheme against me all together; then grant me no respite.

56 “I have placed my trust in God, my Lord and your Lord. There is no creature save He holds it by its forelock.[1] My Lord is on a straight path.[2]

57 “Then if you turn away: I have conveyed to you that wherewith I was sent to you; and my Lord will make succeed you[1] a people other than you; and you will not harm Him at all. My Lord is custodian over all things.”

58 And when Our command came, We delivered Hūd and those who heeded warning[1] with him, by mercy from Us; and We saved them from a stern punishment.

59 And those were ʿĀd; they rejected the proofs[1] of their Lord, and opposed His messengers, and followed the command of every obstinate tyrant.

60 And they were followed[1] by a curse in the World; and on the Day of Resurrection[...].[2] In

ٱلۡقِيَٰمَةِ أَلَآ إِنَّ عَادٗا كَفَرُواْ رَبَّهُمۡ أَلَا
بُعۡدٗا لِّعَادٖ قَوۡمِ هُودٖ ٦٠
۞ وَإِلَىٰ ثَمُودَ أَخَاهُمۡ صَٰلِحٗا قَالَ يَٰقَوۡمِ
ٱعۡبُدُواْ ٱللَّهَ مَا لَكُم مِّنۡ إِلَٰهٍ غَيۡرُهُۥ
هُوَ أَنشَأَكُم مِّنَ ٱلۡأَرۡضِ وَٱسۡتَعۡمَرَكُمۡ
فِيهَا فَٱسۡتَغۡفِرُوهُ ثُمَّ تُوبُوٓاْ إِلَيۡهِ إِنَّ رَبِّي
قَرِيبٞ مُّجِيبٞ ٦١
قَالُواْ يَٰصَٰلِحُ قَدۡ كُنتَ فِينَا مَرۡجُوّٗا
قَبۡلَ هَٰذَآ أَتَنۡهَىٰنَآ أَن نَّعۡبُدَ مَا يَعۡبُدُ
ءَابَآؤُنَا وَإِنَّنَا لَفِي شَكّٖ مِّمَّا تَدۡعُونَآ
إِلَيۡهِ مُرِيبٖ ٦٢
قَالَ يَٰقَوۡمِ أَرَءَيۡتُمۡ إِن كُنتُ عَلَىٰ بَيِّنَةٖ
مِّن رَّبِّي وَءَاتَىٰنِي مِنۡهُ رَحۡمَةٗ فَمَن
يَنصُرُنِي مِنَ ٱللَّهِ إِنۡ عَصَيۡتُهُۥ فَمَا
تَزِيدُونَنِي غَيۡرَ تَخۡسِيرٖ ٦٣
وَيَٰقَوۡمِ هَٰذِهِۦ نَاقَةُ ٱللَّهِ لَكُمۡ
ءَايَةٗ فَذَرُوهَا تَأۡكُلۡ فِيٓ أَرۡضِ ٱللَّهِ وَلَا
تَمَسُّوهَا بِسُوٓءٖ فَيَأۡخُذَكُمۡ عَذَابٞ قَرِيبٞ
٦٤
فَعَقَرُوهَا فَقَالَ تَمَتَّعُواْ فِي دَارِكُمۡ ثَلَٰثَةَ
أَيَّامٖ ذَٰلِكَ وَعۡدٌ غَيۡرُ مَكۡذُوبٖ ٦٥
فَلَمَّا جَآءَ أَمۡرُنَا نَجَّيۡنَا صَٰلِحٗا وَٱلَّذِينَ

truth,[3] ʿĀd denied their Lord — so away with ʿĀd, the people of Hūd![4]

61 **¶11.6** And to Thamūd, their brother Ṣāliḥ. He said: “O my people: serve God; you have no god but He. He produced you from the earth and settled you therein, so ask forgiveness of Him; then turn to Him; my Lord is near and responsive.”

62 They said: “O Ṣāliḥ: thou hadst been among us one in whom hope was placed before this![1] Dost thou forbid us to serve what our fathers served? We are, about that to which thou invitest us, in sceptical doubt.”

63 He said: “O my people: have you considered:[1] if I be upon clear evidence from my Lord, and He has given me mercy from Him, then who would help me against God if I disobeyed Him? Then would you not increase me other than in loss.”[2]

64 And: “O my people: this is the she-camel of God: to you a proof.[1] So leave her to feed in God’s earth, and touch her not with evil[2] lest a near punishment seize you.”

65 Then they hamstrung[1] her;[2] and he said: “Enjoy yourselves in your homes three days — that is a promise not to be belied.”

66 And when Our command came, We delivered Ṣāliḥ and those who heeded

ءَامَنُواْ مَعَهُۥ بِرَحۡمَةٖ مِّنَّا وَمِنۡ خِزۡيِ
يَوۡمِئِذٍۚ إِنَّ رَبَّكَ هُوَ ٱلۡقَوِيُّ ٱلۡعَزِيزُ ٦٦
وَأَخَذَ ٱلَّذِينَ ظَلَمُواْ ٱلصَّيۡحَةُ فَأَصۡبَحُواْ
فِي دِيَٰرِهِمۡ جَٰثِمِينَ ٦٧
كَأَن لَّمۡ يَغۡنَوۡاْ فِيهَآۗ أَلَآ إِنَّ ثَمُودَاْ كَفَرُواْ
رَبَّهُمۡۗ أَلَا بُعۡدٗا لِّثَمُودَ ٦٨
وَلَقَدۡ جَآءَتۡ رُسُلُنَآ إِبۡرَٰهِيمَ بِٱلۡبُشۡرَىٰ
قَالُواْ سَلَٰمٗاۖ قَالَ سَلَٰمٞ فَمَا لَبِثَ أَن جَآءَ
بِعِجۡلٖ حَنِيذٖ ٦٩
فَلَمَّا رَءَآ أَيۡدِيَهُمۡ لَا تَصِلُ إِلَيۡهِ نَكِرَهُمۡ
وَأَوۡجَسَ مِنۡهُمۡ خِيفَةٗۚ قَالُواْ لَا تَخَفۡ إِنَّآ
أُرۡسِلۡنَآ إِلَىٰ قَوۡمِ لُوطٖ ٧٠
وَٱمۡرَأَتُهُۥ قَآئِمَةٞ فَضَحِكَتۡ فَبَشَّرۡنَٰهَا
بِإِسۡحَٰقَ وَمِن وَرَآءِ إِسۡحَٰقَ يَعۡقُوبَ
٧١
قَالَتۡ يَٰوَيۡلَتَىٰٓ ءَأَلِدُ وَأَنَا۠ عَجُوزٞ وَهَٰذَا
بَعۡلِي شَيۡخًاۖ إِنَّ هَٰذَا لَشَيۡءٌ عَجِيبٞ
٧٢
قَالُوٓاْ أَتَعۡجَبِينَ مِنۡ أَمۡرِ ٱللَّهِۖ رَحۡمَتُ
ٱللَّهِ وَبَرَكَٰتُهُۥ عَلَيۡكُمۡ أَهۡلَ ٱلۡبَيۡتِۚ
إِنَّهُۥ حَمِيدٞ مَّجِيدٞ ٧٣
فَلَمَّا ذَهَبَ عَنۡ إِبۡرَٰهِيمَ ٱلرَّوۡعُ وَجَآءَتۡهُ

warning[1] with him, by mercy from Us, and from the disgrace of that day; thy Lord: He is the Strong, the Exalted in Might.

67 And the Blast seized those who did wrong; and morning found them lying prone in their homes

68 As if they had never lived[1] therein. In truth,[2] Thamūd denied their Lord — so away with Thamūd![3]

69 **¶11.7** And Our messengers came to Abraham with glad tidings; they said: "Peace!" Said he: "Peace!" And he tarried not to bring a roasted calf.

70 And when he saw their hands reaching not towards it, he was suspicious[1] of them, and conceived a fear from them.[2] They said: "Fear thou not; we have been sent to the people of Lot."

71 And his wife was standing; and she laughed; and We gave her glad tidings of Isaac, and after Isaac, Jacob.

72 She said: "Oh, woe is me! Shall I bear a child when I am an old woman and this, my husband, an old man? This is an amazing thing!"

73 They said: "Dost thou marvel at the command of God? The mercy of God and His blessings be upon you, people of the house; He is praiseworthy and glorious."

74 And when the alarm had left Abraham and the glad tidings had reached him, he disputed

ٱلۡبُشۡرَىٰ يُجَٰدِلُنَا فِي قَوۡمِ لُوطٍ ٧٤
إِنَّ إِبۡرَٰهِيمَ لَحَلِيمٌ أَوَّٰهٞ مُّنِيبٞ ٧٥
يَٰٓإِبۡرَٰهِيمُ أَعۡرِضۡ عَنۡ هَٰذَآۖ إِنَّهُۥ قَدۡ
جَآءَ أَمۡرُ رَبِّكَۖ وَإِنَّهُمۡ ءَاتِيهِمۡ عَذَابٌ
غَيۡرُ مَرۡدُودٖ ٧٦
وَلَمَّا جَآءَتۡ رُسُلُنَا لُوطٗا سِيٓءَ بِهِمۡ
وَضَاقَ بِهِمۡ ذَرۡعٗا وَقَالَ هَٰذَا يَوۡمٌ
عَصِيبٞ ٧٧
وَجَآءَهُۥ قَوۡمُهُۥ يُهۡرَعُونَ إِلَيۡهِ وَمِن قَبۡلُ
كَانُواْ يَعۡمَلُونَ ٱلسَّيِّـَٔاتِۚ قَالَ يَٰقَوۡمِ
هَٰٓؤُلَآءِ بَنَاتِي هُنَّ أَطۡهَرُ لَكُمۡ فَٱتَّقُواْ
ٱللَّهَ وَلَا تُخۡزُونِ فِي ضَيۡفِيٓۖ أَلَيۡسَ
مِنكُمۡ رَجُلٞ رَّشِيدٞ ٧٨
قَالُواْ لَقَدۡ عَلِمۡتَ مَا لَنَا فِي بَنَاتِكَ مِنۡ
حَقّٖ وَإِنَّكَ لَتَعۡلَمُ مَا نُرِيدُ ٧٩
قَالَ لَوۡ أَنَّ لِي بِكُمۡ قُوَّةً أَوۡ ءَاوِيٓ إِلَىٰ
رُكۡنٖ شَدِيدٖ ٨٠
قَالُواْ يَٰلُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُوٓاْ
إِلَيۡكَۖ فَأَسۡرِ بِأَهۡلِكَ بِقِطۡعٖ مِّنَ ٱلَّيۡلِ وَلَا
يَلۡتَفِتۡ مِنكُمۡ أَحَدٌ إِلَّا ٱمۡرَأَتَكَۖ إِنَّهُۥ
مُصِيبُهَا مَآ أَصَابَهُمۡۚ إِنَّ مَوۡعِدَهُمُ ٱلصُّبۡحُۚ
أَلَيۡسَ ٱلصُّبۡحُ بِقَرِيبٖ ٨١

with Us concerning the people of Lot;[1]

75 Abraham was clement, compassionate, penitent.
76 "O Abraham: forsake thou this; the command of thy Lord has come, and there will come to them a punishment which cannot be repelled."

77 And when Our messengers came to Lot, he was distressed for them and straitened with unease for them;[1] and he said: "This is a trying[2] day."

78 And his people came to him, hastening towards him; and before had they been doing evil deeds.[1] He said: "O my people: these are my daughters; they are purer for you. So be in prudent fear[2] of God, and disgrace me not concerning my guests. Is then there not[3] among you a right-minded man?"[4]

79 They said: "Thou knewest we have no right[1] to[2] thy daughters; and thou knowest what we desire."

80 He said: "Would that I had power against you, or could take shelter in a strong support!"

81 Said they: "O Lot: we are messengers of thy Lord; they will not reach thee. And travel thou with thy household during a portion of the night; and let not any one of you turn around save thy wife — there will befall her what befalls them. Their appointment is the morning; is then the morning not[1] near?"

فَلَمَّا جَآءَ أَمۡرُنَا جَعَلۡنَا عَٰلِيَهَا سَافِلَهَا
وَأَمۡطَرۡنَا عَلَيۡهَا حِجَارَةٗ مِّن سِجِّيلٖ
مَّنضُودٖ ﴿٨٢﴾

مُّسَوَّمَةً عِندَ رَبِّكَ وَمَا هِيَ مِنَ
ٱلظَّٰلِمِينَ بِبَعِيدٖ ﴿٨٣﴾

۞ وَإِلَىٰ مَدۡيَنَ أَخَاهُمۡ شُعَيۡبٗا قَالَ يَٰقَوۡمِ
ٱعۡبُدُواْ ٱللَّهَ مَا لَكُم مِّنۡ إِلَٰهٍ غَيۡرُهُۥۖ
وَلَا تَنقُصُواْ ٱلۡمِكۡيَالَ وَٱلۡمِيزَانَۚ إِنِّيٓ
أَرَىٰكُم بِخَيۡرٖ وَإِنِّيٓ أَخَافُ عَلَيۡكُمۡ
عَذَابَ يَوۡمٖ مُّحِيطٖ ﴿٨٤﴾

وَيَٰقَوۡمِ أَوۡفُواْ ٱلۡمِكۡيَالَ وَٱلۡمِيزَانَ
بِٱلۡقِسۡطِۖ وَلَا تَبۡخَسُواْ ٱلنَّاسَ أَشۡيَآءَهُمۡ
وَلَا تَعۡثَوۡاْ فِي ٱلۡأَرۡضِ مُفۡسِدِينَ ﴿٨٥﴾

بَقِيَّتُ ٱللَّهِ خَيۡرٞ لَّكُمۡ إِن كُنتُم
مُّؤۡمِنِينَۚ وَمَآ أَنَا۠ عَلَيۡكُم بِحَفِيظٖ
﴿٨٦﴾

قَالُواْ يَٰشُعَيۡبُ أَصَلَوٰتُكَ تَأۡمُرُكَ أَن
نَّتۡرُكَ مَا يَعۡبُدُ ءَابَآؤُنَآ أَوۡ أَن نَّفۡعَلَ
فِيٓ أَمۡوَٰلِنَا مَا نَشَٰٓؤُاْۖ إِنَّكَ لَأَنتَ ٱلۡحَلِيمُ
ٱلرَّشِيدُ ﴿٨٧﴾

قَالَ يَٰقَوۡمِ أَرَءَيۡتُمۡ إِن كُنتُ عَلَىٰ بَيِّنَةٖ
مِّن رَّبِّي وَرَزَقَنِي مِنۡهُ رِزۡقٗا حَسَنٗاۚ وَمَآ

82 And when Our command came, We utterly overthrew it,[1] and rained upon it stones of baked clay,[2] piled up in layers,

83 Marked[1] in the sight of thy Lord. And it[2] is not far from the wrongdoers.[3]

84 **¶11.8** And to Madyan,[1] their brother Shuʿayb: he said: “O my people: serve God; you have no god but He; so decrease not the measure and the balance. I see you in affluence,[2] but I fear for you the punishment of an encompassing day.”

85 And: “O my people: fulfil the measure and the balance with equity,[1] and deprive not men of their possessions,[2] and commit not evil in the earth, working corruption.

86 “The remainder of God[1] is better[2] for you, if you be believers.[3] And I am not a custodian over you.”

87 They said: “O Shuʿayb: does thy duty[1] command thee that we leave what our fathers served, or that we do not with our wealth what we will? Thou art the clement, the right-minded!”[2]

88 He said: “O my people: have you considered:[1] if I be upon clear evidence from my Lord, and He has provided me with a goodly provision from Him[...]?[2] But I desire

أُرِيدُ أَنۡ أُخَالِفَكُمۡ إِلَىٰ مَآ أَنۡهَىٰكُمۡ
عَنۡهُۚ إِنۡ أُرِيدُ إِلَّا ٱلۡإِصۡلَٰحَ مَا ٱسۡتَطَعۡتُۚ
وَمَا تَوۡفِيقِيٓ إِلَّا بِٱللَّهِۚ عَلَيۡهِ تَوَكَّلۡتُ
وَإِلَيۡهِ أُنِيبُ ﴿٨٨﴾

وَيَٰقَوۡمِ لَا يَجۡرِمَنَّكُمۡ شِقَاقِيٓ أَن
يُصِيبَكُم مِّثۡلُ مَآ أَصَابَ قَوۡمَ نُوحٍ
أَوۡ قَوۡمَ هُودٍ أَوۡ قَوۡمَ صَٰلِحٖۚ وَمَا قَوۡمُ لُوطٖ
مِّنكُم بِبَعِيدٖ ﴿٨٩﴾

وَٱسۡتَغۡفِرُواْ رَبَّكُمۡ ثُمَّ تُوبُوٓاْ إِلَيۡهِۚ إِنَّ
رَبِّي رَحِيمٞ وَدُودٞ ﴿٩٠﴾

قَالُواْ يَٰشُعَيۡبُ مَا نَفۡقَهُ كَثِيرٗا مِّمَّا
تَقُولُ وَإِنَّا لَنَرَىٰكَ فِينَا ضَعِيفٗاۖ وَلَوۡلَا
رَهۡطُكَ لَرَجَمۡنَٰكَ وَمَآ أَنتَ عَلَيۡنَا
بِعَزِيزٖ ﴿٩١﴾

قَالَ يَٰقَوۡمِ أَرَهۡطِيٓ أَعَزُّ عَلَيۡكُم مِّنَ
ٱللَّهِۖ وَٱتَّخَذۡتُمُوهُ وَرَآءَكُمۡ ظِهۡرِيًّاۖ إِنَّ
رَبِّي بِمَا تَعۡمَلُونَ مُحِيطٞ ﴿٩٢﴾

وَيَٰقَوۡمِ ٱعۡمَلُواْ عَلَىٰ مَكَانَتِكُمۡ إِنِّي
عَٰمِلٞۖ سَوۡفَ تَعۡلَمُونَ مَن يَأۡتِيهِ عَذَابٞ
يُخۡزِيهِ وَمَنۡ هُوَ كَٰذِبٞۖ وَٱرۡتَقِبُوٓاْ إِنِّي
مَعَكُمۡ رَقِيبٞ ﴿٩٣﴾

وَلَمَّا جَآءَ أَمۡرُنَا نَجَّيۡنَا شُعَيۡبٗا وَٱلَّذِينَ

not to oppose you in that which I forbid you;[3] I desire only right ordering, so far as I am able. And my success is only through God; in Him have I placed my trust, and to Him do I turn.”

89 And: “O my people: let not my[1] dissension cause you to commit evil, that there befall you the like of what befell the people of Noah, or the people of Hūd, or the people of Ṣāliḥ; and the people of Lot are not far from you.”

90 And: “Ask forgiveness of your Lord; then turn to Him; my Lord is merciful and loving.”

91 They said: “O Shuʿayb: we understand not much of what thou sayest; and we consider thee among us as weak. And were it not for thy family, we would have stoned thee; and thou art not to us one respected.”[1]

92 He said: “O my people: is my family more respected for power by you than God? And Him have you put[1] behind your backs.[2] My Lord encompasses what you do.”

93 And: “O my people: work according to your power[1] — I am working; you will come to know to whom comes a punishment that disgraces him, and who is a liar. And watch — I am with you watching.”

94 And when Our command came, We saved Shuʿayb and those who heeded warning[1]

ءَامَنُواْ مَعَهُۥ بِرَحۡمَةٖ مِّنَّا وَأَخَذَتِ ٱلَّذِينَ
ظَلَمُواْ ٱلصَّيۡحَةُ فَأَصۡبَحُواْ فِي دِيَٰرِهِمۡ
جَٰثِمِينَ ٩٤
كَأَن لَّمۡ يَغۡنَوۡاْ فِيهَآۗ أَلَا بُعۡدٗا لِّمَدۡيَنَ كَمَا
بَعِدَتۡ ثَمُودُ ٩٥
وَلَقَدۡ أَرۡسَلۡنَا مُوسَىٰ بِـَٔايَٰتِنَا وَسُلۡطَٰنٖ
مُّبِينٍ ٩٦
إِلَىٰ فِرۡعَوۡنَ وَمَلَإِيْهِۦ فَٱتَّبَعُوٓاْ أَمۡرَ
فِرۡعَوۡنَ وَمَآ أَمۡرُ فِرۡعَوۡنَ بِرَشِيدٖ ٩٧
يَقۡدُمُ قَوۡمَهُۥ يَوۡمَ ٱلۡقِيَٰمَةِ فَأَوۡرَدَهُمُ ٱلنَّارَ
وَبِئۡسَ ٱلۡوِرۡدُ ٱلۡمَوۡرُودُ ٩٨
وَأُتۡبِعُواْ فِي هَٰذِهِۦ لَعۡنَةٗ وَيَوۡمَ ٱلۡقِيَٰمَةِ
بِئۡسَ ٱلرِّفۡدُ ٱلۡمَرۡفُودُ ٩٩
ذَٰلِكَ مِنۡ أَنۢبَآءِ ٱلۡقُرَىٰ نَقُصُّهُۥ عَلَيۡكَ
مِنۡهَا قَآئِمٞ وَحَصِيدٞ ١٠٠
وَمَا ظَلَمۡنَٰهُمۡ وَلَٰكِن ظَلَمُوٓاْ أَنفُسَهُمۡ
فَمَآ أَغۡنَتۡ عَنۡهُمۡ ءَالِهَتُهُمُ ٱلَّتِي يَدۡعُونَ
مِن دُونِ ٱللَّهِ مِن شَيۡءٖ لَّمَّا جَآءَ أَمۡرُ
رَبِّكَۖ وَمَا زَادُوهُمۡ غَيۡرَ تَتۡبِيبٖ ١٠١
وَكَذَٰلِكَ أَخۡذُ رَبِّكَ إِذَآ أَخَذَ ٱلۡقُرَىٰ
وَهِيَ ظَٰلِمَةٌۚ إِنَّ أَخۡذَهُۥٓ أَلِيمٞ شَدِيدٌ
١٠٢

with him, by mercy from Us. And the Blast seized those who were doing wrong; and morning found them lying prone in their homes

95 As though they had never lived[1] therein — so away with Madyan,[2] even as Thamūd was taken away![3]

96 **¶11.9** And We sent Moses with Our proofs[1] and a clear authority

97 To Pharaoh[1] and his eminent ones, but they followed the command of Pharaoh;[2] and the command of Pharaoh[3] was not right-minded.
98 He will precede his people on the Day of Resurrection, and lead them to the Fire, and evil is the place[1] led to.

99 And they[1] were followed[2] here[3] by a curse; and on the Day of Resurrection evil is the gift given.

100 That is from the reports of the cities We relate to thee; among them[1] are standing and reaped.[2]

101 And We wronged them not, but they wronged their souls; and their gods to whom they called, besides[1] God, availed them nothing when the command of thy Lord came; and they increased them not save in ruin.

102 And thus is the seizing of thy Lord, when He takes the cities when they are doing wrong;[1] His seizing is painful and strong.

إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ لِّمَنۡ خَافَ عَذَابَ
ٱلۡأٓخِرَةِۚ ذَٰلِكَ يَوۡمٞ مَّجۡمُوعٞ لَّهُ ٱلنَّاسُ
وَذَٰلِكَ يَوۡمٞ مَّشۡهُودٞ ١٠٣
وَمَا نُؤَخِّرُهُۥٓ إِلَّا لِأَجَلٖ مَّعۡدُودٖ ١٠٤
يَوۡمَ يَأۡتِ لَا تَكَلَّمُ نَفۡسٌ إِلَّا بِإِذۡنِهِۦۚ
فَمِنۡهُمۡ شَقِيّٞ وَسَعِيدٞ ١٠٥
فَأَمَّا ٱلَّذِينَ شَقُواْ فَفِي ٱلنَّارِ لَهُمۡ فِيهَا
زَفِيرٞ وَشَهِيقٌ ١٠٦
خَٰلِدِينَ فِيهَا مَا دَامَتِ ٱلسَّمَٰوَٰتُ
وَٱلۡأَرۡضُ إِلَّا مَا شَآءَ رَبُّكَۚ إِنَّ رَبَّكَ فَعَّالٞ
لِّمَا يُرِيدُ ١٠٧
۞ وَأَمَّا ٱلَّذِينَ سُعِدُواْ فَفِي ٱلۡجَنَّةِ
خَٰلِدِينَ فِيهَا مَا دَامَتِ ٱلسَّمَٰوَٰتُ
وَٱلۡأَرۡضُ إِلَّا مَا شَآءَ رَبُّكَ عَطَآءً غَيۡرَ
مَجۡذُوذٖ ١٠٨
فَلَا تَكُ فِي مِرۡيَةٖ مِّمَّا يَعۡبُدُ هَٰٓؤُلَآءِۚ مَا
يَعۡبُدُونَ إِلَّا كَمَا يَعۡبُدُ ءَابَآؤُهُم مِّن قَبۡلُۚ
وَإِنَّا لَمُوَفُّوهُمۡ نَصِيبَهُمۡ غَيۡرَ مَنقُوصٖ
١٠٩
وَلَقَدۡ ءَاتَيۡنَا مُوسَى ٱلۡكِتَٰبَ فَٱخۡتُلِفَ
فِيهِۚ وَلَوۡلَا كَلِمَةٞ سَبَقَتۡ مِن رَّبِّكَ
لَقُضِيَ بَيۡنَهُمۡۚ وَإِنَّهُمۡ لَفِي شَكّٖ مِّنۡهُ

103 In that is a proof[1] for those who fear the punishment of the Hereafter; that is a day to which mankind will be gathered; and that is a day witnessed;

104 And We delay it not save to a set term.

105 On the day it comes no soul will speak save by His leave. And among them will be wretched and glad:

106 And as for those wretched — then in the Fire! — they will have therein roaring[1] and wailing,

107 They abiding eternally therein so long as the heavens and the earth endure save that thy Lord should will; thy Lord is doer of what He wills.

108 And as for those glad — then in the Garden! — they abiding eternally therein so long as the heavens and the earth endure save that thy Lord should will; a gift without end.[1]

109 So be thou not in doubt concerning what these serve: they serve only as their fathers served before; and We will pay them in full their portion without reduction.

110 **¶11.10** And We gave Moses the Writ;[1] then were there differences concerning it. And were it not for a word that preceded from thy Lord, it would have been decided between them;[2] and they are in sceptical doubt concerning it.[3]

مُرِيبٍ ﴿١١٠﴾
وَإِنَّ كُلًّا لَّمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَـٰلَهُمْ
إِنَّهُۥ بِمَا يَعْمَلُونَ خَبِيرٌ ﴿١١١﴾
فَٱسْتَقِمْ كَمَآ أُمِرْتَ وَمَن تَابَ مَعَكَ
وَلَا تَطْغَوْا۟ إِنَّهُۥ بِمَا تَعْمَلُونَ بَصِيرٌ
﴿١١٢﴾
وَلَا تَرْكَنُوٓا۟ إِلَى ٱلَّذِينَ ظَلَمُوا۟
فَتَمَسَّكُمُ ٱلنَّارُ وَمَا لَكُم مِّن دُونِ
ٱللَّهِ مِنْ أَوْلِيَآءَ ثُمَّ لَا تُنصَرُونَ ﴿١١٣﴾
وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَىِ ٱلنَّهَارِ وَزُلَفًا مِّنَ
ٱلَّيْلِ إِنَّ ٱلْحَسَنَـٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ
ذَٰلِكَ ذِكْرَىٰ لِلذَّٰكِرِينَ ﴿١١٤﴾
وَٱصْبِرْ فَإِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ
ٱلْمُحْسِنِينَ ﴿١١٥﴾
فَلَوْلَا كَانَ مِنَ ٱلْقُرُونِ مِن قَبْلِكُمْ
أُو۟لُوا۟ بَقِيَّةٍ يَنْهَوْنَ عَنِ ٱلْفَسَادِ فِى
ٱلْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ أَنجَيْنَا مِنْهُمْ
وَٱتَّبَعَ ٱلَّذِينَ ظَلَمُوا۟ مَآ أُتْرِفُوا۟ فِيهِ
وَكَانُوا۟ مُجْرِمِينَ ﴿١١٦﴾
وَمَا كَانَ رَبُّكَ لِيُهْلِكَ ٱلْقُرَىٰ بِظُلْمٍ
وَأَهْلُهَا مُصْلِحُونَ ﴿١١٧﴾
وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ ٱلنَّاسَ أُمَّةً وَٰحِدَةً

111 And each, thy Lord will repay them in full for their deeds; He is of what they do, aware.

112 So take thou a straight path as thou art commanded, and he who has repented with thee, and transgress not; He sees what you do.

113 And rely[1] not upon those who do wrong lest the Fire touch you; — and you have, besides[2] God, no allies — then will you not be helped.

114 And uphold thou the duty[1] at the two ends of the day, and at an approach of the night: good deeds take away evil deeds![2] — that is a reminder for those who remember —

115 And be thou patient, for God causes not to be lost the reward of the doers of good.

116 Oh, that among the generations before you there had but[1] been a remnant forbidding corruption in the land save a few whom We saved among them! But those who did wrong followed what they had been given therein of opulence, and were lawbreakers.

117 And never would thy Lord destroy the cities in injustice, when their people were those who do right.

118 And had thy Lord willed, He would have made mankind one community; but they will

وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾
إِلَّا مَن رَّحِمَ رَبُّكَ وَلِذَٰلِكَ خَلَقَهُمْ
وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ
ٱلْجِنَّةِ وَٱلنَّاسِ أَجْمَعِينَ ﴿١١٩﴾
وَكُلًّا نَّقُصُّ عَلَيْكَ مِنْ أَنۢبَآءِ ٱلرُّسُلِ
مَا نُثَبِّتُ بِهِۦ فُؤَادَكَ وَجَآءَكَ فِى هَـٰذِهِ
ٱلْحَقُّ وَمَوْعِظَةٌ وَذِكْرَىٰ لِلْمُؤْمِنِينَ ﴿١٢٠﴾
وَقُل لِّلَّذِينَ لَا يُؤْمِنُونَ ٱعْمَلُوا۟ عَلَىٰ
مَكَانَتِكُمْ إِنَّا عَـٰمِلُونَ ﴿١٢١﴾
وَٱنتَظِرُوٓا۟ إِنَّا مُنتَظِرُونَ ﴿١٢٢﴾
وَلِلَّهِ غَيْبُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَإِلَيْهِ
يُرْجَعُ ٱلْأَمْرُ كُلُّهُۥ فَٱعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ
وَمَا رَبُّكَ بِغَـٰفِلٍ عَمَّا تَعْمَلُونَ ﴿١٢٣﴾
بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ
الٓر تِلْكَ ءَايَـٰتُ ٱلْكِتَـٰبِ ٱلْمُبِينِ ﴿١﴾
إِنَّآ أَنزَلْنَـٰهُ قُرْءَٰنًا عَرَبِيًّا لَّعَلَّكُمْ
تَعْقِلُونَ ﴿٢﴾
نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ ٱلْقَصَصِ بِمَآ
أَوْحَيْنَآ إِلَيْكَ هَـٰذَا ٱلْقُرْءَانَ وَإِن كُنتَ
مِن قَبْلِهِۦ لَمِنَ ٱلْغَـٰفِلِينَ ﴿٣﴾
إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَـٰٓأَبَتِ إِنِّى رَأَيْتُ
أَحَدَ عَشَرَ كَوْكَبًا وَٱلشَّمْسَ وَٱلْقَمَرَ

cease not to differ,

119 Save he upon whom thy Lord has mercy. And for that[1] He created them; and the word of thy Lord will be fulfilled:[2] "I will fill Gehenna with the *jinna*[3] and mankind all together."

120 And all We relate to thee from the reports of the messengers is that whereby We make firm thy heart. And there has come to thee in this the truth,[1] and an admonition, and a reminder for the believers.[2]

121 And say thou to those who do not believe:[1] "Work according to your power[2] — we are working.

122 "And wait — we are waiting."

123 And to God belongs the unseen of the heavens and the earth; and to Him will be returned the whole matter. So serve thou Him, and place thou thy trust in Him; and thy Lord is not unmindful of what you do.

In the name of God, the Almighty,[1] the Merciful.

12

[2] **1** *alif lām rā*[1] Those are the proofs[2] of the Clear Writ.[3]
2 We have sent it down as an Arabic recitation,[1] that you might use reason.

3 We relate to thee the best of stories[1] in what We have revealed[2] to thee of this Qur'an,[3] though thou wast before it among those unaware.

4 When Joseph said to his father: "O my father: I saw[1] eleven stars and the sun and the moon; I saw them submitting[2] to me,"

رَأَيْتُهُمْ لِي سَٰجِدِينَ ٤

قَالَ يَٰبُنَيَّ لَا تَقْصُصْ رُءْيَاكَ عَلَىٰٓ
إِخْوَتِكَ فَيَكِيدُوا۟ لَكَ كَيْدًا ۖ إِنَّ
ٱلشَّيْطَٰنَ لِلْإِنسَٰنِ عَدُوٌّ مُّبِينٌ ٥

وَكَذَٰلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِن
تَأْوِيلِ ٱلْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُۥ عَلَيْكَ
وَعَلَىٰٓ ءَالِ يَعْقُوبَ كَمَآ أَتَمَّهَا عَلَىٰٓ
أَبَوَيْكَ مِن قَبْلُ إِبْرَٰهِيمَ وَإِسْحَٰقَ ۚ إِنَّ
رَبَّكَ عَلِيمٌ حَكِيمٌ ٦

۞ لَّقَدْ كَانَ فِى يُوسُفَ وَإِخْوَتِهِۦٓ
ءَايَٰتٌ لِّلسَّآئِلِينَ ٧

إِذْ قَالُوا۟ لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰٓ أَبِينَا
مِنَّا وَنَحْنُ عُصْبَةٌ ۚ إِنَّ أَبَانَا لَفِى ضَلَٰلٍ
مُّبِينٍ ٨

ٱقْتُلُوا۟ يُوسُفَ أَوِ ٱطْرَحُوهُ أَرْضًا يَخْلُ
لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا۟ مِنۢ
بَعْدِهِۦ قَوْمًا صَٰلِحِينَ ٩

قَالَ قَآئِلٌ مِّنْهُمْ لَا تَقْتُلُوا۟ يُوسُفَ
وَأَلْقُوهُ فِى غَيَٰبَتِ ٱلْجُبِّ يَلْتَقِطْهُ بَعْضُ
ٱلسَّيَّارَةِ إِن كُنتُمْ فَٰعِلِينَ ١٠

قَالُوا۟ يَٰٓأَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ
يُوسُفَ وَإِنَّا لَهُۥ لَنَٰصِحُونَ ١١

5 He said: "O my son: relate thou not thy dream to thy brothers lest they plan a plan against thee; the satan[1] is to man an open enemy.

6 "And thus will thy Lord choose thee, and teach thee the interpretation of events, and complete His favour upon thee and upon the house of Jacob as He completed it upon thy fathers before, Abraham and Isaac; thy Lord is knowing and wise."

7 ¶**12.2** In Joseph and his brothers were proofs[1] for those who ask.

8 When they said: "Joseph and his brother are dearer to our father than are we, when we are a group; our father is in manifest error.

9 "Kill Joseph, or banish him to a land; the face of your father will pass to you — and be you after it a righteous people,"

10 Said a speaker among them: "Kill not Joseph, but cast him into the depth of the well — some caravan will gather him up — if you must act."[1]

11 They said: "O our father: what ails thee, that thou trustest us not with Joseph when we are sincere counsellors to him?

أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُۥ
لَحَٰفِظُونَ ١٢

قَالَ إِنِّى لَيَحْزُنُنِىٓ أَن تَذْهَبُوا۟ بِهِۦ
وَأَخَافُ أَن يَأْكُلَهُ ٱلذِّئْبُ وَأَنتُمْ عَنْهُ
غَٰفِلُونَ ١٣

قَالُوا۟ لَئِنْ أَكَلَهُ ٱلذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّآ
إِذًا لَّخَٰسِرُونَ ١٤

فَلَمَّا ذَهَبُوا۟ بِهِۦ وَأَجْمَعُوٓا۟ أَن يَجْعَلُوهُ فِى
غَيَٰبَتِ ٱلْجُبِّ ۚ وَأَوْحَيْنَآ إِلَيْهِ لَتُنَبِّئَنَّهُم
بِأَمْرِهِمْ هَٰذَا وَهُمْ لَا يَشْعُرُونَ ١٥

وَجَآءُوٓ أَبَاهُمْ عِشَآءً يَبْكُونَ ١٦

قَالُوا۟ يَٰٓأَبَانَآ إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا
يُوسُفَ عِندَ مَتَٰعِنَا فَأَكَلَهُ ٱلذِّئْبُ وَمَآ
أَنتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَٰدِقِينَ ١٧

وَجَآءُو عَلَىٰ قَمِيصِهِۦ بِدَمٍ كَذِبٍ ۚ قَالَ
بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا
فَصَبْرٌ جَمِيلٌ ۖ وَٱللَّهُ ٱلْمُسْتَعَانُ عَلَىٰ مَا
تَصِفُونَ ١٨

وَجَآءَتْ سَيَّارَةٌ فَأَرْسَلُوا۟ وَارِدَهُمْ فَأَدْلَىٰ
دَلْوَهُۥ ۖ قَالَ يَٰبُشْرَىٰ هَٰذَا غُلَٰمٌ ۚ وَأَسَرُّوهُ
بِضَٰعَةً ۚ وَٱللَّهُ عَلِيمٌۢ بِمَا يَعْمَلُونَ ١٩

وَشَرَوْهُ بِثَمَنٍۭ بَخْسٍ دَرَٰهِمَ مَعْدُودَةٍ

12 "Send thou him with us tomorrow, that he might run[1] and play; and we will guard him."

13 He said: "It grieves me that you should go with him; and I fear lest the wolf should eat him when you are unmindful of him."

14 They said: "If the wolf should eat him when we are a group, then will we be the losers."[1]

15 Then when they went with him, and agreed to place him in the depth of the well[...].[1] And We revealed[2] to him: "Thou wilt inform them of this deed of theirs when they perceive not."

16 And they came to their father in the evening, weeping.
17 They said: "O our father: we went to run races, and left Joseph with our goods — and the wolf ate him; and thou wouldst not believe us, though we were truthful."

18 And they came with false blood on his shirt. He said: "Nay,[1] your souls have enticed you into a matter; then: comely patience — and God is the one whose aid is sought against what you describe."

19 And there came a caravan; and they sent their water-drawer,[1] and he let down his pail. He said: "O glad tidings: here is a lad!" And they hid him as merchandise; and God knows what they did.

20 And they sold him for a low price — a few dirhams[1] — and they were, concerning him,

وَكَانُوا۟ فِيهِ مِنَ ٱلزَّٰهِدِينَ ﴿٢٠﴾

وَقَالَ ٱلَّذِى ٱشْتَرَىٰهُ مِن مِّصْرَ لِٱمْرَأَتِهِۦٓ
أَكْرِمِى مَثْوَىٰهُ عَسَىٰٓ أَن يَنفَعَنَآ أَوْ
نَتَّخِذَهُۥ وَلَدًا وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِى
ٱلْأَرْضِ وَلِنُعَلِّمَهُۥ مِن تَأْوِيلِ ٱلْأَحَادِيثِ
وَٱللَّهُ غَالِبٌ عَلَىٰٓ أَمْرِهِۦ وَلَٰكِنَّ أَكْثَرَ
ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٢١﴾

وَلَمَّا بَلَغَ أَشُدَّهُۥٓ ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا
وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿٢٢﴾

وَرَٰوَدَتْهُ ٱلَّتِى هُوَ فِى بَيْتِهَا عَن نَّفْسِهِۦ
وَغَلَّقَتِ ٱلْأَبْوَٰبَ وَقَالَتْ هَيْتَ لَكَ قَالَ
مَعَاذَ ٱللَّهِ إِنَّهُۥ رَبِّىٓ أَحْسَنَ مَثْوَاىَ إِنَّهُۥ
لَا يُفْلِحُ ٱلظَّٰلِمُونَ ﴿٢٣﴾

وَلَقَدْ هَمَّتْ بِهِۦ وَهَمَّ بِهَا لَوْلَآ أَن رَّءَا
بُرْهَٰنَ رَبِّهِۦ كَذَٰلِكَ لِنَصْرِفَ عَنْهُ
ٱلسُّوٓءَ وَٱلْفَحْشَآءَ إِنَّهُۥ مِنْ عِبَادِنَا
ٱلْمُخْلَصِينَ ﴿٢٤﴾

وَٱسْتَبَقَا ٱلْبَابَ وَقَدَّتْ قَمِيصَهُۥ مِن
دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَا ٱلْبَابِ قَالَتْ
مَا جَزَآءُ مَنْ أَرَادَ بِأَهْلِكَ سُوٓءًا إِلَّآ أَن
يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ﴿٢٥﴾

قَالَ هِىَ رَٰوَدَتْنِى عَن نَّفْسِى وَشَهِدَ

of those content with little.

21 ¶**12.3** And said he who bought him from Egypt,[1] to his wife: "Be thou honourable in his dwelling;[2] it may be that he will benefit us, or we will take him as a son." And thus did We establish Joseph in the land, and that We might teach him the interpretation of narratives; and God prevails over His affair, but most men[3] understand not.

22 And when he reached maturity, We gave him judgment and knowledge; and thus reward We the doers of good.

23 And she in whose house he was sought to lure him away from his soul;[1] and she closed the doors, and said: "Come thou hither." He said: "I seek refuge in God — He is my Lord[2] who made good my dwelling; the wrongdoers[3] do not succeed."

24 And she desired him; and he desired her[...][1] were it not that he saw the evidence of his Lord.[2] Thus — that We might turn away from him evil and sexual immorality;[3] he was among Our sincere servants.

25 And they[1] raced to the door; and she tore his shirt from behind; and they[2] met her master at the door. She said; "What is the reward of him who wished evil on thy household save that he be imprisoned, or a painful punishment?"

26 Said he: "She it was who sought to lure me away from my soul." And there bore witness

شَاهِدٌ مِّنْ أَهْلِهَآ إِن كَانَ قَمِيصُهُۥ قُدَّ
مِن قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ ٱلْكَٰذِبِينَ
﴿٢٦﴾

وَإِن كَانَ قَمِيصُهُۥ قُدَّ مِن دُبُرٍ فَكَذَبَتْ
وَهُوَ مِنَ ٱلصَّٰدِقِينَ ﴿٢٧﴾

فَلَمَّا رَءَا قَمِيصَهُۥ قُدَّ مِن دُبُرٍ قَالَ إِنَّهُۥ
مِن كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴿٢٨﴾

يُوسُفُ أَعْرِضْ عَنْ هَٰذَا وَٱسْتَغْفِرِى
لِذَنۢبِكِ إِنَّكِ كُنتِ مِنَ ٱلْخَاطِـِٔينَ ﴿٢٩﴾

۞ وَقَالَ نِسْوَةٌ فِى ٱلْمَدِينَةِ ٱمْرَأَتُ
ٱلْعَزِيزِ تُرَٰوِدُ فَتَىٰهَا عَن نَّفْسِهِۦ قَدْ
شَغَفَهَا حُبًّا إِنَّا لَنَرَىٰهَا فِى ضَلَٰلٍ مُّبِينٍ
﴿٣٠﴾

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ
وَأَعْتَدَتْ لَهُنَّ مُتَّكَـًٔا وَءَاتَتْ كُلَّ
وَٰحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ ٱخْرُجْ
عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُۥٓ أَكْبَرْنَهُۥ وَقَطَّعْنَ
أَيْدِيَهُنَّ وَقُلْنَ حَٰشَ لِلَّهِ مَا هَٰذَا بَشَرًا
إِنْ هَٰذَآ إِلَّا مَلَكٌ كَرِيمٌ ﴿٣١﴾

قَالَتْ فَذَٰلِكُنَّ ٱلَّذِى لُمْتُنَّنِى فِيهِ
وَلَقَدْ رَٰوَدتُّهُۥ عَن نَّفْسِهِۦ فَٱسْتَعْصَمَ
وَلَئِن لَّمْ يَفْعَلْ مَآ ءَامُرُهُۥ لَيُسْجَنَنَّ

a witness from her household: "If his shirt is torn from the front, then she has spoken the truth and he is of the liars.

27 "But if his shirt is torn from behind, then she has lied and he is of the truthful."

28 And when he saw his shirt torn from behind, he said: "This is a plan of you women;[1] indeed, your guile[2] is great.

29 "Joseph: disregard thou this; and wife:[1] ask thou forgiveness for thy transgression;[2] thou art of the offenders."[3]

30 ¶**12.4** And women in the city said: "The wife of the Governor[1] is seeking to lure her houseboy away from his soul; he has enslaved[2] her to love; we see her in manifest error."

31 And when she heard of their scheming, she sent to them, and prepared for them a feasting couch,[1] and gave to each one of them a knife, and said: "Come thou out before them." And when they saw him, they exalted him, and cut their hands, and said: "God forbid![2] This is no mortal; this is only a noble angel!"

32 She said: "This is he for whom you blamed me. And I indeed sought to lure him away from his soul, but he proved patient; but if he do not what I command him, he will be imprisoned and be of those brought low."

وَلَيَكُونًا مِّنَ ٱلصَّٰغِرِينَ ﴿٣٢﴾

قَالَ رَبِّ ٱلسِّجۡنُ أَحَبُّ إِلَيَّ مِمَّا
يَدۡعُونَنِيٓنِي إِلَيۡهِ وَإِلَّا تَصۡرِفۡ عَنِّي
كَيۡدَهُنَّ أَصۡبُ إِلَيۡهِنَّ وَأَكُن مِّنَ
ٱلۡجَٰهِلِينَ ﴿٣٣﴾

فَٱسۡتَجَابَ لَهُۥ رَبُّهُۥ فَصَرَفَ عَنۡهُ
كَيۡدَهُنَّ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ﴿٣٤﴾

ثُمَّ بَدَا لَهُم مِّنۢ بَعۡدِ مَا رَأَوُاْ ٱلۡأٓيَٰتِ
لَيَسۡجُنُنَّهُۥ حَتَّىٰ حِينٍ ﴿٣٥﴾

وَدَخَلَ مَعَهُ ٱلسِّجۡنَ فَتَيَانِ قَالَ أَحَدُهُمَآ
إِنِّيٓ أَرَىٰنِيٓ أَعۡصِرُ خَمۡرٗا وَقَالَ ٱلۡأٓخَرُ
إِنِّيٓ أَرَىٰنِيٓ أَحۡمِلُ فَوۡقَ رَأۡسِي خُبۡزٗا تَأۡكُلُ
ٱلطَّيۡرُ مِنۡهُ نَبِّئۡنَا بِتَأۡوِيلِهِۦٓ إِنَّا نَرَىٰكَ
مِنَ ٱلۡمُحۡسِنِينَ ﴿٣٦﴾

قَالَ لَا يَأۡتِيكُمَا طَعَامٞ تُرۡزَقَانِهِۦٓ إِلَّا
نَبَّأۡتُكُمَا بِتَأۡوِيلِهِۦ قَبۡلَ أَن يَأۡتِيَكُمَا
ذَٰلِكُمَا مِمَّا عَلَّمَنِي رَبِّيٓ إِنِّي تَرَكۡتُ
مِلَّةَ قَوۡمٖ لَّا يُؤۡمِنُونَ بِٱللَّهِ وَهُم بِٱلۡأٓخِرَةِ
هُمۡ كَٰفِرُونَ ﴿٣٧﴾

وَٱتَّبَعۡتُ مِلَّةَ ءَابَآءِيٓ إِبۡرَٰهِيمَ وَإِسۡحَٰقَ
وَيَعۡقُوبَ مَا كَانَ لَنَآ أَن نُّشۡرِكَ بِٱللَّهِ
مِن شَيۡءٖ ذَٰلِكَ مِن فَضۡلِ ٱللَّهِ عَلَيۡنَا

33 He said: "My Lord: prison is preferable to me than that to which they[1] invite me; and save Thou divert their[2] plan from me, I will incline to them[3] and be of the ignorant."

34 And his Lord responded to him, and diverted their[1] plan from him; He is the Hearing, the Knowing.

35 Then was it clear to them,[1] after they had seen the proofs,[2] that they should imprison him for a time.

36 **¶12.5** And two young men entered the prison with him. One of them[1] said: "I dreamed[2] that I was pressing wine." And the other said: "I dreamed[3] that I was bearing upon my head bread whereof the birds were eating — inform thou us of the interpretation; we see thou art among the doers of good."

37 Said he: "There will not come to you[1] food wherewith you[2] are provided save that I will have informed you[3] of its interpretation before it comes to you.[4] That is from what my Lord has taught me. I have left the creed[5] of people who believe not in[6] God; and they, of the Hereafter, are deniers.

38 "And I have followed the creed of my fathers, Abraham, Isaac and Jacob;[1] it is not for us to ascribe a partnership[2] to God with anything. That is of the bounty of God upon us, and upon mankind;[3] but most men[4] are not grateful.

وَعَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا
يَشۡكُرُونَ ﴿٣٨﴾

يَٰصَٰحِبَيِ ٱلسِّجۡنِ ءَأَرۡبَابٞ مُّتَفَرِّقُونَ
خَيۡرٌ أَمِ ٱللَّهُ ٱلۡوَٰحِدُ ٱلۡقَهَّارُ ﴿٣٩﴾

مَا تَعۡبُدُونَ مِن دُونِهِۦٓ إِلَّآ أَسۡمَآءٗ
سَمَّيۡتُمُوهَآ أَنتُمۡ وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ
بِهَا مِن سُلۡطَٰنٍ إِنِ ٱلۡحُكۡمُ إِلَّا لِلَّهِ
أَمَرَ أَلَّا تَعۡبُدُوٓاْ إِلَّآ إِيَّاهُ ذَٰلِكَ ٱلدِّينُ
ٱلۡقَيِّمُ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ
﴿٤٠﴾

يَٰصَٰحِبَيِ ٱلسِّجۡنِ أَمَّآ أَحَدُكُمَا فَيَسۡقِي
رَبَّهُۥ خَمۡرٗا وَأَمَّا ٱلۡأٓخَرُ فَيُصۡلَبُ فَتَأۡكُلُ
ٱلطَّيۡرُ مِن رَّأۡسِهِۦ قُضِيَ ٱلۡأَمۡرُ ٱلَّذِي فِيهِ
تَسۡتَفۡتِيَانِ ﴿٤١﴾

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُۥ نَاجٖ مِّنۡهُمَا ٱذۡكُرۡنِي
عِندَ رَبِّكَ فَأَنسَىٰهُ ٱلشَّيۡطَٰنُ ذِكۡرَ رَبِّهِۦ
فَلَبِثَ فِي ٱلسِّجۡنِ بِضۡعَ سِنِينَ ﴿٤٢﴾

وَقَالَ ٱلۡمَلِكُ إِنِّيٓ أَرَىٰ سَبۡعَ بَقَرَٰتٖ سِمَانٖ
يَأۡكُلُهُنَّ سَبۡعٌ عِجَافٞ وَسَبۡعَ سُنۢبُلَٰتٍ
خُضۡرٖ وَأُخَرَ يَابِسَٰتٖ يَٰٓأَيُّهَا ٱلۡمَلَأُ
أَفۡتُونِي فِي رُءۡيَايَ إِن كُنتُمۡ لِلرُّءۡيَا تَعۡبُرُونَ
﴿٤٣﴾

39 "O my two prison companions: are different lords better or God, the One, the Vanquishing?

40 "You[1] serve, besides[2] Him, only names which you have named, you and your fathers; God sent not down for them any authority. Judgment is but for God. He commanded that you serve not save Him. That is the right doctrine;[3] but most men[4] know not.

41 "O my two prison companions: as for one of you: he will pour for his lord wine; and as for the other: he will be crucified,[1] and the birds will eat from his head. Decided is the matter about which you[2] sought opinion."

42 And he said to him he knew would be delivered of the two: "Remember thou me before thy lord." But the satan[1] caused him to forget the mention[2] to his lord; so he stayed in prison some years.

43 **¶12.6** And the King said: "I dreamed of[1] seven fat cows, which seven lean were eating; and seven green ears of corn and others withered.[2] O eminent ones: advise me concerning my dream, if you can interpret visions."

قَالُوٓاْ أَضۡغَٰثُ أَحۡلَٰمٖۖ وَمَا نَحۡنُ بِتَأۡوِيلِ
ٱلۡأَحۡلَٰمِ بِعَٰلِمِينَ ﴿٤٤﴾
وَقَالَ ٱلَّذِي نَجَا مِنۡهُمَا وَٱدَّكَرَ بَعۡدَ أُمَّةٍ
أَنَا۠ أُنَبِّئُكُم بِتَأۡوِيلِهِۦ فَأَرۡسِلُونِ ﴿٤٥﴾
يُوسُفُ أَيُّهَا ٱلصِّدِّيقُ أَفۡتِنَا فِي سَبۡعِ
بَقَرَٰتٖ سِمَانٖ يَأۡكُلُهُنَّ سَبۡعٌ عِجَافٞ وَسَبۡعِ
سُنۢبُلَٰتٍ خُضۡرٖ وَأُخَرَ يَابِسَٰتٖ لَّعَلِّيٓ
أَرۡجِعُ إِلَى ٱلنَّاسِ لَعَلَّهُمۡ يَعۡلَمُونَ ﴿٤٦﴾
قَالَ تَزۡرَعُونَ سَبۡعَ سِنِينَ دَأَبٗا فَمَا
حَصَدتُّمۡ فَذَرُوهُ فِي سُنۢبُلِهِۦٓ إِلَّا قَلِيلٗا
مِّمَّا تَأۡكُلُونَ ﴿٤٧﴾
ثُمَّ يَأۡتِي مِنۢ بَعۡدِ ذَٰلِكَ سَبۡعٞ شِدَادٞ يَأۡكُلۡنَ
مَا قَدَّمۡتُمۡ لَهُنَّ إِلَّا قَلِيلٗا مِّمَّا تُحۡصِنُونَ
﴿٤٨﴾
ثُمَّ يَأۡتِي مِنۢ بَعۡدِ ذَٰلِكَ عَامٞ فِيهِ يُغَاثُ
ٱلنَّاسُ وَفِيهِ يَعۡصِرُونَ ﴿٤٩﴾
وَقَالَ ٱلۡمَلِكُ ٱئۡتُونِي بِهِۦۖ فَلَمَّا جَآءَهُ
ٱلرَّسُولُ قَالَ ٱرۡجِعۡ إِلَىٰ رَبِّكَ فَسۡـَٔلۡهُ مَا
بَالُ ٱلنِّسۡوَةِ ٱلَّٰتِي قَطَّعۡنَ أَيۡدِيَهُنَّۚ إِنَّ
رَبِّي بِكَيۡدِهِنَّ عَلِيمٞ ﴿٥٠﴾
قَالَ مَا خَطۡبُكُنَّ إِذۡ رَٰوَدتُّنَّ يُوسُفَ عَن
نَّفۡسِهِۦۚ قُلۡنَ حَٰشَ لِلَّهِ مَا عَلِمۡنَا عَلَيۡهِ

44 They said: "Confused, false dreams! And we are not learned in the interpretation of dreams."

45 And said he who was delivered of the two, and remembered after a time:[1] "I will inform you of the interpretation; so send me."

46 "Joseph, O man of truth: advise thou us concerning the seven fat cows which seven lean were eating, and the seven green ears of corn and others withered,[1] that I might return to the people, that they might know."

47 He said: "You will sow seven years as usual; what you have reaped, leave in the ear save a little whereof you will eat.

48 "Then will come after that seven hard;[1] they will consume what you sent ahead for them save a little whereof you will keep in store.

49 "Then after that will come a year wherein men will be given abundant rain[1] and wherein they will press."[2]

50 **¶12.7** And the King said: "Bring him to me!" But when the messenger[1] came to him, he said: "Return thou to thy lord, and ask him what is the state of the women[2] who cut their hands; my Lord knows of their plan."

51 Said he:[1] "What was the case of you women[2] when you sought to lure Joseph away from his soul?" They said: "God forbid! We know no evil[3] against him." Said the wife

مِن سُوٓءٖۚ قَالَتِ ٱمۡرَأَتُ ٱلۡعَزِيزِ ٱلۡـَٰٔنَ
حَصۡحَصَ ٱلۡحَقُّ أَنَا۠ رَٰوَدتُّهُۥ عَن نَّفۡسِهِۦ
وَإِنَّهُۥ لَمِنَ ٱلصَّٰدِقِينَ ﴿٥١﴾
ذَٰلِكَ لِيَعۡلَمَ أَنِّي لَمۡ أَخُنۡهُ بِٱلۡغَيۡبِ وَأَنَّ
ٱللَّهَ لَا يَهۡدِي كَيۡدَ ٱلۡخَآئِنِينَ ﴿٥٢﴾
۞ وَمَآ أُبَرِّئُ نَفۡسِيٓۚ إِنَّ ٱلنَّفۡسَ لَأَمَّارَةُۢ
بِٱلسُّوٓءِ إِلَّا مَا رَحِمَ رَبِّيٓۚ إِنَّ رَبِّي غَفُورٞ
رَّحِيمٞ ﴿٥٣﴾
وَقَالَ ٱلۡمَلِكُ ٱئۡتُونِي بِهِۦٓ أَسۡتَخۡلِصۡهُ
لِنَفۡسِيۖ فَلَمَّا كَلَّمَهُۥ قَالَ إِنَّكَ ٱلۡيَوۡمَ
لَدَيۡنَا مَكِينٌ أَمِينٞ ﴿٥٤﴾
قَالَ ٱجۡعَلۡنِي عَلَىٰ خَزَآئِنِ ٱلۡأَرۡضِۖ إِنِّي
حَفِيظٌ عَلِيمٞ ﴿٥٥﴾
وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي ٱلۡأَرۡضِ يَتَبَوَّأُ
مِنۡهَا حَيۡثُ يَشَآءُۚ نُصِيبُ بِرَحۡمَتِنَا مَن
نَّشَآءُۖ وَلَا نُضِيعُ أَجۡرَ ٱلۡمُحۡسِنِينَ ﴿٥٦﴾
وَلَأَجۡرُ ٱلۡأٓخِرَةِ خَيۡرٞ لِّلَّذِينَ ءَامَنُواْ
وَكَانُواْ يَتَّقُونَ ﴿٥٧﴾
وَجَآءَ إِخۡوَةُ يُوسُفَ فَدَخَلُواْ عَلَيۡهِ
فَعَرَفَهُمۡ وَهُمۡ لَهُۥ مُنكِرُونَ ﴿٥٨﴾
وَلَمَّا جَهَّزَهُم بِجَهَازِهِمۡ قَالَ ٱئۡتُونِي بِأَخٖ
لَّكُم مِّنۡ أَبِيكُمۡۚ أَلَا تَرَوۡنَ أَنِّيٓ

of the Governor: "Now the truth[4] is manifest: I sought to lure him away from his soul, and he speaks the truth.[5]

52 "That is so he[1] might know that I betrayed him not unseen, and that God guides not the plan of the treacherous.

53 "And I absolve not myself; the soul commands to evil,[1] save that my Lord has mercy; my Lord is forgiving and merciful."[2]

54 And the King said: "Bring him to me! I will attach him to my person."[1] Then when he had spoken with him, he said: "Thou art this day with us established[2] and trusted."

55 Said he: "Appoint thou me over the storehouses[1] of the land; I am a knowledgeable custodian."

56 And thus We established Joseph in the land, to settle therein wheresoever he willed. We visit with Our mercy whom We will, and We cause not to be lost the reward of the doers of good.

57 And the reward of the Hereafter is better for those who heed warning[1] and are in prudent fear.[2]

58 **¶12.8** And the brothers of Joseph came, and entered upon him; and he knew[1] them, but he was to them unknown.

59 And when he had furnished them with their provisions, he said: "Bring me a brother of yours from your father; see you not that I give full measure, and that I am the best of

أُوفِي ٱلۡكَيۡلَ وَأَنَا۠ خَيۡرُ ٱلۡمُنزِلِينَ ﴿٥٩﴾

فَإِن لَّمۡ تَأۡتُونِي بِهِۦ فَلَا كَيۡلَ لَكُمۡ عِندِي وَلَا تَقۡرَبُونِ ﴿٦٠﴾

قَالُواْ سَنُرَٰوِدُ عَنۡهُ أَبَاهُ وَإِنَّا لَفَٰعِلُونَ ﴿٦١﴾

وَقَالَ لِفِتۡيَٰنِهِ ٱجۡعَلُواْ بِضَٰعَتَهُمۡ فِي رِحَالِهِمۡ لَعَلَّهُمۡ يَعۡرِفُونَهَآ إِذَا ٱنقَلَبُوٓاْ إِلَىٰٓ أَهۡلِهِمۡ لَعَلَّهُمۡ يَرۡجِعُونَ ﴿٦٢﴾

فَلَمَّا رَجَعُوٓاْ إِلَىٰٓ أَبِيهِمۡ قَالُواْ يَٰٓأَبَانَا مُنِعَ مِنَّا ٱلۡكَيۡلُ فَأَرۡسِلۡ مَعَنَآ أَخَانَا نَكۡتَلۡ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ﴿٦٣﴾

قَالَ هَلۡ ءَامَنُكُمۡ عَلَيۡهِ إِلَّا كَمَآ أَمِنتُكُمۡ عَلَىٰٓ أَخِيهِ مِن قَبۡلُ فَٱللَّهُ خَيۡرٌ حَٰفِظٗا وَهُوَ أَرۡحَمُ ٱلرَّٰحِمِينَ ﴿٦٤﴾

وَلَمَّا فَتَحُواْ مَتَٰعَهُمۡ وَجَدُواْ بِضَٰعَتَهُمۡ رُدَّتۡ إِلَيۡهِمۡ قَالُواْ يَٰٓأَبَانَا مَا نَبۡغِي هَٰذِهِۦ بِضَٰعَتُنَا رُدَّتۡ إِلَيۡنَا وَنَمِيرُ أَهۡلَنَا وَنَحۡفَظُ أَخَانَا وَنَزۡدَادُ كَيۡلَ بَعِيرٖ ذَٰلِكَ كَيۡلٞ يَسِيرٞ ﴿٦٥﴾

قَالَ لَنۡ أُرۡسِلَهُۥ مَعَكُمۡ حَتَّىٰ تُؤۡتُونِ مَوۡثِقٗا مِّنَ ٱللَّهِ لَتَأۡتُنَّنِي بِهِۦٓ إِلَّآ أَن

hosts?

60 "But if you bring him not to me, then no measure will there be for you with me, nor will you approach me."

61 They said: "We will seek to lure him away from his father[1] — and that will we do."

62 And he said to his servants:[1] "Put their merchandise in their saddlebags, that they might recognise it when they return to their people, that they might return."

63 And when they returned to their father, they said: "O our father: forbidden us was the measure, so send thou with us our brother; we will obtain the measure; and we will keep him safe."[1]

64 He said: "Am I to trust him to you save as I trusted his brother to you before? And God is the best custodian, and He is the most merciful of those who show mercy."

65 And when they opened their possessions, they found their merchandise returned to them. They said: "O our father: what more can we ask![1] This is our merchandise returned to us. And we will get provision for our people and guard our brother, and will have increase of a camel's measure[2] — that is an easy measure."

66 He said: "I will not send him with you until you give me a solemn oath before[1] God that you will bring him to me save that you be surrounded." And when they had brought

يُحَاطَ بِكُمۡ فَلَمَّآ ءَاتَوۡهُ مَوۡثِقَهُمۡ قَالَ ٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٞ ﴿٦٦﴾

وَقَالَ يَٰبَنِيَّ لَا تَدۡخُلُواْ مِنۢ بَابٖ وَٰحِدٖ وَٱدۡخُلُواْ مِنۡ أَبۡوَٰبٖ مُّتَفَرِّقَةٖۖ وَمَآ أُغۡنِي عَنكُم مِّنَ ٱللَّهِ مِن شَيۡءٍۖ إِنِ ٱلۡحُكۡمُ إِلَّا لِلَّهِۖ عَلَيۡهِ تَوَكَّلۡتُ وَعَلَيۡهِ فَلۡيَتَوَكَّلِ ٱلۡمُتَوَكِّلُونَ ﴿٦٧﴾

وَلَمَّا دَخَلُواْ مِنۡ حَيۡثُ أَمَرَهُمۡ أَبُوهُم مَّا كَانَ يُغۡنِي عَنۡهُم مِّنَ ٱللَّهِ مِن شَيۡءٍ إِلَّا حَاجَةٗ فِي نَفۡسِ يَعۡقُوبَ قَضَىٰهَاۚ وَإِنَّهُۥ لَذُو عِلۡمٖ لِّمَا عَلَّمۡنَٰهُ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ﴿٦٨﴾

وَلَمَّا دَخَلُواْ عَلَىٰ يُوسُفَ ءَاوَىٰٓ إِلَيۡهِ أَخَاهُ قَالَ إِنِّيٓ أَنَا۠ أَخُوكَ فَلَا تَبۡتَئِسۡ بِمَا كَانُواْ يَعۡمَلُونَ ﴿٦٩﴾

فَلَمَّا جَهَّزَهُم بِجَهَازِهِمۡ جَعَلَ ٱلسِّقَايَةَ فِي رَحۡلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا ٱلۡعِيرُ إِنَّكُمۡ لَسَٰرِقُونَ ﴿٧٠﴾

قَالُواْ وَأَقۡبَلُواْ عَلَيۡهِم مَّاذَا تَفۡقِدُونَ ﴿٧١﴾

قَالُواْ نَفۡقِدُ صُوَاعَ ٱلۡمَلِكِ وَلِمَن جَآءَ بِهِۦ حِمۡلُ بَعِيرٖ وَأَنَا۠ بِهِۦ زَعِيمٞ ﴿٧٢﴾

قَالُواْ تَٱللَّهِ لَقَدۡ عَلِمۡتُم مَّا جِئۡنَا لِنُفۡسِدَ

him their solemn oath, he said: "God is guardian over what we say."

67 And he said: "O my sons: enter not by one gate, but enter by different gates.[1] But I cannot avail you anything against God. Judgment is but for God; in Him have I placed my trust. And in Him let trust those who would place their trust aright."[2]

68 And when they entered in what manner[1] their father had commanded them, it availed them nothing against God; it was but a need in the soul of Jacob which he satisfied. And he was a man of knowledge due to what We had taught him; but most men[2] know not.

69 ¶**12.9** And when they entered upon Joseph, he took his brother to himself; he said: "I am thy brother, so despair thou not at what they did."[1]

70 And when he had furnished them with their provisions, he put the drinking-cup into the saddlebag of his brother.[1] Then a crier cried: "O you of the caravan: you are thieves!"

71 Said they, approaching them: "What is it you are missing?"
72 They said: "We do miss the King's goblet; and for him who brings it is a camel-load; and I guarantee it."

73 Said they: "By God, you know we came not to work corruption in the land! And we are

فِي ٱلْأَرْضِ وَمَا كُنَّا سَٰرِقِينَ ﴿٧٣﴾

قَالُواْ فَمَا جَزَٰٓؤُهُۥٓ إِن كُنتُمْ كَٰذِبِينَ ﴿٧٤﴾

قَالُواْ جَزَٰٓؤُهُۥ مَن وُجِدَ فِي رَحْلِهِۦ فَهُوَ
جَزَٰٓؤُهُۥ كَذَٰلِكَ نَجْزِي ٱلظَّٰلِمِينَ ﴿٧٥﴾

فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَآءِ أَخِيهِ ثُمَّ
ٱسْتَخْرَجَهَا مِن وِعَآءِ أَخِيهِ كَذَٰلِكَ كِدْنَا
لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ
ٱلْمَلِكِ إِلَّآ أَن يَشَآءَ ٱللَّهُ نَرْفَعُ دَرَجَٰتٍ
مَّن نَّشَآءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ
﴿٧٦﴾

۞ قَالُوٓاْ إِن يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَّهُۥ
مِن قَبْلُ فَأَسَرَّهَا يُوسُفُ فِي نَفْسِهِۦ
وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنتُمْ شَرٌّ مَّكَانًا
وَٱللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ﴿٧٧﴾

قَالُواْ يَٰٓأَيُّهَا ٱلْعَزِيزُ إِنَّ لَهُۥٓ أَبًا شَيْخًا
كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُۥٓ إِنَّا نَرَىٰكَ
مِنَ ٱلْمُحْسِنِينَ ﴿٧٨﴾

قَالَ مَعَاذَ ٱللَّهِ أَن نَّأْخُذَ إِلَّا مَن وَجَدْنَا
مَتَٰعَنَا عِندَهُۥٓ إِنَّآ إِذًا لَّظَٰلِمُونَ ﴿٧٩﴾

فَلَمَّا ٱسْتَيْـَٔسُواْ مِنْهُ خَلَصُواْ نَجِيًّا قَالَ
كَبِيرُهُمْ أَلَمْ تَعْلَمُوٓاْ أَنَّ أَبَاكُمْ قَدْ أَخَذَ
عَلَيْكُم مَّوْثِقًا مِّنَ ٱللَّهِ وَمِن قَبْلُ

not thieves."

74 They said: "And what is the recompense[1] for it, if you are liars?"

75 Said they: "The recompense[1] for it is that he in whose saddlebag it is found, he is the recompense[2] for it. Thus[3] requite we the wrongdoers."[4]

76 So he began with their bags before the bag of his brother; then he brought it forth from the bag of his brother. (Thus did We plan for Joseph; he could not have taken his brother within the doctrine[1] of the King save that God had so willed. We raise in degree[2] whom We will; and over every possessor of knowledge is One knowing.)

77 Said they: "If he steals, then there stole a brother[1] of his before." (But Joseph concealed it[2] within his soul, and did not reveal it to them, saying: "You are in worse position; and God best knows what you describe.")

78 Said they: "O Governor: he has a father, old and great,[1] so take thou one of us in his place;[2] we see thou art among the doers of good."

79 He said: "God forbid[1] that we take save him with whom we found our goods! Then should we be the wrongdoers."[2]

80 **¶12.10** And when they had despaired of him, they separated themselves for private conference. The eldest of them said: "Know you not that your father took a solemn oath from you before[1] God — and you failed concerning Joseph before? And I will not

مَا فَرَّطتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ ٱلْأَرْضَ
حَتَّىٰ يَأْذَنَ لِيٓ أَبِيٓ أَوْ يَحْكُمَ ٱللَّهُ لِي
وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ ﴿٨٠﴾

ٱرْجِعُوٓاْ إِلَىٰٓ أَبِيكُمْ فَقُولُواْ يَٰٓأَبَانَآ إِنَّ
ٱبْنَكَ سَرَقَ وَمَا شَهِدْنَآ إِلَّا بِمَا عَلِمْنَا
وَمَا كُنَّا لِلْغَيْبِ حَٰفِظِينَ ﴿٨١﴾

وَسْـَٔلِ ٱلْقَرْيَةَ ٱلَّتِي كُنَّا فِيهَا وَٱلْعِيرَ
ٱلَّتِيٓ أَقْبَلْنَا فِيهَا وَإِنَّا لَصَٰدِقُونَ ﴿٨٢﴾

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ
أَمْرًا فَصَبْرٌ جَمِيلٌ عَسَى ٱللَّهُ أَن
يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُۥ هُوَ ٱلْعَلِيمُ
ٱلْحَكِيمُ ﴿٨٣﴾

وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰٓأَسَفَىٰ عَلَىٰ يُوسُفَ
وَٱبْيَضَّتْ عَيْنَاهُ مِنَ ٱلْحُزْنِ فَهُوَ كَظِيمٌ
﴿٨٤﴾

قَالُواْ تَٱللَّهِ تَفْتَؤُاْ تَذْكُرُ يُوسُفَ
حَتَّىٰ تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ
ٱلْهَٰلِكِينَ ﴿٨٥﴾

قَالَ إِنَّمَآ أَشْكُواْ بَثِّي وَحُزْنِيٓ إِلَى ٱللَّهِ
وَأَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٦﴾

يَٰبَنِيَّ ٱذْهَبُواْ فَتَحَسَّسُواْ مِن يُوسُفَ
وَأَخِيهِ وَلَا تَاْيْـَٔسُواْ مِن رَّوْحِ ٱللَّهِ

leave the land until my father gives me leave, or God judges in my favour; and He is the best of judges.

81 "Return to your father, and say: 'O our father: thy son stole; and we bear not witness save to what we know; and we are not custodians of the Unseen.

82 "'And ask thou of the city in which we were, and the caravan in which we approached; and we are truthful.'"

83 He said:[1] "Nay,[2] your souls have enticed you into a matter. Then: comely patience — it may be that God will bring them[3] to me all together; He is the Knowing, the Wise."

84 And he turned away from them and said: "O my grief for Joseph!" And his eyes became white from the sorrow he was suppressing.

85 They said: "By God, thou wilt never cease remembering Joseph until thou art decrepit, or art of those who perish!"

86 He said: "I but complain of my distress and grief to God; but I know from God what you know not.[1]

87 "O my sons: go and ask about Joseph and his brother, and despair not of the comfort[1] of God; none despairs of the comfort of God save the unbelieving[2] people."

إِنَّهُۥ لَا يَاْيْـَٔسُ مِن رَّوْحِ ٱللَّـهِ إِلَّا ٱلْقَوْمُ ٱلْكَـٰفِرُونَ ﴿٨٧﴾

فَلَمَّا دَخَلُوا۟ عَلَيْهِ قَالُوا۟ يَـٰٓأَيُّهَا ٱلْعَزِيزُ مَسَّنَا وَأَهْلَنَا ٱلضُّرُّ وَجِئْنَا بِبِضَـٰعَةٍ مُّزْجَىٰةٍ فَأَوْفِ لَنَا ٱلْكَيْلَ وَتَصَدَّقْ عَلَيْنَآ إِنَّ ٱللَّـهَ يَجْزِى ٱلْمُتَصَدِّقِينَ ﴿٨٨﴾

قَالَ هَلْ عَلِمْتُم مَّا فَعَلْتُم بِيُوسُفَ وَأَخِيهِ إِذْ أَنتُمْ جَـٰهِلُونَ ﴿٨٩﴾

قَالُوٓا۟ أَءِنَّكَ لَأَنتَ يُوسُفُ قَالَ أَنَا۠ يُوسُفُ وَهَـٰذَآ أَخِى قَدْ مَنَّ ٱللَّـهُ عَلَيْنَآ إِنَّهُۥ مَن يَتَّقِ وَيَصْبِرْ فَإِنَّ ٱللَّـهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴿٩٠﴾

قَالُوا۟ تَٱللَّـهِ لَقَدْ ءَاثَرَكَ ٱللَّـهُ عَلَيْنَا وَإِن كُنَّا لَخَـٰطِـِٔينَ ﴿٩١﴾

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ ٱلْيَوْمَ يَغْفِرُ ٱللَّـهُ لَكُمْ وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٩٢﴾

ٱذْهَبُوا۟ بِقَمِيصِى هَـٰذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِى يَأْتِ بَصِيرًا وَأْتُونِى بِأَهْلِكُمْ أَجْمَعِينَ ﴿٩٣﴾

وَلَمَّا فَصَلَتِ ٱلْعِيرُ قَالَ أَبُوهُمْ إِنِّى لَأَجِدُ رِيحَ يُوسُفَ لَوْلَآ أَن تُفَنِّدُونِ ﴿٩٤﴾

88 And when they entered upon him, they said: “O Governor: affliction has touched us and our people, and we have come with paltry[1] merchandise. Fulfil thou for us the measure, and be thou charitable to us; God rewards the charitable.”

89 He said: “Know you what you did to Joseph and his brother, when you were ignorant?”

90 They said: “Is it indeed thou, Joseph?” He said: “I am Joseph, and this is my brother. God has favoured us. Whoso is in prudent fear[1] and is patient — God causes not to be lost the reward of the doers of good.”

91 They said: “By God, indeed God has preferred thee over us and we were of the offenders!”

92 He said: “No blame is upon you this day. God will forgive you; and He is the most merciful of those who show mercy.

93 “Go with this my shirt, and cast it upon the face of my father — he will come to see — and come to me with your household all together.”

94 ¶**12.11** And when the caravan departed, their father said: “I perceive[1] the scent[2] of Joseph––[3] had you not thought me weak in mind.”

قَالُوا۟ تَٱللَّـهِ إِنَّكَ لَفِى ضَلَـٰلِكَ ٱلْقَدِيمِ ﴿٩٥﴾

فَلَمَّآ أَن جَآءَ ٱلْبَشِيرُ أَلْقَىٰهُ عَلَىٰ وَجْهِهِۦ فَٱرْتَدَّ بَصِيرًا قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّىٓ أَعْلَمُ مِنَ ٱللَّـهِ مَا لَا تَعْلَمُونَ ﴿٩٦﴾

قَالُوا۟ يَـٰٓأَبَانَا ٱسْتَغْفِرْ لَنَا ذُنُوبَنَآ إِنَّا كُنَّا خَـٰطِـِٔينَ ﴿٩٧﴾

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّىٓ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٩٨﴾

فَلَمَّا دَخَلُوا۟ عَلَىٰ يُوسُفَ ءَاوَىٰٓ إِلَيْهِ أَبَوَيْهِ وَقَالَ ٱدْخُلُوا۟ مِصْرَ إِن شَآءَ ٱللَّـهُ ءَامِنِينَ ﴿٩٩﴾

وَرَفَعَ أَبَوَيْهِ عَلَى ٱلْعَرْشِ وَخَرُّوا۟ لَهُۥ سُجَّدًا وَقَالَ يَـٰٓأَبَتِ هَـٰذَا تَأْوِيلُ رُءْيَىَ مِن قَبْلُ قَدْ جَعَلَهَا رَبِّى حَقًّا وَقَدْ أَحْسَنَ بِىٓ إِذْ أَخْرَجَنِى مِنَ ٱلسِّجْنِ وَجَآءَ بِكُم مِّنَ ٱلْبَدْوِ مِنۢ بَعْدِ أَن نَّزَغَ ٱلشَّيْطَـٰنُ بَيْنِى وَبَيْنَ إِخْوَتِىٓ إِنَّ رَبِّى لَطِيفٌ لِّمَا يَشَآءُ إِنَّهُۥ هُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿١٠٠﴾

۞ رَبِّ قَدْ ءَاتَيْتَنِى مِنَ ٱلْمُلْكِ وَعَلَّمْتَنِى مِن تَأْوِيلِ ٱلْأَحَادِيثِ فَاطِرَ

95 They said: “By God, thou art in thine old error!”

96 Then when the bearer of glad tidings came he cast it[1] upon his face, and he could see again.[2] He said: “Said I not to you that I know from God what you know not?”[2]

97 They said: “O our father: ask thou forgiveness for us for our transgressions;[1] we were of the offenders.”[2]

98 He said: “I will ask forgiveness for you of my Lord; He is the Forgiving, the Merciful.”

99 And when they entered upon Joseph, he took his parents to himself, and said: “Enter Egypt,[1] if God wills, in safety.”

100 And he raised his parents upon the throne. And they[1] fell down to him in submission,[2] and he said: “O my father: this is the fulfilment[3] of my dream before. My Lord has made it true.[4] And He did good to me when He took me out of the prison, and brought you from the desert[5] after the satan[6] had provoked to evil between me and my brothers. My Lord is subtle in what He wills; He is the Knowing, the Wise.”[7]

101 “My Lord: Thou hast given me some dominion, and hast taught me some of the interpretation of events; Creator of the Heavens and the Earth: Thou art my ally in

ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ أَنتَ وَلِيِّۦ فِي ٱلدُّنۡيَا
وَٱلۡأٓخِرَةِۖ تَوَفَّنِي مُسۡلِمٗا وَأَلۡحِقۡنِي
بِٱلصَّٰلِحِينَ ١٠١

ذَٰلِكَ مِنۡ أَنۢبَآءِ ٱلۡغَيۡبِ نُوحِيهِ إِلَيۡكَۖ
وَمَا كُنتَ لَدَيۡهِمۡ إِذۡ أَجۡمَعُوٓاْ أَمۡرَهُمۡ وَهُمۡ
يَمۡكُرُونَ ١٠٢

وَمَآ أَكۡثَرُ ٱلنَّاسِ وَلَوۡ حَرَصۡتَ بِمُؤۡمِنِينَ
١٠٣

وَمَا تَسۡـَٔلُهُمۡ عَلَيۡهِ مِنۡ أَجۡرٍۚ إِنۡ هُوَ إِلَّا
ذِكۡرٞ لِّلۡعَٰلَمِينَ ١٠٤

وَكَأَيِّن مِّنۡ ءَايَةٖ فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ
يَمُرُّونَ عَلَيۡهَا وَهُمۡ عَنۡهَا مُعۡرِضُونَ ١٠٥

وَمَا يُؤۡمِنُ أَكۡثَرُهُم بِٱللَّهِ إِلَّا وَهُم
مُّشۡرِكُونَ ١٠٦

أَفَأَمِنُوٓاْ أَن تَأۡتِيَهُمۡ غَٰشِيَةٞ مِّنۡ عَذَابِ
ٱللَّهِ أَوۡ تَأۡتِيَهُمُ ٱلسَّاعَةُ بَغۡتَةٗ وَهُمۡ لَا
يَشۡعُرُونَ ١٠٧

قُلۡ هَٰذِهِۦ سَبِيلِيٓ أَدۡعُوٓاْ إِلَى ٱللَّهِۚ عَلَىٰ
بَصِيرَةٍ أَنَا۠ وَمَنِ ٱتَّبَعَنِيۖ وَسُبۡحَٰنَ ٱللَّهِ
وَمَآ أَنَا۠ مِنَ ٱلۡمُشۡرِكِينَ ١٠٨

وَمَآ أَرۡسَلۡنَا مِن قَبۡلِكَ إِلَّا رِجَالٗا نُّوحِيٓ
إِلَيۡهِم مِّنۡ أَهۡلِ ٱلۡقُرَىٰٓۗ أَفَلَمۡ يَسِيرُواْ

the World and the Hereafter. Take Thou me as one submitting,[1] and join Thou me with the righteous."

102 ¶**12.12** That is of the reports of the Unseen which We reveal[1] to thee; and thou wast not with them when they resolved upon their affair, when they were scheming.

103 And most men[1] — though thou be desirous — are not believers.[2]

104 And thou askest not of them for it any reward; it is only a reminder[1] to all mankind.[2]

105 And how many a proof[1] is there in the heavens and the earth which they pass by, and from which they turn away!

106 And most of them believe not in God save as[1] idolaters.[2]

107 Do they then feel secure against an enveloping of the punishment of God coming upon them, or the Hour coming upon them unexpectedly when they perceive not?

108 Say thou: "This is my path. I invite to God with insight — I and whoso follows me. And glory[1] be to God! And I am not of the idolaters."

109 And We sent before thee only men to whom We revealed[1] from among the people of the cities. (So have they not travelled in the earth and seen how was the final

فِي ٱلۡأَرۡضِ فَيَنظُرُواْ كَيۡفَ كَانَ عَٰقِبَةُ
ٱلَّذِينَ مِن قَبۡلِهِمۡۗ وَلَدَارُ ٱلۡأٓخِرَةِ خَيۡرٞ
لِّلَّذِينَ ٱتَّقَوۡاْۗ أَفَلَا تَعۡقِلُونَ ١٠٩

حَتَّىٰٓ إِذَا ٱسۡتَيۡـَٔسَ ٱلرُّسُلُ وَظَنُّوٓاْ أَنَّهُمۡ
قَدۡ كُذِبُواْ جَآءَهُمۡ نَصۡرُنَا فَنُجِّيَ مَن نَّشَآءُۖ
وَلَا يُرَدُّ بَأۡسُنَا عَنِ ٱلۡقَوۡمِ ٱلۡمُجۡرِمِينَ
١١٠

لَقَدۡ كَانَ فِي قَصَصِهِمۡ عِبۡرَةٞ لِّأُوْلِي
ٱلۡأَلۡبَٰبِۗ مَا كَانَ حَدِيثٗا يُفۡتَرَىٰ وَلَٰكِن
تَصۡدِيقَ ٱلَّذِي بَيۡنَ يَدَيۡهِ وَتَفۡصِيلَ كُلِّ
شَيۡءٖ وَهُدٗى وَرَحۡمَةٗ لِّقَوۡمٖ يُؤۡمِنُونَ ١١١

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

ٱلٓمٓرٰۚ تِلۡكَ ءَايَٰتُ ٱلۡكِتَٰبِۗ وَٱلَّذِيٓ
أُنزِلَ إِلَيۡكَ مِن رَّبِّكَ ٱلۡحَقُّ وَلَٰكِنَّ أَكۡثَرَ
ٱلنَّاسِ لَا يُؤۡمِنُونَ ١

ٱللَّهُ ٱلَّذِي رَفَعَ ٱلسَّمَٰوَٰتِ بِغَيۡرِ عَمَدٖ
تَرَوۡنَهَاۖ ثُمَّ ٱسۡتَوَىٰ عَلَى ٱلۡعَرۡشِۖ وَسَخَّرَ
ٱلشَّمۡسَ وَٱلۡقَمَرَۖ كُلّٞ يَجۡرِي لِأَجَلٖ
مُّسَمّٗىۚ يُدَبِّرُ ٱلۡأَمۡرَ يُفَصِّلُ ٱلۡأٓيَٰتِ
لَعَلَّكُم بِلِقَآءِ رَبِّكُمۡ تُوقِنُونَ ٢

وَهُوَ ٱلَّذِي مَدَّ ٱلۡأَرۡضَ وَجَعَلَ فِيهَا
رَوَٰسِيَ وَأَنۡهَٰرٗاۖ وَمِن كُلِّ ٱلثَّمَرَٰتِ جَعَلَ

outcome of those who were before them? And the abode of the Hereafter is best for those who are in prudent fear;[2] will you then not[3] use reason!)

110 When[1] the messengers had despaired and thought that they had been denied, there came to them Our help[2] and who We willed was delivered. And repulsed not is Our wrath from the lawbreaking people.

111 There is in their story a lesson for men of understanding; it is not an invented narrative[1] but a confirmation of what is before it,[2] and an exposition of every thing,[3] and guidance, and a mercy for people who believe.

In the name of God, the Almighty,[1] the Merciful.

13[2] **1** *alif lām mīm rā*[1] Those are the proofs[2] of the Writ;[3] and what has been sent down to thee from thy Lord is the truth,[4] but most men do not believe.[5]

2 God it is who raised up the heavens, without pillars you can see, then established Himself upon the Throne. And He made subject the sun and the moon, each running for a stated term. He directs the matter; He sets out and details[1] the proofs,[2] that you might be certain[3] of the meeting with your Lord.

3 And He it is that spread out the earth, and placed therein firm mountains and rivers; and of every[1] fruit He made therein two kinds; He covers the night with the day; in

فِيهَا زَوۡجَيۡنِ ٱثۡنَيۡنِ يُغۡشِى ٱلَّيۡلَ ٱلنَّهَارَ
إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّقَوۡمٍ يَتَفَكَّرُونَ ﴿٣﴾
وَفِى ٱلۡأَرۡضِ قِطَعٌ مُّتَجَـٰوِرَٰتٌ وَجَنَّـٰتٌ مِّنۡ
أَعۡنَـٰبٍ وَزَرۡعٌ وَنَخِيلٌ صِنۡوَانٌ وَغَيۡرُ
صِنۡوَانٍ يُسۡقَىٰ بِمَآءٍ وَٰحِدٍ وَنُفَضِّلُ
بَعۡضَهَا عَلَىٰ بَعۡضٍ فِى ٱلۡأُكُلِ إِنَّ فِى ذَٰلِكَ
لَـَٔايَـٰتٍ لِّقَوۡمٍ يَعۡقِلُونَ ﴿٤﴾
۞ وَإِن تَعۡجَبۡ فَعَجَبٌ قَوۡلُهُمۡ أَءِذَا كُنَّا
تُرَٰبًا أَءِنَّا لَفِى خَلۡقٍ جَدِيدٍ أُوْلَـٰٓئِكَ
ٱلَّذِينَ كَفَرُواْ بِرَبِّهِمۡ وَأُوْلَـٰٓئِكَ ٱلۡأَغۡلَـٰلُ
فِىٓ أَعۡنَاقِهِمۡ وَأُوْلَـٰٓئِكَ أَصۡحَـٰبُ ٱلنَّارِ هُمۡ
فِيهَا خَـٰلِدُونَ ﴿٥﴾
وَيَسۡتَعۡجِلُونَكَ بِٱلسَّيِّئَةِ قَبۡلَ ٱلۡحَسَنَةِ
وَقَدۡ خَلَتۡ مِن قَبۡلِهِمُ ٱلۡمَثُلَـٰتُ وَإِنَّ
رَبَّكَ لَذُو مَغۡفِرَةٍ لِّلنَّاسِ عَلَىٰ ظُلۡمِهِمۡ وَإِنَّ
رَبَّكَ لَشَدِيدُ ٱلۡعِقَابِ ﴿٦﴾
وَيَقُولُ ٱلَّذِينَ كَفَرُواْ لَوۡلَآ أُنزِلَ عَلَيۡهِ
ءَايَةٌ مِّن رَّبِّهِۦٓ إِنَّمَآ أَنتَ مُنذِرٌ
وَلِكُلِّ قَوۡمٍ هَادٍ ﴿٧﴾
ٱللَّهُ يَعۡلَمُ مَا تَحۡمِلُ كُلُّ أُنثَىٰ وَمَا
تَغِيضُ ٱلۡأَرۡحَامُ وَمَا تَزۡدَادُ وَكُلُّ شَىۡءٍ
عِندَهُۥ بِمِقۡدَارٍ ﴿٨﴾

that are proofs[2] for people who reflect.

4 And in the earth are tracts adjacent to one another; and gardens of grapevines, and crops, and date-palms with roots shared and independent[1] — watered with one water; and some of them We make exceed in food others; in that are proofs[2] for people who reason.

5 And if thou marvel,[1] then marvellous is their saying: "Will we — when we are dust — be in a new creation?" Those are they who have denied their Lord; and those will have yokes on their necks; and those are the companions of the Fire, therein they abide eternally.

6 And they ask thee to hasten the evil[1] before[2] the good[3] when there have passed away before them exemplary punishments.[4] And thy Lord is full of forgiveness towards men despite their injustice; but thy Lord is severe in retribution.

7 And those who ignore warning[1] say: "Oh, that a proof[2] were but[3] sent down upon him from his Lord!" Thou art but a warner; and for every people is[4] a guide.

8 ¶**13.2** God knows what every female bears, and what the wombs decrease, and what they increase; and everything with Him is in measure.

عَـٰلِمُ ٱلۡغَيۡبِ وَٱلشَّهَـٰدَةِ ٱلۡكَبِيرُ
ٱلۡمُتَعَالِ ﴿٩﴾
سَوَآءٌ مِّنكُم مَّنۡ أَسَرَّ ٱلۡقَوۡلَ وَمَن
جَهَرَ بِهِۦ وَمَنۡ هُوَ مُسۡتَخۡفِۭ بِٱلَّيۡلِ
وَسَارِبُۢ بِٱلنَّهَارِ ﴿١٠﴾
لَهُۥ مُعَقِّبَـٰتٌ مِّنۢ بَيۡنِ يَدَيۡهِ وَمِنۡ خَلۡفِهِۦ
يَحۡفَظُونَهُۥ مِنۡ أَمۡرِ ٱللَّهِ إِنَّ ٱللَّهَ لَا
يُغَيِّرُ مَا بِقَوۡمٍ حَتَّىٰ يُغَيِّرُواْ مَا بِأَنفُسِهِمۡ
وَإِذَآ أَرَادَ ٱللَّهُ بِقَوۡمٍ سُوٓءًا فَلَا مَرَدَّ لَهُۥ
وَمَا لَهُم مِّن دُونِهِۦ مِن وَالٍ ﴿١١﴾
هُوَ ٱلَّذِى يُرِيكُمُ ٱلۡبَرۡقَ خَوۡفًا وَطَمَعًا
وَيُنشِئُ ٱلسَّحَابَ ٱلثِّقَالَ ﴿١٢﴾
وَيُسَبِّحُ ٱلرَّعۡدُ بِحَمۡدِهِۦ وَٱلۡمَلَـٰٓئِكَةُ
مِنۡ خِيفَتِهِۦ وَيُرۡسِلُ ٱلصَّوَٰعِقَ فَيُصِيبُ
بِهَا مَن يَشَآءُ وَهُمۡ يُجَـٰدِلُونَ فِى ٱللَّهِ
وَهُوَ شَدِيدُ ٱلۡمِحَالِ ﴿١٣﴾
لَهُۥ دَعۡوَةُ ٱلۡحَقِّ وَٱلَّذِينَ يَدۡعُونَ مِن
دُونِهِۦ لَا يَسۡتَجِيبُونَ لَهُم بِشَىۡءٍ إِلَّا
كَبَـٰسِطِ كَفَّيۡهِ إِلَى ٱلۡمَآءِ لِيَبۡلُغَ فَاهُ وَمَا
هُوَ بِبَـٰلِغِهِۦ وَمَا دُعَآءُ ٱلۡكَـٰفِرِينَ إِلَّا
فِى ضَلَـٰلٍ ﴿١٤﴾
وَلِلَّهِ يَسۡجُدُ مَن فِى ٱلسَّمَـٰوَٰتِ

9 The Knower of the Unseen and the Seen, the Great, the Exalted:

10 It is the same[1] who among you conceals his speech, and who makes it public; and who hides by night, and goes forth by day;[2]

11 He[1] has successive angels[2] before him and after him, keeping him[3] by the command of God.[4] God changes not what is in a people until they change what is in themselves. And when God intends evil for a people, there is no repelling it; and they have besides[5] Him no ally.

12 He it is that shows you the lightning as fear and hope, and produces the heavy clouds.[1]

13 And the thunder gives glory[1] with His praise, as do[2] the angels, in fear of Him. And He sends the thunderbolts, and strikes therewith whom He wills. And they dispute concerning God; and He is strong in assault.[3]

14 To Him belongs the call of truth;[1] and those to whom they call, besides[2] Him, answer them nothing save it be as one stretching forth his hands to water, that it might reach his mouth, but it reaches it not; and the supplication of the false claimers of guidance[3] is only in error.

15 And to God submits[1] whoso is in the heavens and the earth, willingly or

وَٱلْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَٰلُهُم بِٱلْغُدُوِّ
وَٱلْـَٔاصَالِ ﴿١٥﴾
قُلْ مَن رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ قُلِ
ٱللَّـهُ قُلْ أَفَٱتَّخَذْتُم مِّن دُونِهِۦٓ أَوْلِيَآءَ لَا
يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا وَلَا ضَرًّا قُلْ
هَلْ يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ أَمْ هَلْ
تَسْتَوِى ٱلظُّلُمَٰتُ وَٱلنُّورُ أَمْ جَعَلُوا۟ لِلَّـهِ
شُرَكَآءَ خَلَقُوا۟ كَخَلْقِهِۦ فَتَشَٰبَهَ ٱلْخَلْقُ
عَلَيْهِمْ قُلِ ٱللَّـهُ خَٰلِقُ كُلِّ شَىْءٍ وَهُوَ
ٱلْوَٰحِدُ ٱلْقَهَّٰرُ ﴿١٦﴾
أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَسَالَتْ أَوْدِيَةٌۢ
بِقَدَرِهَا فَٱحْتَمَلَ ٱلسَّيْلُ زَبَدًا رَّابِيًا
وَمِمَّا يُوقِدُونَ عَلَيْهِ فِى ٱلنَّارِ ٱبْتِغَآءَ
حِلْيَةٍ أَوْ مَتَٰعٍ زَبَدٌ مِّثْلُهُۥ كَذَٰلِكَ يَضْرِبُ
ٱللَّـهُ ٱلْحَقَّ وَٱلْبَٰطِلَ فَأَمَّا ٱلزَّبَدُ فَيَذْهَبُ
جُفَآءً وَأَمَّا مَا يَنفَعُ ٱلنَّاسَ فَيَمْكُثُ فِى
ٱلْأَرْضِ كَذَٰلِكَ يَضْرِبُ ٱللَّـهُ ٱلْأَمْثَالَ
﴿١٧﴾
لِلَّذِينَ ٱسْتَجَابُوا۟ لِرَبِّهِمُ ٱلْحُسْنَىٰ
وَٱلَّذِينَ لَمْ يَسْتَجِيبُوا۟ لَهُۥ لَوْ أَنَّ لَهُم مَّا فِى
ٱلْأَرْضِ جَمِيعًا وَمِثْلَهُۥ مَعَهُۥ لَٱفْتَدَوْا۟ بِهِۦٓ
أُو۟لَٰٓئِكَ لَهُمْ سُوٓءُ ٱلْحِسَابِ وَمَأْوَىٰهُمْ

unwillingly, as do[2] their shadows in the mornings and the evenings.

16 Say thou: "Who is the Lord of the heavens and the earth?" Say thou: "God." Say thou: "Have you then taken, besides[1] Him, allies which have not power to do themselves benefit or harm?" Say thou: "Is the blind equal to the seeing? Or is darkness[2] equal to the light?" If[3] they have ascribed to God partners[4] that created the like of His creation,[5] then the creation appears the same to them.[6] Say thou: "God is creator of all things, and He is the One, the Vanquishing."

17 He sends down from the sky water, and the valleys flow according to their measure, then the flood carries a swelling froth; and from what they burn in the fire seeking[1] ornaments or tools there is a froth like it. Thus does God present[2] truth[3] and vanity: as for the froth, it departs as dross; and as for what is of benefit to men, it remains in the earth. Thus does God strike similitudes.

18 For those who respond to their Lord is the best; and those who respond not to Him: had they all that is in the earth altogether, and the like thereof with it, they would seek to ransom themselves[1] thereby. Those have an evil reckoning, and their shelter is Gehenna; and evil is the resting-place.

جَهَنَّمُ وَبِئْسَ ٱلْمِهَادُ ﴿١٨﴾
۞ أَفَمَن يَعْلَمُ أَنَّمَآ أُنزِلَ إِلَيْكَ مِن
رَّبِّكَ ٱلْحَقُّ كَمَنْ هُوَ أَعْمَىٰٓ إِنَّمَا
يَتَذَكَّرُ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿١٩﴾
ٱلَّذِينَ يُوفُونَ بِعَهْدِ ٱللَّـهِ وَلَا يَنقُضُونَ
ٱلْمِيثَٰقَ ﴿٢٠﴾
وَٱلَّذِينَ يَصِلُونَ مَآ أَمَرَ ٱللَّـهُ بِهِۦٓ أَن
يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوٓءَ
ٱلْحِسَابِ ﴿٢١﴾
وَٱلَّذِينَ صَبَرُوا۟ ٱبْتِغَآءَ وَجْهِ رَبِّهِمْ
وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَأَنفَقُوا۟ مِمَّا رَزَقْنَٰهُمْ
سِرًّا وَعَلَانِيَةً وَيَدْرَءُونَ بِٱلْحَسَنَةِ
ٱلسَّيِّئَةَ أُو۟لَٰٓئِكَ لَهُمْ عُقْبَى ٱلدَّارِ ﴿٢٢﴾
جَنَّٰتُ عَدْنٍ يَدْخُلُونَهَا وَمَن صَلَحَ مِنْ
ءَابَآئِهِمْ وَأَزْوَٰجِهِمْ وَذُرِّيَّٰتِهِمْ وَٱلْمَلَٰٓئِكَةُ
يَدْخُلُونَ عَلَيْهِم مِّن كُلِّ بَابٍ ﴿٢٣﴾
سَلَٰمٌ عَلَيْكُم بِمَا صَبَرْتُمْ فَنِعْمَ
عُقْبَى ٱلدَّارِ ﴿٢٤﴾
وَٱلَّذِينَ يَنقُضُونَ عَهْدَ ٱللَّـهِ مِنۢ بَعْدِ
مِيثَٰقِهِۦ وَيَقْطَعُونَ مَآ أَمَرَ ٱللَّـهُ
بِهِۦٓ أَن يُوصَلَ وَيُفْسِدُونَ فِى ٱلْأَرْضِ
أُو۟لَٰٓئِكَ لَهُمُ ٱللَّعْنَةُ وَلَهُمْ سُوٓءُ ٱلدَّارِ ﴿٢٥﴾

19 ¶**13.3** Is then he who[1] knows that what is sent down to thee from thy Lord is the truth[2] like him who is blind? There take heed but those of insight:

20 Those who fulfil the covenant of God,[1] and break not the agreement,

21 And who join what God commanded to be joined, and fear their Lord, and dread the evil of the reckoning,

22 And who are patient seeking the face of their Lord, and uphold the duty,[1] and spend of what We have provided them, secretly and openly, and they avert evil[2] with good: those have the good[3] final[4] abode:

23 Gardens of perpetual abode which they enter, and whoso was righteous among their fathers, and their wives, and their progeny.[1] And the angels will enter upon them from every gate:

24 "Peace be upon you, because you were patient!" And excellent is the final abode.

25 But those who break the covenant of God[1] after its agreement, and sever what God has commanded to be joined, and work corruption in the land: those have the curse, and they have the evil abode.

ٱللَّـهُ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ
وَفَرِحُواْ بِٱلْحَيَوٰةِ ٱلدُّنْيَا وَمَا ٱلْحَيَوٰةُ
ٱلدُّنْيَا فِى ٱلْـَٔاخِرَةِ إِلَّا مَتَـٰعٌ ﴿٢٦﴾
وَيَقُولُ ٱلَّذِينَ كَفَرُواْ لَوْلَآ أُنزِلَ عَلَيْهِ
ءَايَةٌ مِّن رَّبِّهِۦ ۚ قُلْ إِنَّ ٱللَّـهَ يُضِلُّ مَن
يَشَآءُ وَيَهْدِىٓ إِلَيْهِ مَنْ أَنَابَ ﴿٢٧﴾
ٱلَّذِينَ ءَامَنُواْ وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ
ٱللَّـهِ ۗ أَلَا بِذِكْرِ ٱللَّـهِ تَطْمَئِنُّ ٱلْقُلُوبُ
﴿٢٨﴾
ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّـٰلِحَـٰتِ طُوبَىٰ
لَهُمْ وَحُسْنُ مَـَٔابٍ ﴿٢٩﴾
كَذَٰلِكَ أَرْسَلْنَـٰكَ فِىٓ أُمَّةٍ قَدْ خَلَتْ مِن
قَبْلِهَآ أُمَمٌ لِّتَتْلُوَاْ عَلَيْهِمُ ٱلَّذِىٓ أَوْحَيْنَآ
إِلَيْكَ وَهُمْ يَكْفُرُونَ بِٱلرَّحْمَـٰنِ ۚ قُلْ هُوَ
رَبِّى لَآ إِلَـٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ
مَتَابِ ﴿٣٠﴾
وَلَوْ أَنَّ قُرْءَانًا سُيِّرَتْ بِهِ ٱلْجِبَالُ أَوْ
قُطِّعَتْ بِهِ ٱلْأَرْضُ أَوْ كُلِّمَ بِهِ ٱلْمَوْتَىٰ ۗ بَل
لِّلَّـهِ ٱلْأَمْرُ جَمِيعًا ۗ أَفَلَمْ يَاْيْـَٔسِ ٱلَّذِينَ
ءَامَنُوٓاْ أَن لَّوْ يَشَآءُ ٱللَّـهُ لَهَدَى ٱلنَّاسَ
جَمِيعًا ۗ وَلَا يَزَالُ ٱلَّذِينَ كَفَرُواْ تُصِيبُهُم
بِمَا صَنَعُواْ قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّن

26 God expands provision for whom He wills, and He straitens. And they exult at the life of this world; but the life of this world compared with[1] the Hereafter is only a passing pleasure.[2]

27 **¶13.4** And those who ignore warning[1] say: "Oh, that a proof[2] were but[3] sent down upon him from his Lord!" Say thou: "God leads astray whom He wills, and guides to Him such as turn back:[4]

28 "Those who heed warning[1] and whose hearts find rest in the remembrance[2] of God." In truth,[3] in the remembrance[4] of God do hearts find rest.

29 Those who heed warning[1] and do righteous deeds: they have blessedness,[2] and a good journey's end.[3]

30 Thus have We sent thee among a community — communities have passed away before it — that thou recite to them what We have revealed[1] to thee; but they deny the Almighty.[2] Say thou: "He is my Lord: — there is no god save He[3] — in Him have I placed my trust, and to Him is my return."

31 And were there a recitation[1] whereby the mountains were set in motion, or the earth rent asunder, or the dead caused to speak[...].[2] The truth is,[3] to God belongs the command altogether. Have not those who heed warning[4] despaired[5] that, had God willed, He would have guided mankind all together? And those who ignore warning:[6] disaster will cease not to strike them[7] for what they have wrought, or to descend[8] near their abodes, until the promise of God comes; God will not break the appointment.

دَارِهِمْ حَتَّىٰ يَأْتِىَ وَعْدُ ٱللَّـهِ ۚ إِنَّ ٱللَّـهَ لَا
يُخْلِفُ ٱلْمِيعَادَ ﴿٣١﴾
وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَأَمْلَيْتُ
لِلَّذِينَ كَفَرُواْ ثُمَّ أَخَذْتُهُمْ ۖ فَكَيْفَ كَانَ
عِقَابِ ﴿٣٢﴾
أَفَمَنْ هُوَ قَآئِمٌ عَلَىٰ كُلِّ نَفْسٍۭ بِمَا
كَسَبَتْ ۗ وَجَعَلُواْ لِلَّـهِ شُرَكَآءَ ۚ قُلْ سَمُّوهُمْ ۚ
أَمْ تُنَبِّـُٔونَهُۥ بِمَا لَا يَعْلَمُ فِى ٱلْأَرْضِ
أَم بِظَـٰهِرٍ مِّنَ ٱلْقَوْلِ ۚ بَلْ زُيِّنَ لِلَّذِينَ
كَفَرُواْ مَكْرُهُمْ وَصُدُّواْ عَنِ ٱلسَّبِيلِ ۗ
وَمَن يُضْلِلِ ٱللَّـهُ فَمَا لَهُۥ مِنْ هَادٍ
﴿٣٣﴾
لَّهُمْ عَذَابٌ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَلَعَذَابُ
ٱلْـَٔاخِرَةِ أَشَقُّ ۖ وَمَا لَهُم مِّنَ ٱللَّـهِ مِن وَاقٍ
﴿٣٤﴾
۞ مَّثَلُ ٱلْجَنَّةِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ ۖ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ ۖ أُكُلُهَا دَآئِمٌ
وَظِلُّهَا ۚ تِلْكَ عُقْبَى ٱلَّذِينَ ٱتَّقَواْ ۖ وَّعُقْبَى
ٱلْكَـٰفِرِينَ ٱلنَّارُ ﴿٣٥﴾
وَٱلَّذِينَ ءَاتَيْنَـٰهُمُ ٱلْكِتَـٰبَ يَفْرَحُونَ
بِمَآ أُنزِلَ إِلَيْكَ ۖ وَمِنَ ٱلْأَحْزَابِ مَن
يُنكِرُ بَعْضَهُۥ ۚ قُلْ إِنَّمَآ أُمِرْتُ أَنْ أَعْبُدَ

32 **¶13.5** And mocked were messengers before thee; and I granted those who ignored warning[1] respite; then I seized them — and how was My retribution!

33 Is then He who[1] stands over every soul for what it earns[...]?[2] But they have made for God partners.[3] Say thou: "Name them: — if[4] you would inform Him of what He knows not in the earth;[5] or if[6] it is a show of speaking."[7] The truth is:[8] their scheme has been made fair to those who ignore warning,[9] and they have been turned away[10] from the path; and whom God sends astray, for him there is no guide;

34 They have punishment in the life of this world; and the punishment of the Hereafter is more severe; and they have against God no defender.

35 The likeness of the Garden, which is promised to those of prudent fear:[1] beneath it rivers flow, its food constant and its shade. That is the final outcome of those who are in prudent fear;[2] and the final outcome of the false claimers of guidance[3] is the Fire.

36 And those to whom We[1] gave the Writ[2] exult at what is sent down to thee; and among the parties is he who denies some of it. Say thou: "I am only commanded to serve God, and to ascribe not a partnership[3] to Him; to Him do I invite, and to Him is my

ٱللَّـهَ وَلَآ أُشۡرِكَ بِهِۦٓ إِلَيۡهِ أَدۡعُواْ وَإِلَيۡهِ
مَـَٔابِ ﴿٣٦﴾
وَكَذَٰلِكَ أَنزَلۡنَـٰهُ حُكۡمًا عَرَبِيًّا وَلَئِنِ
ٱتَّبَعۡتَ أَهۡوَآءَهُم بَعۡدَ مَا جَآءَكَ مِنَ
ٱلۡعِلۡمِ مَا لَكَ مِنَ ٱللَّـهِ مِن وَلِيٍّ وَلَا وَاقٍ
﴿٣٧﴾
وَلَقَدۡ أَرۡسَلۡنَا رُسُلًا مِّن قَبۡلِكَ وَجَعَلۡنَا
لَهُمۡ أَزۡوَٰجًا وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ أَن
يَأۡتِيَ بِـَٔايَةٍ إِلَّا بِإِذۡنِ ٱللَّـهِ لِكُلِّ أَجَلٍ
كِتَابٌ ﴿٣٨﴾
يَمۡحُواْ ٱللَّـهُ مَا يَشَآءُ وَيُثۡبِتُ وَعِندَهُۥٓ
أُمُّ ٱلۡكِتَـٰبِ ﴿٣٩﴾
وَإِن مَّا نُرِيَنَّكَ بَعۡضَ ٱلَّذِي نَعِدُهُمۡ أَوۡ
نَتَوَفَّيَنَّكَ فَإِنَّمَا عَلَيۡكَ ٱلۡبَلَـٰغُ وَعَلَيۡنَا
ٱلۡحِسَابُ ﴿٤٠﴾
أَوَلَمۡ يَرَوۡاْ أَنَّا نَأۡتِي ٱلۡأَرۡضَ نَنقُصُهَا مِنۡ
أَطۡرَافِهَا وَٱللَّـهُ يَحۡكُمُ لَا مُعَقِّبَ
لِحُكۡمِهِۦ وَهُوَ سَرِيعُ ٱلۡحِسَابِ ﴿٤١﴾
وَقَدۡ مَكَرَ ٱلَّذِينَ مِن قَبۡلِهِمۡ فَلِلَّـهِ ٱلۡمَكۡرُ
جَمِيعًا يَعۡلَمُ مَا تَكۡسِبُ كُلُّ نَفۡسٍ
وَسَيَعۡلَمُ ٱلۡكُفَّـٰرُ لِمَنۡ عُقۡبَى ٱلدَّارِ
﴿٤٢﴾

return."[4]

37 And thus have We sent it[1] down as an Arabic judgment[...].[2] And if thou follow their vain desires[3] after what has come to thee of knowledge, thou wilt have against God neither ally nor defender.

38 **¶13.6** And We sent messengers before thee. And We appointed for them wives, and progeny; and it was for a messenger to bring a proof[1] only by the leave of God. For every term is a writ.[2]

39 God eliminates what He wills, and He confirms; and with Him is the foundation of the Writ.[1]

40 And whether We show thee part of what We promise them, or We take thee, but upon thee is the notification; and upon Us is the reckoning.

41 Have they not considered[1] that We come to[2] the earth, diminishing it from its extremities?[3] And God judges; there is no adjuster of His judgment; and He is swift in reckoning.

42 And there schemed those before them; but to God belongs scheming altogether. He knows what each soul earns. And the atheists[1] will come to know for whom is the final abode.[2]

وَيَقُولُ ٱلَّذِينَ كَفَرُواْ لَسۡتَ مُرۡسَلًا قُلۡ
كَفَىٰ بِٱللَّـهِ شَهِيدَۢا بَيۡنِي وَبَيۡنَكُمۡ
وَمَنۡ عِندَهُۥ عِلۡمُ ٱلۡكِتَـٰبِ ﴿٤٣﴾
بِسۡمِ ٱللَّـهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ
الٓر كِتَـٰبٌ أَنزَلۡنَـٰهُ إِلَيۡكَ لِتُخۡرِجَ ٱلنَّاسَ
مِنَ ٱلظُّلُمَـٰتِ إِلَى ٱلنُّورِ بِإِذۡنِ رَبِّهِمۡ إِلَىٰ
صِرَٰطِ ٱلۡعَزِيزِ ٱلۡحَمِيدِ ﴿١﴾
ٱللَّـهِ ٱلَّذِي لَهُۥ مَا فِي ٱلسَّمَـٰوَٰتِ وَمَا فِي
ٱلۡأَرۡضِ وَوَيۡلٌ لِّلۡكَـٰفِرِينَ مِنۡ عَذَابٍ
شَدِيدٍ ﴿٢﴾
ٱلَّذِينَ يَسۡتَحِبُّونَ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا عَلَى
ٱلۡـَٔاخِرَةِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّـهِ
وَيَبۡغُونَهَا عِوَجًا أُوْلَـٰٓئِكَ فِي ضَلَـٰلِۭ بَعِيدٍ
﴿٣﴾
وَمَآ أَرۡسَلۡنَا مِن رَّسُولٍ إِلَّا بِلِسَانِ
قَوۡمِهِۦ لِيُبَيِّنَ لَهُمۡ فَيُضِلُّ ٱللَّـهُ مَن يَشَآءُ
وَيَهۡدِي مَن يَشَآءُ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ
﴿٤﴾
وَلَقَدۡ أَرۡسَلۡنَا مُوسَىٰ بِـَٔايَـٰتِنَآ أَنۡ أَخۡرِجۡ
قَوۡمَكَ مِنَ ٱلظُّلُمَـٰتِ إِلَى ٱلنُّورِ وَذَكِّرۡهُم
بِأَيَّـٰمِ ٱللَّـهِ إِنَّ فِي ذَٰلِكَ لَـَٔايَـٰتٍ لِّكُلِّ
صَبَّارٍ شَكُورٍ ﴿٥﴾

43 And those who ignore warning[1] say: "Thou art not an emissary." Say thou: "Sufficient is God as witness between me and you; and[2] whoso has knowledge of the Writ[...]."[3]

In the name of God, the Almighty,[1] the Merciful.

14[2]

1 *alif lām rā*[1] A Writ[2] We have sent down to thee,[3] that thou bring forth mankind out of darkness[4] into the light, by the leave of their Lord, to the path of the Exalted in Might, the Praiseworthy,

2 Of God, to whom belongs what is in the heavens and what is in the earth; and woe to the false claimers of guidance[1] from a severe punishment!

3 Those who prefer the life of this world to the Hereafter, and turn away from[1] the path of God, and would make it crooked: those are in extreme error.

4 And We sent a messenger only in the tongue of his people, that he might make plain[1] to them; and God sends astray whom He wills, and guides whom He wills; and He is the Exalted in Might, the Wise.[2]

5 And We sent Moses with Our proofs:[1] "Bring thou thy people forth out of darkness[2] into the light, and remind thou them of the days of God." In that[3] are proofs[4] for every one patient and grateful.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ ٱذْكُرُوا۟ نِعْمَةَ
ٱللَّهِ عَلَيْكُمْ إِذْ أَنجَىٰكُم مِّنْ ءَالِ
فِرْعَوْنَ يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ
وَيُذَبِّحُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ
وَفِى ذَٰلِكُم بَلَآءٌ مِّن رَّبِّكُمْ عَظِيمٌ
٦

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ
لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِى
لَشَدِيدٌ ٧

وَقَالَ مُوسَىٰٓ إِن تَكْفُرُوٓا۟ أَنتُمْ وَمَن فِى
ٱلْأَرْضِ جَمِيعًا فَإِنَّ ٱللَّهَ لَغَنِىٌّ حَمِيدٌ ٨

أَلَمْ يَأْتِكُمْ نَبَؤُا۟ ٱلَّذِينَ مِن قَبْلِكُمْ
قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَٱلَّذِينَ مِنۢ
بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا ٱللَّهُ جَآءَتْهُمْ
رُسُلُهُم بِٱلْبَيِّنَٰتِ فَرَدُّوٓا۟ أَيْدِيَهُمْ فِىٓ
أَفْوَٰهِهِمْ وَقَالُوٓا۟ إِنَّا كَفَرْنَا بِمَآ أُرْسِلْتُم
بِهِۦ وَإِنَّا لَفِى شَكٍّ مِّمَّا تَدْعُونَنَآ إِلَيْهِ
مُرِيبٍ ٩

۞ قَالَتْ رُسُلُهُمْ أَفِى ٱللَّهِ شَكٌّ فَاطِرِ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ
لَكُم مِّن ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَىٰٓ
أَجَلٍ مُّسَمًّى قَالُوٓا۟ إِنْ أَنتُمْ إِلَّا بَشَرٌ

6 And when[1] Moses said to his people: "Remember the favour of God upon you when He delivered you from the house of Pharaoh:[2] they were afflicting you with an evil punishment, and slaughtering your sons and sparing your women; and in that was a great trial from your Lord."

7 **¶14.2** And when[1] your Lord proclaimed: "If you are grateful, I will increase you; but if you deny, My punishment is severe."

8 And Moses said: "If you deny, you and whoso is in the earth all together, then is God free from need and praiseworthy."

9 Has not the report reached you of those before you: — the people of Noah, and ʿĀd, and Thamūd, and those after them? None knows them save God. Their messengers came to them with clear signs, but they returned their hands to their mouths,[1] and said: "We deny that wherewith you have been sent, and we are in sceptical doubt about that to which you invite us."

10 Their messengers said: "Can there be about God any doubt: the Creator of the Heavens and the Earth? He calls you, that He will forgive you of your transgressions,[1] and delay you to a stated term." They said: "You are only mortals like us, who would turn us away from[2] what our fathers served. So bring us a clear authority."

مِّثْلُنَا تُرِيدُونَ أَن تَصُدُّونَا عَمَّا كَانَ
يَعْبُدُ ءَابَآؤُنَا فَأْتُونَا بِسُلْطَٰنٍ مُّبِينٍ ١٠

قَالَتْ لَهُمْ رُسُلُهُمْ إِن نَّحْنُ إِلَّا بَشَرٌ
مِّثْلُكُمْ وَلَٰكِنَّ ٱللَّهَ يَمُنُّ عَلَىٰ مَن
يَشَآءُ مِنْ عِبَادِهِۦ وَمَا كَانَ لَنَآ أَن
نَّأْتِيَكُم بِسُلْطَٰنٍ إِلَّا بِإِذْنِ ٱللَّهِ وَعَلَى
ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ١١

وَمَا لَنَآ أَلَّا نَتَوَكَّلَ عَلَى ٱللَّهِ وَقَدْ
هَدَىٰنَا سُبُلَنَا وَلَنَصْبِرَنَّ عَلَىٰ مَآ
ءَاذَيْتُمُونَا وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ
ٱلْمُتَوَكِّلُونَ ١٢

وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لِرُسُلِهِمْ
لَنُخْرِجَنَّكُم مِّنْ أَرْضِنَآ أَوْ لَتَعُودُنَّ
فِى مِلَّتِنَا فَأَوْحَىٰٓ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ
ٱلظَّٰلِمِينَ ١٣

وَلَنُسْكِنَنَّكُمُ ٱلْأَرْضَ مِنۢ بَعْدِهِمْ ذَٰلِكَ
لِمَنْ خَافَ مَقَامِى وَخَافَ وَعِيدِ ١٤

وَٱسْتَفْتَحُوا۟ وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ
١٥

مِّن وَرَآئِهِۦ جَهَنَّمُ وَيُسْقَىٰ مِن مَّآءٍ
صَدِيدٍ ١٦

يَتَجَرَّعُهُۥ وَلَا يَكَادُ يُسِيغُهُۥ وَيَأْتِيهِ

11 Their messengers said to them: "We are only mortals, like you; but God gives grace to whom He wills of His servants. And it is not for us to bring you an authority save by the leave of God; and in God let the believers[1] place their trust.

12 "And how could we not place our trust in God, when He has guided us in our ways? And we will be patient in that wherein you hinder[1] us; and in God let those who would place their trust aright[2] place their trust."

13 **¶14.3** And those who ignored warning[1] said to their messengers: "We will turn you out of our land unless[2] you return to our creed." Then did their Lord reveal[3] to them: "We will destroy the wrongdoers[4]

14 "And We will cause you to dwell in the land after them — that is for him who fears My station[1] and fears My warning."[2]

15 And they[1] sought decision;[2] and every obstinate tyrant failed:

16 Beyond him[1] is Gehenna; and he is given to drink of purulent water.[2]

17 He will gulp it, but will scarcely swallow it; and death will come at him from every place,

ٱلۡمَوۡتُ مِن كُلِّ مَكَانٖ وَمَا هُوَ بِمَيِّتٖ
وَمِن وَرَآئِهِۦ عَذَابٌ غَلِيظٞ ١٧
مَّثَلُ ٱلَّذِينَ كَفَرُواْ بِرَبِّهِمۡ أَعۡمَٰلُهُمۡ
كَرَمَادٍ ٱشۡتَدَّتۡ بِهِ ٱلرِّيحُ فِي يَوۡمٖ
عَاصِفٖۖ لَّا يَقۡدِرُونَ مِمَّا كَسَبُواْ عَلَىٰ
شَيۡءٖۚ ذَٰلِكَ هُوَ ٱلضَّلَٰلُ ٱلۡبَعِيدُ ١٨
أَلَمۡ تَرَ أَنَّ ٱللَّهَ خَلَقَ ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضَ بِٱلۡحَقِّۚ إِن يَشَأۡ يُذۡهِبۡكُمۡ
وَيَأۡتِ بِخَلۡقٖ جَدِيدٖ ١٩
وَمَا ذَٰلِكَ عَلَى ٱللَّهِ بِعَزِيزٖ ٢٠
وَبَرَزُواْ لِلَّهِ جَمِيعٗا فَقَالَ ٱلضُّعَفَٰٓؤُاْ
لِلَّذِينَ ٱسۡتَكۡبَرُوٓاْ إِنَّا كُنَّا لَكُمۡ
تَبَعٗا فَهَلۡ أَنتُم مُّغۡنُونَ عَنَّا مِنۡ عَذَابِ
ٱللَّهِ مِن شَيۡءٖۚ قَالُواْ لَوۡ هَدَىٰنَا ٱللَّهُ
لَهَدَيۡنَٰكُمۡۖ سَوَآءٌ عَلَيۡنَآ أَجَزِعۡنَآ أَمۡ
صَبَرۡنَا مَا لَنَا مِن مَّحِيصٖ ٢١
وَقَالَ ٱلشَّيۡطَٰنُ لَمَّا قُضِيَ ٱلۡأَمۡرُ إِنَّ
ٱللَّهَ وَعَدَكُمۡ وَعۡدَ ٱلۡحَقِّ وَوَعَدتُّكُمۡ
فَأَخۡلَفۡتُكُمۡۖ وَمَا كَانَ لِيَ عَلَيۡكُم
مِّن سُلۡطَٰنٍ إِلَّآ أَن دَعَوۡتُكُمۡ
فَٱسۡتَجَبۡتُمۡ لِيۖ فَلَا تَلُومُونِي وَلُومُوٓاْ
أَنفُسَكُمۖ مَّآ أَنَا۠ بِمُصۡرِخِكُمۡ

but he is not to die. And beyond him[1] is a stern punishment.

18 The likeness of those who deny their Lord: their works are as ashes the wind scatters on a day of tempest; they possess nothing of what they earned — that[1] is the extreme error.

19 Dost thou not see[1] that God created the heavens and the earth in truth?[2] If He wills, He will remove you and bring a new creation;

20 And that is not difficult for God.[1]

21 And they will emerge before God all together; and the weak will say to those who had waxed proud: "We were your followers; can you avail us something against the punishment of God?" They will say: "Had God guided us, we would have guided you; it is the same for us whether we be distressed or patient: we have no place of refuge."

22 ¶**14.4** And the satan[1] will say when the matter is concluded: "God promised you the promise of truth;[2] and I promised you, but I betrayed[3] you. And I had not over you any authority except to call you — and you responded to me;[4] so blame not me, but blame yourselves. I cannot aid you, and you cannot aid me. I deny your ascribing to me a partnership[5] before; the wrongdoers:[6] for them is a painful punishment."

وَمَآ أَنتُم بِمُصۡرِخِيَّ إِنِّي كَفَرۡتُ بِمَآ
أَشۡرَكۡتُمُونِ مِن قَبۡلُۗ إِنَّ ٱلظَّٰلِمِينَ لَهُمۡ
عَذَابٌ أَلِيمٞ ٢٢
وَأُدۡخِلَ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ
ٱلصَّٰلِحَٰتِ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا
ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَا بِإِذۡنِ رَبِّهِمۡ
تَحِيَّتُهُمۡ فِيهَا سَلَٰمٌ ٢٣
أَلَمۡ تَرَ كَيۡفَ ضَرَبَ ٱللَّهُ مَثَلٗا كَلِمَةٗ
طَيِّبَةٗ كَشَجَرَةٖ طَيِّبَةٍ أَصۡلُهَا ثَابِتٞ
وَفَرۡعُهَا فِي ٱلسَّمَآءِ ٢٤
تُؤۡتِيٓ أُكُلَهَا كُلَّ حِينِۭ بِإِذۡنِ رَبِّهَا
وَيَضۡرِبُ ٱللَّهُ ٱلۡأَمۡثَالَ لِلنَّاسِ لَعَلَّهُمۡ
يَتَذَكَّرُونَ ٢٥
وَمَثَلُ كَلِمَةٍ خَبِيثَةٖ كَشَجَرَةٍ خَبِيثَةٍ
ٱجۡتُثَّتۡ مِن فَوۡقِ ٱلۡأَرۡضِ مَا لَهَا مِن
قَرَارٖ ٢٦
يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ بِٱلۡقَوۡلِ
ٱلثَّابِتِ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَفِي ٱلۡأٓخِرَةِ
وَيُضِلُّ ٱللَّهُ ٱلظَّٰلِمِينَ وَيَفۡعَلُ ٱللَّهُ مَا
يَشَآءُ ٢٧
۞ أَلَمۡ تَرَ إِلَى ٱلَّذِينَ بَدَّلُواْ نِعۡمَتَ ٱللَّهِ
كُفۡرٗا وَأَحَلُّواْ قَوۡمَهُمۡ دَارَ ٱلۡبَوَارِ ٢٨

23 And those who heed warning[1] and do righteous deeds will be made to enter gardens beneath which rivers flow, they abiding eternally therein by the leave of their Lord. Their greeting therein will be: "Peace!"

24 Hast thou not considered[1] how God struck a similitude? A good word[2] is like a good tree: its root firm, and its branches in the sky.

25 It brings its fruit at all times,[1] by the leave of its Lord. And God strikes similitudes for mankind, that they might take heed.

26 And the likeness of a bad word is like a bad tree: uprooted from[1] the earth, it has no fixed lodging.

27 God strengthens those who heed warning[1] with a firm word[2] in[3] the life of this world and in[4] the Hereafter. And God sends astray the wrongdoers;[5] and God does what He wills.

28 ¶**14.5** Hast thou not considered[1] those who exchanged the favour of God for denial, and caused their people to alight in the abode of desolation —

جَهَنَّمَ يَصْلَوْنَهَا وَبِئْسَ ٱلْقَرَارُ ﴿٢٩﴾
وَجَعَلُوا۟ لِلَّهِ أَندَادًا لِّيُضِلُّوا۟ عَن
سَبِيلِهِۦ قُلْ تَمَتَّعُوا۟ فَإِنَّ مَصِيرَكُمْ إِلَى
ٱلنَّارِ ﴿٣٠﴾
قُل لِّعِبَادِىَ ٱلَّذِينَ ءَامَنُوا۟ يُقِيمُوا۟
ٱلصَّلَوٰةَ وَيُنفِقُوا۟ مِمَّا رَزَقْنَٰهُمْ سِرًّا
وَعَلَانِيَةً مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا بَيْعٌ
فِيهِ وَلَا خِلَٰلٌ ﴿٣١﴾
ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجَ بِهِۦ مِنَ
ٱلثَّمَرَٰتِ رِزْقًا لَّكُمْ وَسَخَّرَ لَكُمُ
ٱلْفُلْكَ لِتَجْرِىَ فِى ٱلْبَحْرِ بِأَمْرِهِۦ وَسَخَّرَ
لَكُمُ ٱلْأَنْهَٰرَ ﴿٣٢﴾
وَسَخَّرَ لَكُمُ ٱلشَّمْسَ وَٱلْقَمَرَ دَآئِبَيْنِ
وَسَخَّرَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ ﴿٣٣﴾
وَءَاتَىٰكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ وَإِن
تَعُدُّوا۟ نِعْمَتَ ٱللَّهِ لَا تُحْصُوهَآ إِنَّ
ٱلْإِنسَٰنَ لَظَلُومٌ كَفَّارٌ ﴿٣٤﴾
وَإِذْ قَالَ إِبْرَٰهِيمُ رَبِّ ٱجْعَلْ هَٰذَا ٱلْبَلَدَ
ءَامِنًا وَٱجْنُبْنِى وَبَنِىَّ أَن نَّعْبُدَ ٱلْأَصْنَامَ
﴿٣٥﴾
رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ ٱلنَّاسِ

29 Gehenna — wherein they burn?[1] And evil is the fixed lodging.

30 And they made equals to God, that they might lead astray from His path. Say thou: "Enjoy yourselves, for your journey's end is the Fire."

31 Say thou to My servants who heed warning,[1] that they uphold the duty,[2] and spend of what We have provided them, secretly and openly, before there comes a day wherein there is neither bargaining[3] nor friendship.

32 God is He who created the heavens and the earth, and sent down from the sky water wherewith He brought forth some fruits as a provision for you; and He made subject for you the ship[1] to run upon the sea by His command; and He made subject for you the rivers;

33 And He made subject for you the sun and the moon, both constant;[1] and He made subject for you the night and the day.

34 And He gives you of all that you ask of Him.[1] And if you should count the favour of God, you will not calculate it; man is a wrongdoer and an ingrate.

35 ¶**14.6** (And when[1] Abraham said:[2] "My Lord: make Thou this land secure; and preserve Thou me and my sons from serving idols.[3]

36 "My Lord: they have led astray many among mankind. But whoso follows me, he

فَمَن تَبِعَنِى فَإِنَّهُۥ مِنِّى وَمَنْ عَصَانِى
فَإِنَّكَ غَفُورٌ رَّحِيمٌ ﴿٣٦﴾
رَّبَّنَآ إِنِّىٓ أَسْكَنتُ مِن ذُرِّيَّتِى بِوَادٍ
غَيْرِ ذِى زَرْعٍ عِندَ بَيْتِكَ ٱلْمُحَرَّمِ
رَبَّنَا لِيُقِيمُوا۟ ٱلصَّلَوٰةَ فَٱجْعَلْ أَفْـِٔدَةً
مِّنَ ٱلنَّاسِ تَهْوِىٓ إِلَيْهِمْ وَٱرْزُقْهُم مِّنَ
ٱلثَّمَرَٰتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾
رَبَّنَآ إِنَّكَ تَعْلَمُ مَا نُخْفِى وَمَا نُعْلِنُ
وَمَا يَخْفَىٰ عَلَى ٱللَّهِ مِن شَىْءٍ فِى
ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ ﴿٣٨﴾
ٱلْحَمْدُ لِلَّهِ ٱلَّذِى وَهَبَ لِى عَلَى
ٱلْكِبَرِ إِسْمَٰعِيلَ وَإِسْحَٰقَ إِنَّ رَبِّى
لَسَمِيعُ ٱلدُّعَآءِ ﴿٣٩﴾
رَبِّ ٱجْعَلْنِى مُقِيمَ ٱلصَّلَوٰةِ وَمِن ذُرِّيَّتِى
رَبَّنَا وَتَقَبَّلْ دُعَآءِ ﴿٤٠﴾
رَبَّنَا ٱغْفِرْ لِى وَلِوَٰلِدَىَّ وَلِلْمُؤْمِنِينَ يَوْمَ
يَقُومُ ٱلْحِسَابُ ﴿٤١﴾
وَلَا تَحْسَبَنَّ ٱللَّهَ غَٰفِلًا عَمَّا يَعْمَلُ
ٱلظَّٰلِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ
فِيهِ ٱلْأَبْصَٰرُ ﴿٤٢﴾
مُهْطِعِينَ مُقْنِعِى رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ
طَرْفُهُمْ وَأَفْـِٔدَتُهُمْ هَوَآءٌ ﴿٤٣﴾

is of me; and whoso disobeys me: Thou art forgiving and merciful.

37 "Our Lord: I have settled some of my progeny in an uncultivated valley by Thy inviolable house,[1] our Lord, that they uphold the duty;[2] so make Thou hearts among men incline towards them, and provide Thou them some fruits, that they might be grateful.

38 "Our Lord: Thou knowest what we hide, and what we make known; and nothing is hidden from God in the earth or in the heaven.

39 "Praise belongs to God who has given me in old age Ishmael and Isaac! My Lord is the hearer of supplication.

40 "My Lord: make Thou me one upholding the duty,[1] and of my progeny, our Lord, and accept Thou my supplication.

41 "Our Lord: forgive Thou me, and my parents, and the believers,[1] the day the reckoning takes place.")

42 ¶**14.7** And think thou[1] not that God is unmindful of what the wrongdoers[2] do; He only delays them to a day wherein the eyes will stare,[3]

43 Straining forward, their heads uplifted; their gaze not returning to them, and their hearts void.

وَأَنذِرِ ٱلنَّاسَ يَوۡمَ يَأۡتِيهِمُ ٱلۡعَذَابُ
فَيَقُولُ ٱلَّذِينَ ظَلَمُواْ رَبَّنَآ أَخِّرۡنَآ إِلَىٰٓ
أَجَلٖ قَرِيبٖ نُّجِبۡ دَعۡوَتَكَ وَنَتَّبِعِ
ٱلرُّسُلَ أَوَلَمۡ تَكُونُوٓاْ أَقۡسَمۡتُم مِّن قَبۡلُ
مَا لَكُم مِّن زَوَالٖ ﴿٤٤﴾
وَسَكَنتُمۡ فِي مَسَٰكِنِ ٱلَّذِينَ ظَلَمُوٓاْ
أَنفُسَهُمۡ وَتَبَيَّنَ لَكُمۡ كَيۡفَ فَعَلۡنَا بِهِمۡ
وَضَرَبۡنَا لَكُمُ ٱلۡأَمۡثَالَ ﴿٤٥﴾
وَقَدۡ مَكَرُواْ مَكۡرَهُمۡ وَعِندَ ٱللَّهِ مَكۡرُهُمۡ
وَإِن كَانَ مَكۡرُهُمۡ لِتَزُولَ مِنۡهُ ٱلۡجِبَالُ
﴿٤٦﴾
فَلَا تَحۡسَبَنَّ ٱللَّهَ مُخۡلِفَ وَعۡدِهِۦ رُسُلَهُۥٓ
إِنَّ ٱللَّهَ عَزِيزٞ ذُو ٱنتِقَامٖ ﴿٤٧﴾
يَوۡمَ تُبَدَّلُ ٱلۡأَرۡضُ غَيۡرَ ٱلۡأَرۡضِ
وَٱلسَّمَٰوَٰتُ وَبَرَزُواْ لِلَّهِ ٱلۡوَٰحِدِ ٱلۡقَهَّارِ
﴿٤٨﴾
وَتَرَى ٱلۡمُجۡرِمِينَ يَوۡمَئِذٖ مُّقَرَّنِينَ فِي
ٱلۡأَصۡفَادِ ﴿٤٩﴾
سَرَابِيلُهُم مِّن قَطِرَانٖ وَتَغۡشَىٰ وُجُوهَهُمُ
ٱلنَّارُ ﴿٥٠﴾
لِيَجۡزِيَ ٱللَّهُ كُلَّ نَفۡسٖ مَّا كَسَبَتۡ إِنَّ
ٱللَّهَ سَرِيعُ ٱلۡحِسَابِ ﴿٥١﴾

44 And warn thou mankind of a day the punishment will come upon them, and those who did wrong will say: “Our Lord: delay Thou us for a short term: we will respond to Thy call and follow the messengers.” — “Did you not swear before that there would be no end for you?

45 “And you dwelt in the dwellings of those who wronged their souls; and it was made clear to you how We did with them; and We struck similitudes for you.”

46 And they have schemed their scheme, but their scheme is with God; and though their scheme be that the mountains should vanish,

47 Think thou not that God will fail in His promise to His messengers;[1] God is exalted in might and vengeful.

48 The day the earth will be changed to another earth, and the heavens, they[1] will emerge before God, the One, the Vanquishing.

49 And thou wilt see the lawbreakers, that day, bound together in shackles,

50 Their garments of pitch, and the Fire covering their faces,

51 That God might reward each soul for what it earned; God is swift in reckoning.

هَٰذَا بَلَٰغٞ لِّلنَّاسِ وَلِيُنذَرُواْ بِهِۦ
وَلِيَعۡلَمُوٓاْ أَنَّمَا هُوَ إِلَٰهٞ وَٰحِدٞ وَلِيَذَّكَّرَ
أُوْلُواْ ٱلۡأَلۡبَٰبِ ﴿٥٢﴾
بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ
۞ الٓر تِلۡكَ ءَايَٰتُ ٱلۡكِتَٰبِ وَقُرۡءَانٖ
مُّبِينٖ ﴿١﴾
رُّبَمَا يَوَدُّ ٱلَّذِينَ كَفَرُواْ لَوۡ كَانُواْ
مُسۡلِمِينَ ﴿٢﴾
ذَرۡهُمۡ يَأۡكُلُواْ وَيَتَمَتَّعُواْ وَيُلۡهِهِمُ ٱلۡأَمَلُ
فَسَوۡفَ يَعۡلَمُونَ ﴿٣﴾
وَمَآ أَهۡلَكۡنَا مِن قَرۡيَةٍ إِلَّا وَلَهَا
كِتَابٞ مَّعۡلُومٞ ﴿٤﴾
مَّا تَسۡبِقُ مِنۡ أُمَّةٍ أَجَلَهَا وَمَا
يَسۡتَـٔۡخِرُونَ ﴿٥﴾
وَقَالُواْ يَٰٓأَيُّهَا ٱلَّذِي نُزِّلَ عَلَيۡهِ ٱلذِّكۡرُ
إِنَّكَ لَمَجۡنُونٞ ﴿٦﴾
لَّوۡ مَا تَأۡتِينَا بِٱلۡمَلَٰٓئِكَةِ إِن كُنتَ مِنَ
ٱلصَّٰدِقِينَ ﴿٧﴾
مَا نُنَزِّلُ ٱلۡمَلَٰٓئِكَةَ إِلَّا بِٱلۡحَقِّ وَمَا
كَانُوٓاْ إِذٗا مُّنظَرِينَ ﴿٨﴾
إِنَّا نَحۡنُ نَزَّلۡنَا ٱلذِّكۡرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ
﴿٩﴾

52 This[1] is a notification[2] to mankind, that[3] they be warned thereby, and that they might know that He is but One God, and that those of insight might take heed.

In the name of God, the Almighty,[1] the Merciful.

15

[2] **1** *alif lām rā*[1] Those[2] are the proofs[3] of the Writ[4] and of a clear recitation.[5]

2 Perchance those who ignore warning[1] will wish they were submitting;[2]

3 Leave thou them to eat and enjoy themselves while hope diverts them;[1] and they will come to know.

4 And We destroyed no city save it had a known[1] writ;[2]

5 No community outstrips its term, nor will they defer.

6 And they say: “O thou upon whom the remembrance[1] has been sent down: thou art possessed.

7 “Why bringest thou not the angels to us, if thou be of the truthful?”

8 We send down the angels only with justice,[1] and then are they not granted respite.

9 We sent down the remembrance,[1] and We are its custodian.[2]

وَلَقَدۡ أَرۡسَلۡنَا مِن قَبۡلِكَ فِي شِيَعِ ٱلۡأَوَّلِينَ ﴿١٠﴾

وَمَا يَأۡتِيهِم مِّن رَّسُولٍ إِلَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ ﴿١١﴾

كَذَٰلِكَ نَسۡلُكُهُۥ فِي قُلُوبِ ٱلۡمُجۡرِمِينَ ﴿١٢﴾

لَا يُؤۡمِنُونَ بِهِۦ وَقَدۡ خَلَتۡ سُنَّةُ ٱلۡأَوَّلِينَ ﴿١٣﴾

وَلَوۡ فَتَحۡنَا عَلَيۡهِم بَابٗا مِّنَ ٱلسَّمَآءِ فَظَلُّواْ فِيهِ يَعۡرُجُونَ ﴿١٤﴾

لَقَالُوٓاْ إِنَّمَا سُكِّرَتۡ أَبۡصَٰرُنَا بَلۡ نَحۡنُ قَوۡمٞ مَّسۡحُورُونَ ﴿١٥﴾

وَلَقَدۡ جَعَلۡنَا فِي ٱلسَّمَآءِ بُرُوجٗا وَزَيَّنَّٰهَا لِلنَّٰظِرِينَ ﴿١٦﴾

وَحَفِظۡنَٰهَا مِن كُلِّ شَيۡطَٰنٖ رَّجِيمٍ ﴿١٧﴾

إِلَّا مَنِ ٱسۡتَرَقَ ٱلسَّمۡعَ فَأَتۡبَعَهُۥ شِهَابٞ مُّبِينٞ ﴿١٨﴾

وَٱلۡأَرۡضَ مَدَدۡنَٰهَا وَأَلۡقَيۡنَا فِيهَا رَوَٰسِيَ وَأَنۢبَتۡنَا فِيهَا مِن كُلِّ شَيۡءٖ مَّوۡزُونٖ ﴿١٩﴾

وَجَعَلۡنَا لَكُمۡ فِيهَا مَعَٰيِشَ وَمَن لَّسۡتُمۡ لَهُۥ بِرَٰزِقِينَ ﴿٢٠﴾

وَإِن مِّن شَيۡءٍ إِلَّا عِندَنَا خَزَآئِنُهُۥ وَمَا

10 And We sent before thee, among the sects of the former peoples,

11 And there came not to them any messenger but they mocked him;

12 Thus do We insert it[1] in the hearts of the lawbreakers:

13 They believe not in[1] it; and the practice[2] of the former peoples has passed away.[3]

14 And had We opened above them a gate of the sky and they continued ascending therein,

15 They would say: "Our sight is but intoxicated;[1] nay,[2] we are a people taken by sorcery."[3]

16 ¶**15.2** And We have set in the sky constellations, and made them fair for the beholders,

17 And guarded them from every accursed satan[1]

18 Save such as steals a hearing; and a clear flame follows[1] him.[2]

19 And the earth, We spread it out and cast therein firm mountains, and caused to grow therein every[1] balanced thing,

20 And We made therein livelihoods, for you and those for whom you are not providers.

21 And of any thing, with Us only are the treasuries thereof; and We send it down only

نُنَزِّلُهُۥٓ إِلَّا بِقَدَرٖ مَّعۡلُومٖ ﴿٢١﴾

وَأَرۡسَلۡنَا ٱلرِّيَٰحَ لَوَٰقِحَ فَأَنزَلۡنَا مِنَ ٱلسَّمَآءِ مَآءٗ فَأَسۡقَيۡنَٰكُمُوهُ وَمَآ أَنتُمۡ لَهُۥ بِخَٰزِنِينَ ﴿٢٢﴾

وَإِنَّا لَنَحۡنُ نُحۡيِۦ وَنُمِيتُ وَنَحۡنُ ٱلۡوَٰرِثُونَ ﴿٢٣﴾

وَلَقَدۡ عَلِمۡنَا ٱلۡمُسۡتَقۡدِمِينَ مِنكُمۡ وَلَقَدۡ عَلِمۡنَا ٱلۡمُسۡتَـٔۡخِرِينَ ﴿٢٤﴾

وَإِنَّ رَبَّكَ هُوَ يَحۡشُرُهُمۡ إِنَّهُۥ حَكِيمٌ عَلِيمٞ ﴿٢٥﴾

وَلَقَدۡ خَلَقۡنَا ٱلۡإِنسَٰنَ مِن صَلۡصَٰلٖ مِّنۡ حَمَإٖ مَّسۡنُونٖ ﴿٢٦﴾

وَٱلۡجَآنَّ خَلَقۡنَٰهُ مِن قَبۡلُ مِن نَّارِ ٱلسَّمُومِ ﴿٢٧﴾

وَإِذۡ قَالَ رَبُّكَ لِلۡمَلَٰٓئِكَةِ إِنِّي خَٰلِقُۢ بَشَرٗا مِّن صَلۡصَٰلٖ مِّنۡ حَمَإٖ مَّسۡنُونٖ ﴿٢٨﴾

فَإِذَا سَوَّيۡتُهُۥ وَنَفَخۡتُ فِيهِ مِن رُّوحِي فَقَعُواْ لَهُۥ سَٰجِدِينَ ﴿٢٩﴾

فَسَجَدَ ٱلۡمَلَٰٓئِكَةُ كُلُّهُمۡ أَجۡمَعُونَ ﴿٣٠﴾

إِلَّآ إِبۡلِيسَ أَبَىٰٓ أَن يَكُونَ مَعَ ٱلسَّٰجِدِينَ ﴿٣١﴾

in known[1] measure.

22 And We sent the fecundating winds, and sent down water from the sky, and gave it to you to drink; and it is not you who are its treasurers.

23 And We give life, and We give death; and We are the inheritor.[1]

24 And We know those who press forward among you; and We know those who lag behind.[1]

25 And thy Lord, He will gather them; He is wise and knowing.

26 ¶**15.3** And We created man from sounding clay, from dark slime transmuted.[1]

27 And the demon dominus[1] created We before of the fire of scorching wind.

28 And when thy Lord said to the angels: "I am creating a mortal from sounding clay, from dark slime transmuted,

29 "And when I have formed him and breathed into him of My Spirit, then fall down,[1] to him in submission,"[2]

30 Then the angels submitted,[1] all of them together.

31 Not so[1] Iblīs; he refused to be with those who submit.[2]

قَالَ يَـٰٓإِبۡلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ
ٱلسَّـٰجِدِينَ ﴿٣٢﴾
قَالَ لَمۡ أَكُن لِّأَسۡجُدَ لِبَشَرٍ خَلَقۡتَهُۥ مِن
صَلۡصَـٰلٖ مِّنۡ حَمَإٖ مَّسۡنُونٖ ﴿٣٣﴾
قَالَ فَٱخۡرُجۡ مِنۡهَا فَإِنَّكَ رَجِيمٞ ﴿٣٤﴾
وَإِنَّ عَلَيۡكَ ٱللَّعۡنَةَ إِلَىٰ يَوۡمِ ٱلدِّينِ ﴿٣٥﴾
قَالَ رَبِّ فَأَنظِرۡنِيٓ إِلَىٰ يَوۡمِ يُبۡعَثُونَ ﴿٣٦﴾
قَالَ فَإِنَّكَ مِنَ ٱلۡمُنظَرِينَ ﴿٣٧﴾
إِلَىٰ يَوۡمِ ٱلۡوَقۡتِ ٱلۡمَعۡلُومِ ﴿٣٨﴾
قَالَ رَبِّ بِمَآ أَغۡوَيۡتَنِي لَأُزَيِّنَنَّ لَهُمۡ فِي
ٱلۡأَرۡضِ وَلَأُغۡوِيَنَّهُمۡ أَجۡمَعِينَ ﴿٣٩﴾
إِلَّا عِبَادَكَ مِنۡهُمُ ٱلۡمُخۡلَصِينَ ﴿٤٠﴾
قَالَ هَـٰذَا صِرَٰطٌ عَلَيَّ مُسۡتَقِيمٌ ﴿٤١﴾
إِنَّ عِبَادِي لَيۡسَ لَكَ عَلَيۡهِمۡ سُلۡطَٰنٌ إِلَّا
مَنِ ٱتَّبَعَكَ مِنَ ٱلۡغَاوِينَ ﴿٤٢﴾
وَإِنَّ جَهَنَّمَ لَمَوۡعِدُهُمۡ أَجۡمَعِينَ ﴿٤٣﴾
لَهَا سَبۡعَةُ أَبۡوَٰبٖ لِّكُلِّ بَابٖ مِّنۡهُمۡ
جُزۡءٞ مَّقۡسُومٌ ﴿٤٤﴾
إِنَّ ٱلۡمُتَّقِينَ فِي جَنَّٰتٖ وَعُيُونٍ ﴿٤٥﴾
ٱدۡخُلُوهَا بِسَلَٰمٍ ءَامِنِينَ ﴿٤٦﴾
وَنَزَعۡنَا مَا فِي صُدُورِهِم مِّنۡ غِلٍّ إِخۡوَٰنًا
عَلَىٰ سُرُرٖ مُّتَقَٰبِلِينَ ﴿٤٧﴾

32 He said: "O Iblīs: what ails thee that thou art not with those who submit?"[1]

33 Said he: "I am not one to submit[1] to a mortal whom Thou hast created from sounding clay, from dark slime transmuted."

34 He said: "Then go thou forth from it,[1] for thou art accursed.[2]
35 "And the curse is upon thee until the Day of Judgment."[1]
36 Said he: "My Lord: grant Thou me respite until the day they are raised."
37 He said: "Thou art of those granted respite

38 "Until the day of the known[1] time."

39 Said he: "My Lord: because Thou hast caused me to err, I will make it fair to them in the earth;[1] and I will cause them to err all together,
40 "Save Thy sincere servants among them."

41 He said: "This is a straight path to[1] Me:[2]

42 "My servants — thou hast no authority over them save those who follow thee among those who err,

43 "And Gehenna is their promised place[1] all together.
44 "It has seven gates; and for each gate is a portion assigned."

45 ¶**15.4** Those who are in prudent fear[1] will be among gardens and springs:
46 "Enter therein in peace, secure!"

47 And We will remove what is in their hearts of rancour — as brethren, upon couches[1] facing one another;

لَا يَمَسُّهُمۡ فِيهَا نَصَبٞ وَمَا هُم مِّنۡهَا
بِمُخۡرَجِينَ ﴿٤٨﴾
نَبِّئۡ عِبَادِيٓ أَنِّيٓ أَنَا ٱلۡغَفُورُ ٱلرَّحِيمُ
﴿٤٩﴾
وَأَنَّ عَذَابِي هُوَ ٱلۡعَذَابُ ٱلۡأَلِيمُ ﴿٥٠﴾
وَنَبِّئۡهُمۡ عَن ضَيۡفِ إِبۡرَٰهِيمَ ﴿٥١﴾
إِذۡ دَخَلُواْ عَلَيۡهِ فَقَالُواْ سَلَٰمٗا قَالَ إِنَّا
مِنكُمۡ وَجِلُونَ ﴿٥٢﴾
قَالُواْ لَا تَوۡجَلۡ إِنَّا نُبَشِّرُكَ بِغُلَٰمٍ عَلِيمٖ
﴿٥٣﴾
قَالَ أَبَشَّرۡتُمُونِي عَلَىٰٓ أَن مَّسَّنِيَ
ٱلۡكِبَرُ فَبِمَ تُبَشِّرُونَ ﴿٥٤﴾
قَالُواْ بَشَّرۡنَٰكَ بِٱلۡحَقِّ فَلَا تَكُن مِّنَ
ٱلۡقَٰنِطِينَ ﴿٥٥﴾
قَالَ وَمَن يَقۡنَطُ مِن رَّحۡمَةِ رَبِّهِۦٓ إِلَّا
ٱلضَّآلُّونَ ﴿٥٦﴾
قَالَ فَمَا خَطۡبُكُمۡ أَيُّهَا ٱلۡمُرۡسَلُونَ
﴿٥٧﴾
قَالُوٓاْ إِنَّآ أُرۡسِلۡنَآ إِلَىٰ قَوۡمٖ مُّجۡرِمِينَ ﴿٥٨﴾
إِلَّآ ءَالَ لُوطٍ إِنَّا لَمُنَجُّوهُمۡ أَجۡمَعِينَ ﴿٥٩﴾
إِلَّا ٱمۡرَأَتَهُۥ قَدَّرۡنَآ إِنَّهَا لَمِنَ ٱلۡغَٰبِرِينَ
﴿٦٠﴾

48 Weariness will not touch them therein, nor will they be removed therefrom.

49 Inform thou My servants that I am the Forgiving, the Merciful,

50 And that My punishment is the painful punishment.
51 And inform thou them of the guests of Abraham,
52 When they entered upon him, and said: "Peace!" He said: "We are afraid of you."

53 They said: "Fear thou not, we bring thee glad tidings of a learned lad."

54 He said: "Bring you glad tidings to me, though old age has come upon me? Of what then bring you glad tidings?"

55 They said: "We have brought thee glad tidings in truth;[1] so be thou not of those who despair."

56 He said: "And who despairs of the mercy of his Lord save those who are astray?"[1]

57 He said: "Then what is your business, O emissaries?"

58 They said: "We have been sent to a lawbreaking people,
59 "Save the house of Lot — them will we deliver all together,
60 "Save his wife"; We[1] decreed that she be of those who stay behind.

فَلَمَّا جَآءَ ءَالَ لُوطٍ ٱلْمُرْسَلُونَ ﴿٦١﴾

قَالَ إِنَّكُمْ قَوْمٌ مُّنكَرُونَ ﴿٦٢﴾

قَالُواْ بَلْ جِئْنَٰكَ بِمَا كَانُواْ فِيهِ يَمْتَرُونَ ﴿٦٣﴾

وَأَتَيْنَٰكَ بِٱلْحَقِّ وَإِنَّا لَصَٰدِقُونَ ﴿٦٤﴾

فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ ٱلَّيْلِ وَٱتَّبِعْ أَدْبَٰرَهُمْ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ وَٱمْضُواْ حَيْثُ تُؤْمَرُونَ ﴿٦٥﴾

وَقَضَيْنَآ إِلَيْهِ ذَٰلِكَ ٱلْأَمْرَ أَنَّ دَابِرَ هَٰٓؤُلَآءِ مَقْطُوعٌ مُّصْبِحِينَ ﴿٦٦﴾

وَجَآءَ أَهْلُ ٱلْمَدِينَةِ يَسْتَبْشِرُونَ ﴿٦٧﴾

قَالَ إِنَّ هَٰٓؤُلَآءِ ضَيْفِى فَلَا تَفْضَحُونِ ﴿٦٨﴾

وَٱتَّقُواْ ٱللَّهَ وَلَا تُخْزُونِ ﴿٦٩﴾

قَالُوٓاْ أَوَلَمْ نَنْهَكَ عَنِ ٱلْعَٰلَمِينَ ﴿٧٠﴾

قَالَ هَٰٓؤُلَآءِ بَنَاتِىٓ إِن كُنتُمْ فَٰعِلِينَ ﴿٧١﴾

لَعَمْرُكَ إِنَّهُمْ لَفِى سَكْرَتِهِمْ يَعْمَهُونَ ﴿٧٢﴾

فَأَخَذَتْهُمُ ٱلصَّيْحَةُ مُشْرِقِينَ ﴿٧٣﴾

فَجَعَلْنَا عَٰلِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّن سِجِّيلٍ ﴿٧٤﴾

إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّلْمُتَوَسِّمِينَ ﴿٧٥﴾

61 **¶15.5** And when the emissaries came to the house of Lot,

62 He said: "You are people unknown."[1]

63 They said: "The truth is,[1] we bring thee that concerning which they doubted.[2]

64 "And we come to thee with the truth;[1] and we are the truthful.

65 "So travel thou with thy household in a portion of the night, and follow thou their backs;[1] and let not any one of you turn round, but go on to where you are commanded."

66 And We[1] decreed for him that command: "The root of those will be cut off[2] in the morning."

67 And the people of the city came rejoicing.[1]

68 He said: "They are my guests, so put me not to shame;

69 "And be in prudent fear[1] of God, and disgrace me not."

70 They said: "Did we not forbid thee all mankind?"[1]

71 He said: "These are my daughters, if you must act."[1]

72 By thy life, they were in their intoxication wandering blindly!

73 And the Blast seized them at sunrise.

74 And We utterly overthrew it[1] and rained upon it stones of baked clay.[2]

75 In that are proofs[1] for those who can discern.[2]

وَإِنَّهَا لَبِسَبِيلٍ مُّقِيمٍ ﴿٧٦﴾

إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّلْمُؤْمِنِينَ ﴿٧٧﴾

وَإِن كَانَ أَصْحَٰبُ ٱلْأَيْكَةِ لَظَٰلِمِينَ ﴿٧٨﴾

فَٱنتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ ﴿٧٩﴾

وَلَقَدْ كَذَّبَ أَصْحَٰبُ ٱلْحِجْرِ ٱلْمُرْسَلِينَ ﴿٨٠﴾

وَءَاتَيْنَٰهُمْ ءَايَٰتِنَا فَكَانُواْ عَنْهَا مُعْرِضِينَ ﴿٨١﴾

وَكَانُواْ يَنْحِتُونَ مِنَ ٱلْجِبَالِ بُيُوتًا ءَامِنِينَ ﴿٨٢﴾

فَأَخَذَتْهُمُ ٱلصَّيْحَةُ مُصْبِحِينَ ﴿٨٣﴾

فَمَآ أَغْنَىٰ عَنْهُم مَّا كَانُواْ يَكْسِبُونَ ﴿٨٤﴾

وَمَا خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَآ إِلَّا بِٱلْحَقِّ وَإِنَّ ٱلسَّاعَةَ لَءَاتِيَةٌ فَٱصْفَحِ ٱلصَّفْحَ ٱلْجَمِيلَ ﴿٨٥﴾

إِنَّ رَبَّكَ هُوَ ٱلْخَلَّٰقُ ٱلْعَلِيمُ ﴿٨٦﴾

وَلَقَدْ ءَاتَيْنَٰكَ سَبْعًا مِّنَ ٱلْمَثَانِى وَٱلْقُرْءَانَ ٱلْعَظِيمَ ﴿٨٧﴾

لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِۦٓ

76 And it is upon an enduring road;[1]

77 In that is a proof[1] for the believers.[2]

78 And the companions of the woods[1] were wrongdoers,[2]

79 And We took vengeance on them — and both are on a clear highway.[1]

80 **¶15.6** And the companions of the rocky tract[1] denied the emissaries.

81 And We brought them Our proofs,[1] but they turned away from them.

82 And they hewed houses from the mountains, feeling secure.

83 But the Blast seized them in the morning,

84 And there availed them not what they had earned.

85 And We created not the heavens and the earth and what is between them[1] but in truth.[2] And the Hour is coming; so forbear thou with comely forbearance.

86 Thy Lord, He is the Knowing Creator.

87 And We have given thee seven of the oft-paired,[1] and the tremendous Qur'an.[2]

88 Extend thou not thine eyes towards what enjoyment We have granted categories[1] of

أَزۡوَٰجٗا مِّنۡهُمۡ وَلَا تَحۡزَنۡ عَلَيۡهِمۡ
وَٱخۡفِضۡ جَنَاحَكَ لِلۡمُؤۡمِنِينَ ﴿٨٨﴾
وَقُلۡ إِنِّيٓ أَنَا ٱلنَّذِيرُ ٱلۡمُبِينُ ﴿٨٩﴾
كَمَآ أَنزَلۡنَا عَلَى ٱلۡمُقۡتَسِمِينَ ﴿٩٠﴾
ٱلَّذِينَ جَعَلُواْ ٱلۡقُرۡءَانَ عِضِينَ ﴿٩١﴾
فَوَرَبِّكَ لَنَسۡـَٔلَنَّهُمۡ أَجۡمَعِينَ ﴿٩٢﴾
عَمَّا كَانُواْ يَعۡمَلُونَ ﴿٩٣﴾
فَٱصۡدَعۡ بِمَا تُؤۡمَرُ وَأَعۡرِضۡ عَنِ
ٱلۡمُشۡرِكِينَ ﴿٩٤﴾
إِنَّا كَفَيۡنَٰكَ ٱلۡمُسۡتَهۡزِءِينَ ﴿٩٥﴾
ٱلَّذِينَ يَجۡعَلُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ
فَسَوۡفَ يَعۡلَمُونَ ﴿٩٦﴾
وَلَقَدۡ نَعۡلَمُ أَنَّكَ يَضِيقُ صَدۡرُكَ بِمَا
يَقُولُونَ ﴿٩٧﴾
فَسَبِّحۡ بِحَمۡدِ رَبِّكَ وَكُن مِّنَ ٱلسَّٰجِدِينَ
﴿٩٨﴾
وَٱعۡبُدۡ رَبَّكَ حَتَّىٰ يَأۡتِيَكَ ٱلۡيَقِينُ ﴿٩٩﴾

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

۞ أَتَىٰٓ أَمۡرُ ٱللَّهِ فَلَا تَسۡتَعۡجِلُوهُۚ
سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشۡرِكُونَ ﴿١﴾
يُنَزِّلُ ٱلۡمَلَٰٓئِكَةَ بِٱلرُّوحِ مِنۡ أَمۡرِهِۦ
عَلَىٰ مَن يَشَآءُ مِنۡ عِبَادِهِۦٓ أَنۡ أَنذِرُوٓاْ

them, and grieve thou not over them[2] (but lower thou thy wing[3] to the believers,[4]

89 And say thou: "I am the clear warner:[1]

90 "'Like as We sent down upon those who distributed among themselves[...].'"[1])
91 Who[1] have made the Qur'an[2] into parts.

92 So by thy Lord, We will question them all together
93 About what they did!

94 So declare thou what thou art commanded;[1] and turn thou away from the idolaters.[2]

95 We suffice thee against the mockers,

96 Those who make with God another god; they will come to know.

97 And We know that thy breast is straitened by what they say.[1]

98 But give thou glory[1] with the praise of thy Lord, and be thou among those who submit,[2]

99 And serve thou thy Lord until the Certainty[1] comes to thee.
In the name of God, the Almighty,[1] the Merciful.

16[2] **1** The command of God is coming, so seek not to hasten it. Glory[1] be to Him! And exalted is He above that to which they ascribe a partnership![2]
2 He sends down the angels with the Spirit of His command upon whom He wills of His servants: "Warn that there is no god save I; so be in prudent fear[1] of Me."

أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱتَّقُونِ ﴿٢﴾
خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ بِٱلۡحَقِّۚ تَعَٰلَىٰ
عَمَّا يُشۡرِكُونَ ﴿٣﴾
خَلَقَ ٱلۡإِنسَٰنَ مِن نُّطۡفَةٖ فَإِذَا هُوَ خَصِيمٞ
مُّبِينٞ ﴿٤﴾
وَٱلۡأَنۡعَٰمَ خَلَقَهَاۚ لَكُمۡ فِيهَا دِفۡءٞ
وَمَنَٰفِعُ وَمِنۡهَا تَأۡكُلُونَ ﴿٥﴾
وَلَكُمۡ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ
وَحِينَ تَسۡرَحُونَ ﴿٦﴾
وَتَحۡمِلُ أَثۡقَالَكُمۡ إِلَىٰ بَلَدٖ لَّمۡ
تَكُونُواْ بَٰلِغِيهِ إِلَّا بِشِقِّ ٱلۡأَنفُسِۚ إِنَّ
رَبَّكُمۡ لَرَءُوفٞ رَّحِيمٞ ﴿٧﴾
وَٱلۡخَيۡلَ وَٱلۡبِغَالَ وَٱلۡحَمِيرَ لِتَرۡكَبُوهَا
وَزِينَةٗۚ وَيَخۡلُقُ مَا لَا تَعۡلَمُونَ ﴿٨﴾
وَعَلَى ٱللَّهِ قَصۡدُ ٱلسَّبِيلِ وَمِنۡهَا جَآئِرٞۚ
وَلَوۡ شَآءَ لَهَدَىٰكُمۡ أَجۡمَعِينَ ﴿٩﴾
هُوَ ٱلَّذِيٓ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءٗ لَّكُم
مِّنۡهُ شَرَابٞ وَمِنۡهُ شَجَرٞ فِيهِ تُسِيمُونَ
﴿١٠﴾
يُنۢبِتُ لَكُم بِهِ ٱلزَّرۡعَ وَٱلزَّيۡتُونَ
وَٱلنَّخِيلَ وَٱلۡأَعۡنَٰبَ وَمِن كُلِّ ٱلثَّمَرَٰتِۗ
إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ لِّقَوۡمٖ يَتَفَكَّرُونَ
﴿١١﴾

3 He created the heavens and the earth in truth;[1] exalted is He above that to which they ascribe a partnership![2]

4 He created man from a sperm-drop — and then is he an open disputant.

5 And the cattle, He created them (for you therein are warmth and benefits; and of them you eat,

6 And for you therein is comeliness when you bring them home to rest, and when you take them out to pasture;

7 And they bear your loads to a land you could not have reached save with great trouble to yourselves; your Lord is kind and merciful.)

8 And horses, and mules, and donkeys for you to ride, and as adornment; and He creates what you know not.

9 And upon[1] God is the course of the path; and some of them[2] deviate.[3] And had He willed, He would have guided you all together.
10 **¶16.2** He it is that sends down from the sky water for you; from it is drink; and from it are plants[1] in which you put out to pasture;

11 He causes to grow for you thereby the crops, and the olives, and the date-palms, and the grapevines, and every[1] fruit. In that is a proof[2] for people who reflect.

وَسَخَّرَ لَكُمُ ٱلَّيۡلَ وَٱلنَّهَارَ وَٱلشَّمۡسَ
وَٱلۡقَمَرَ وَٱلنُّجُومُ مُسَخَّرَٰتُۢ بِأَمۡرِهِۦٓ إِنَّ
فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يَعۡقِلُونَ ١٢

12 And He made subject for you the night, and the day, and the sun, and the moon; and the stars are made subject by His command — in that are proofs[1] for people who reason —

وَمَا ذَرَأَ لَكُمۡ فِي ٱلۡأَرۡضِ مُخۡتَلِفًا
أَلۡوَٰنُهُۥٓ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ لِّقَوۡمٖ يَذَّكَّرُونَ
١٣

13 As is[1] what He created[2] for you in the earth of different hues; in that is a proof[3] for people who take heed.

وَهُوَ ٱلَّذِي سَخَّرَ ٱلۡبَحۡرَ لِتَأۡكُلُواْ مِنۡهُ
لَحۡمٗا طَرِيّٗا وَتَسۡتَخۡرِجُواْ مِنۡهُ حِلۡيَةٗ
تَلۡبَسُونَهَا وَتَرَى ٱلۡفُلۡكَ مَوَاخِرَ فِيهِ
وَلِتَبۡتَغُواْ مِن فَضۡلِهِۦ وَلَعَلَّكُمۡ
تَشۡكُرُونَ ١٤

14 And He it is that made subject the sea, that you might eat therefrom fresh flesh, and bring forth therefrom ornaments which you wear — and thou seest the ships[1] ploughing therein — and that you might seek of His bounty, and that you might be grateful.

وَأَلۡقَىٰ فِي ٱلۡأَرۡضِ رَوَٰسِيَ أَن تَمِيدَ
بِكُمۡ وَأَنۡهَٰرٗا وَسُبُلٗا لَّعَلَّكُمۡ
تَهۡتَدُونَ ١٥

15 And He cast into the earth firm mountains lest it sway with you; and rivers and ways, that you might be guided;

وَعَلَٰمَٰتٖ وَبِٱلنَّجۡمِ هُمۡ يَهۡتَدُونَ ١٦

16 And landmarks; and by the star[1] are they guided.

أَفَمَن يَخۡلُقُ كَمَن لَّا يَخۡلُقُ أَفَلَا
تَذَكَّرُونَ ١٧

17 Is then He who[1] creates like one who creates not? Will you then not[2] take heed!

وَإِن تَعُدُّواْ نِعۡمَةَ ٱللَّهِ لَا تُحۡصُوهَآ إِنَّ
ٱللَّهَ لَغَفُورٞ رَّحِيمٞ ١٨

18 And if you should count the favour of God, you will not calculate it; God is forgiving and merciful.

وَٱللَّهُ يَعۡلَمُ مَا تُسِرُّونَ وَمَا تُعۡلِنُونَ
١٩

19 And God knows what you keep secret and what you make known.

وَٱلَّذِينَ يَدۡعُونَ مِن دُونِ ٱللَّهِ لَا

20 And those to whom they call, besides[1] God, create not anything, but they are created:

يَخۡلُقُونَ شَيۡـٔٗا وَهُمۡ يُخۡلَقُونَ ٢٠

أَمۡوَٰتٌ غَيۡرُ أَحۡيَآءٖ وَمَا يَشۡعُرُونَ أَيَّانَ
يُبۡعَثُونَ ٢١

21 Dead, not living; and they perceive not when they will be raised.

إِلَٰهُكُمۡ إِلَٰهٞ وَٰحِدٞ فَٱلَّذِينَ لَا
يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ قُلُوبُهُم مُّنكِرَةٞ وَهُم
مُّسۡتَكۡبِرُونَ ٢٢

22 ¶**16.3** Your God is One God. And those who believe not in[1] the Hereafter, their hearts deny,[2] and they have waxed proud.

لَا جَرَمَ أَنَّ ٱللَّهَ يَعۡلَمُ مَا يُسِرُّونَ وَمَا
يُعۡلِنُونَ إِنَّهُۥ لَا يُحِبُّ ٱلۡمُسۡتَكۡبِرِينَ
٢٣

23 Without doubt, God knows what they keep secret and what they make known; He loves not those that wax proud.

وَإِذَا قِيلَ لَهُم مَّاذَآ أَنزَلَ رَبُّكُمۡ قَالُوٓاْ
أَسَٰطِيرُ ٱلۡأَوَّلِينَ ٢٤

24 And when it is said to them: "What is it your Lord sent down?" they say: "Legends of the former peoples,"

لِيَحۡمِلُوٓاْ أَوۡزَارَهُمۡ كَامِلَةٗ يَوۡمَ ٱلۡقِيَٰمَةِ
وَمِنۡ أَوۡزَارِ ٱلَّذِينَ يُضِلُّونَهُم بِغَيۡرِ عِلۡمٍ
أَلَا سَآءَ مَا يَزِرُونَ ٢٥

25 That they might bear their burdens in full on the Day of Resurrection, and some of the burdens of those whom they lead astray without knowledge. In truth,[1] evil is what they will bear.

قَدۡ مَكَرَ ٱلَّذِينَ مِن قَبۡلِهِمۡ فَأَتَى ٱللَّهُ
بُنۡيَٰنَهُم مِّنَ ٱلۡقَوَاعِدِ فَخَرَّ عَلَيۡهِمُ
ٱلسَّقۡفُ مِن فَوۡقِهِمۡ وَأَتَىٰهُمُ ٱلۡعَذَابُ مِنۡ
حَيۡثُ لَا يَشۡعُرُونَ ٢٦

26 ¶**16.4** Those before them schemed; then God came at their building from the foundations so the roof fell down on them from above them; and the punishment came upon them whence[1] they perceived not.

ثُمَّ يَوۡمَ ٱلۡقِيَٰمَةِ يُخۡزِيهِمۡ وَيَقُولُ أَيۡنَ
شُرَكَآءِيَ ٱلَّذِينَ كُنتُمۡ تُشَٰٓقُّونَ فِيهِمۡ
قَالَ ٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ إِنَّ ٱلۡخِزۡيَ ٱلۡيَوۡمَ
وَٱلسُّوٓءَ عَلَى ٱلۡكَٰفِرِينَ ٢٧

27 Then on the Day of Resurrection will He disgrace them, and say: "Where are My partners[1] for whom[2] you were hostile?"[3] Those given knowledge will say: "Disgrace this day, and evil, are upon the false claimers of guidance:[4]

ٱلَّذِينَ تَتَوَفَّىٰهُمُ ٱلْمَلَـٰٓئِكَةُ ظَالِمِىٓ
أَنفُسِهِمْ ۖ فَأَلْقَوُا۟ ٱلسَّلَمَ مَا كُنَّا نَعْمَلُ
مِن سُوٓءٍ ۚ بَلَىٰٓ إِنَّ ٱللَّـهَ عَلِيمٌۢ بِمَا كُنتُمْ
تَعْمَلُونَ ﴿٢٨﴾

فَٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ خَـٰلِدِينَ فِيهَا
فَلَبِئْسَ مَثْوَى ٱلْمُتَكَبِّرِينَ ﴿٢٩﴾

۞ وَقِيلَ لِلَّذِينَ ٱتَّقَوْا۟ مَاذَآ أَنزَلَ
رَبُّكُمْ ۚ قَالُوا۟ خَيْرًا ۗ لِّلَّذِينَ أَحْسَنُوا۟ فِى
هَـٰذِهِ ٱلدُّنْيَا حَسَنَةٌ ۚ وَلَدَارُ ٱلْـَٔاخِرَةِ خَيْرٌ ۚ
وَلَنِعْمَ دَارُ ٱلْمُتَّقِينَ ﴿٣٠﴾

جَنَّـٰتُ عَدْنٍ يَدْخُلُونَهَا تَجْرِى مِن
تَحْتِهَا ٱلْأَنْهَـٰرُ ۖ لَهُمْ فِيهَا مَا يَشَآءُونَ ۚ
كَذَٰلِكَ يَجْزِى ٱللَّـهُ ٱلْمُتَّقِينَ ﴿٣١﴾

ٱلَّذِينَ تَتَوَفَّىٰهُمُ ٱلْمَلَـٰٓئِكَةُ طَيِّبِينَ ۙ
يَقُولُونَ سَلَـٰمٌ عَلَيْكُمُ ٱدْخُلُوا۟ ٱلْجَنَّةَ
بِمَا كُنتُمْ تَعْمَلُونَ ﴿٣٢﴾

هَلْ يَنظُرُونَ إِلَّآ أَن تَأْتِيَهُمُ ٱلْمَلَـٰٓئِكَةُ
أَوْ يَأْتِىَ أَمْرُ رَبِّكَ ۚ كَذَٰلِكَ فَعَلَ ٱلَّذِينَ مِن
قَبْلِهِمْ ۚ وَمَا ظَلَمَهُمُ ٱللَّـهُ وَلَـٰكِن كَانُوٓا۟
أَنفُسَهُمْ يَظْلِمُونَ ﴿٣٣﴾

فَأَصَابَهُمْ سَيِّـَٔاتُ مَا عَمِلُوا۟ وَحَاقَ بِهِم
مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٣٤﴾

28 "Those whom the angels take while wronging their souls." Then they will offer submission: "We were not doing any evil."[1] — "Verily,[2] God knows what you did,

29 "So enter the gates of Gehenna, abiding eternally therein." Evil is the dwelling of those that wax proud.

30 And it will be said to those who were in prudent fear:[1] "What did your Lord send down?" They will say: "Good." For those who do good in the World there is good; and the home of the Hereafter is better: — and how excellent is the home of those of prudent fear![2] —

31 Gardens of perpetual abode which they will enter, beneath which rivers flow, wherein they have whatever they will. Thus does God reward those of prudent fear:[1]

32 Those whom the angels take while virtuous.[1] They will say: "Peace be upon you! Enter the Garden because of what you did."

33 Look they save for the angels to come to them, or for the command of thy Lord to come? Thus did those before them; and God wronged them not, but they wronged their souls,

34 And there befell them the evil deeds[1] that they did, and there surrounded them that whereat they mocked.

وَقَالَ ٱلَّذِينَ أَشْرَكُوا۟ لَوْ شَآءَ ٱللَّـهُ مَا
عَبَدْنَا مِن دُونِهِۦ مِن شَىْءٍ نَّحْنُ وَلَآ
ءَابَآؤُنَا وَلَا حَرَّمْنَا مِن دُونِهِۦ مِن شَىْءٍ ۚ
كَذَٰلِكَ فَعَلَ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ فَهَلْ عَلَى
ٱلرُّسُلِ إِلَّا ٱلْبَلَـٰغُ ٱلْمُبِينُ ﴿٣٥﴾

وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولًا أَنِ
ٱعْبُدُوا۟ ٱللَّـهَ وَٱجْتَنِبُوا۟ ٱلطَّـٰغُوتَ ۖ
فَمِنْهُم مَّنْ هَدَى ٱللَّـهُ وَمِنْهُم مَّنْ
حَقَّتْ عَلَيْهِ ٱلضَّلَـٰلَةُ ۚ فَسِيرُوا۟ فِى ٱلْأَرْضِ
فَٱنظُرُوا۟ كَيْفَ كَانَ عَـٰقِبَةُ ٱلْمُكَذِّبِينَ
﴿٣٦﴾

إِن تَحْرِصْ عَلَىٰ هُدَىٰهُمْ فَإِنَّ ٱللَّـهَ لَا
يَهْدِى مَن يُضِلُّ وَمَا لَهُم مِّن نَّـٰصِرِينَ
﴿٣٧﴾

وَأَقْسَمُوا۟ بِٱللَّـهِ جَهْدَ أَيْمَـٰنِهِمْ لَا
يَبْعَثُ ٱللَّـهُ مَن يَمُوتُ ۚ بَلَىٰ وَعْدًا عَلَيْهِ
حَقًّا وَلَـٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ
﴿٣٨﴾

لِيُبَيِّنَ لَهُمُ ٱلَّذِى يَخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ
ٱلَّذِينَ كَفَرُوٓا۟ أَنَّهُمْ كَانُوا۟ كَـٰذِبِينَ ﴿٣٩﴾

إِنَّمَا قَوْلُنَا لِشَىْءٍ إِذَآ أَرَدْنَـٰهُ أَن نَّقُولَ
لَهُۥ كُن فَيَكُونُ ﴿٤٠﴾

35 ¶**16.5** And those who ascribe a partnership[1] say: "Had God willed, we would not have served, besides[2] Him, anything — neither we nor our fathers — nor would we have forbidden anything contrary to[3] Him";[4] thus did those before them. Then is there upon[5] the messengers save the clear notification?

36 And We raised up in every community a messenger: "Serve God and avoid idols."[1] And among them was he whom God guided; and among them was he upon whom misguidance was binding.[2] So travel in the earth and see how was the final outcome of the deniers.

37 Though[1] thou desire their guidance, God will not guide him whom He leaves to stray; and they have no helpers.

38 And they swear by God their strongest oaths: "God will not raise up him who dies." Verily,[1] it is a promise binding upon[2] Him, — but most men know not —

39 That He might make plain[1] to them that wherein they differ, and that those who ignore warning[2] might know that they were liars.

40 Our word to a thing when We intend it is that We but say to it: "Be thou," and it is.

وَٱلَّذِينَ هَاجَرُواْ فِي ٱللَّهِ مِنۢ بَعۡدِ
مَا ظُلِمُواْ لَنُبَوِّئَنَّهُمۡ فِي ٱلدُّنۡيَا حَسَنَةٗۖ
وَلَأَجۡرُ ٱلۡأٓخِرَةِ أَكۡبَرُۚ لَوۡ كَانُواْ يَعۡلَمُونَ
﴿٤١﴾
ٱلَّذِينَ صَبَرُواْ وَعَلَىٰ رَبِّهِمۡ يَتَوَكَّلُونَ
﴿٤٢﴾
وَمَآ أَرۡسَلۡنَا مِن قَبۡلِكَ إِلَّا رِجَالٗا نُّوحِيٓ
إِلَيۡهِمۡۚ فَسۡـَٔلُوٓاْ أَهۡلَ ٱلذِّكۡرِ إِن كُنتُمۡ لَا
تَعۡلَمُونَ ﴿٤٣﴾
بِٱلۡبَيِّنَٰتِ وَٱلزُّبُرِۗ وَأَنزَلۡنَآ إِلَيۡكَ ٱلذِّكۡرَ
لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيۡهِمۡ وَلَعَلَّهُمۡ
يَتَفَكَّرُونَ ﴿٤٤﴾
أَفَأَمِنَ ٱلَّذِينَ مَكَرُواْ ٱلسَّيِّـَٔاتِ أَن
يَخۡسِفَ ٱللَّهُ بِهِمُ ٱلۡأَرۡضَ أَوۡ يَأۡتِيَهُمُ
ٱلۡعَذَابُ مِنۡ حَيۡثُ لَا يَشۡعُرُونَ ﴿٤٥﴾
أَوۡ يَأۡخُذَهُمۡ فِي تَقَلُّبِهِمۡ فَمَا هُم بِمُعۡجِزِينَ
﴿٤٦﴾
أَوۡ يَأۡخُذَهُمۡ عَلَىٰ تَخَوُّفٖۖ فَإِنَّ رَبَّكُمۡ
لَرَءُوفٞ رَّحِيمٌ ﴿٤٧﴾
أَوَلَمۡ يَرَوۡاْ إِلَىٰ مَا خَلَقَ ٱللَّهُ مِن شَيۡءٖ
يَتَفَيَّؤُاْ ظِلَٰلُهُۥ عَنِ ٱلۡيَمِينِ وَٱلشَّمَآئِلِ
سُجَّدٗا لِّلَّهِ وَهُمۡ دَٰخِرُونَ ﴿٤٨﴾

41 ¶**16.6** And those who have emigrated in the cause of God after they were wronged, We will settle them handsomely in the World: — and the reward of the Hereafter is greater, if they but knew —

42 Those who are patient, and in their Lord place their trust.

43 And We sent before thee only men to whom We revealed[1] — so ask the people of the remembrance,[2] if you know not —

44 With the clear signs and the writings.[1] And We sent down to thee the remembrance,[2] that thou make plain[3] to mankind what has been sent down to them, and that they might reflect.

45 Do they who plot evil deeds[1] feel secure that God will not cause the earth to swallow them, or that the punishment will not come upon them whence[2] they perceive not,

46 Or that He will not seize them in their going to and fro, and they be unable to escape,

47 Or that He will not seize them through slow decay?[1] And your Lord is kind and merciful.

48 Have they not seen[1] what things God has created turning their shadows to the right and the left in submission[2] to God, in all humility?

وَلِلَّهِ يَسۡجُدُ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي
ٱلۡأَرۡضِ مِن دَآبَّةٖ وَٱلۡمَلَٰٓئِكَةُ وَهُمۡ لَا
يَسۡتَكۡبِرُونَ ﴿٤٩﴾
يَخَافُونَ رَبَّهُم مِّن فَوۡقِهِمۡ وَيَفۡعَلُونَ مَا
يُؤۡمَرُونَ ﴿٥٠﴾
۞ وَقَالَ ٱللَّهُ لَا تَتَّخِذُوٓاْ إِلَٰهَيۡنِ ٱثۡنَيۡنِۖ
إِنَّمَا هُوَ إِلَٰهٞ وَٰحِدٞۖ فَإِيَّيَ فَٱرۡهَبُونِ
﴿٥١﴾
وَلَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَلَهُ
ٱلدِّينُ وَاصِبًاۚ أَفَغَيۡرَ ٱللَّهِ تَتَّقُونَ ﴿٥٢﴾
وَمَا بِكُم مِّن نِّعۡمَةٖ فَمِنَ ٱللَّهِ ثُمَّ إِذَا
مَسَّكُمُ ٱلضُّرُّ فَإِلَيۡهِ تَجۡـَٔرُونَ ﴿٥٣﴾
ثُمَّ إِذَا كَشَفَ ٱلضُّرَّ عَنكُمۡ إِذَا فَرِيقٞ
مِّنكُم بِرَبِّهِمۡ يُشۡرِكُونَ ﴿٥٤﴾
لِيَكۡفُرُواْ بِمَآ ءَاتَيۡنَٰهُمۡۚ فَتَمَتَّعُواْ فَسَوۡفَ
تَعۡلَمُونَ ﴿٥٥﴾
وَيَجۡعَلُونَ لِمَا لَا يَعۡلَمُونَ نَصِيبٗا مِّمَّا
رَزَقۡنَٰهُمۡۗ تَٱللَّهِ لَتُسۡـَٔلُنَّ عَمَّا كُنتُمۡ
تَفۡتَرُونَ ﴿٥٦﴾
وَيَجۡعَلُونَ لِلَّهِ ٱلۡبَنَٰتِ سُبۡحَٰنَهُۥ وَلَهُم مَّا
يَشۡتَهُونَ ﴿٥٧﴾
وَإِذَا بُشِّرَ أَحَدُهُم بِٱلۡأُنثَىٰ ظَلَّ وَجۡهُهُۥ

49 And to God submits[1] what is in the heavens and what is in the earth, among creatures and the angels. And they wax not proud;

50 They fear their Lord above them, and do what they are commanded.

51 ¶**16.7** And God said: "Take not two gods. He is but One God; and Me — be you in fear of Me."

52 And to Him belongs what is in the heavens and the earth, and His is the doctrine[1] forever. Will you then be in prudent fear[2] of other than God?

53 And whatever you have of favour, it is from God; then when affliction touches you, then to Him do you cry out.

54 Then when He has removed the affliction from you, then a faction among you ascribes a partnership[1] to their Lord,

55 That they might deny what We have given them. So enjoy yourselves — and you will come to know.

56 And they assign to what they know not a portion of what We have provided them.[1] By God, you will be questioned about what you invented!

57 And they appoint for God daughters — glory[1] be to Him! — but they have what they desire;[2]

58 And when one of them receives tidings of a female, his face darkens and he suppresses

مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾

يَتَوَٰرَىٰ مِنَ ٱلْقَوْمِ مِن سُوٓءِ مَا بُشِّرَ
بِهِۦٓ أَيُمْسِكُهُۥ عَلَىٰ هُونٍ أَمْ يَدُسُّهُۥ فِى
ٱلتُّرَابِ أَلَا سَآءَ مَا يَحْكُمُونَ ﴿٥٩﴾

لِلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ مَثَلُ
ٱلسَّوْءِ وَلِلَّهِ ٱلْمَثَلُ ٱلْأَعْلَىٰ وَهُوَ ٱلْعَزِيزُ
ٱلْحَكِيمُ ﴿٦٠﴾

وَلَوْ يُؤَاخِذُ ٱللَّهُ ٱلنَّاسَ بِظُلْمِهِم مَّا
تَرَكَ عَلَيْهَا مِن دَآبَّةٍ وَلَٰكِن يُؤَخِّرُهُمْ
إِلَىٰٓ أَجَلٍ مُّسَمًّى فَإِذَا جَآءَ أَجَلُهُمْ لَا
يَسْتَـْٔخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٦١﴾

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ
أَلْسِنَتُهُمُ ٱلْكَذِبَ أَنَّ لَهُمُ ٱلْحُسْنَىٰ لَا
جَرَمَ أَنَّ لَهُمُ ٱلنَّارَ وَأَنَّهُم مُّفْرَطُونَ ﴿٦٢﴾

تَٱللَّهِ لَقَدْ أَرْسَلْنَآ إِلَىٰٓ أُمَمٍ مِّن قَبْلِكَ
فَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ فَهُوَ وَلِيُّهُمُ
ٱلْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾

وَمَآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ إِلَّا لِتُبَيِّنَ
لَهُمُ ٱلَّذِى ٱخْتَلَفُوا۟ فِيهِ وَهُدًى وَرَحْمَةً
لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٤﴾

وَٱللَّهُ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَحْيَا بِهِ
ٱلْأَرْضَ بَعْدَ مَوْتِهَآ إِنَّ فِى ذَٰلِكَ لَءَايَةً

grief.

59 He hides himself from the people because of the evil[1] of that whereof he had tidings — whether to hold it in contempt, or bury it in the dust. In truth,[2] evil is what they judge.

60 For those who believe not in[1] the Hereafter is the likeness of evil. And for God is the highest likeness; and He is the Exalted in Might, the Wise.[2]

61 ¶16.8 And were God to take men to task for their injustice, He would not leave upon it[1] any creature; but He delays them to a stated term. And when their term comes, they will not defer an hour, nor will they advance.

62 And they assign to God what they dislike;[1] and their tongues describe the lie that they will have the best. Without doubt, they will have the Fire, and they will be rushed in.[2]

63 By God, We sent messengers to communities before thee! But the satan[1] made their deeds fair to them; and he is their ally this day, and they have a painful punishment.

64 And We sent down the Writ[1] upon thee only that thou make plain[2] to them that wherein they differ, and as guidance, and as a mercy for people who believe.

65 And God sends down from the sky water and gives life thereby to the earth after its death. In that is a proof[1] for people who hear.

لِّقَوْمٍ يَسْمَعُونَ ﴿٦٥﴾

وَإِنَّ لَكُمْ فِى ٱلْأَنْعَٰمِ لَعِبْرَةً
نُّسْقِيكُم مِّمَّا فِى بُطُونِهِۦ مِنۢ بَيْنِ
فَرْثٍ وَدَمٍ لَّبَنًا خَالِصًا سَآئِغًا لِّلشَّٰرِبِينَ
﴿٦٦﴾

وَمِن ثَمَرَٰتِ ٱلنَّخِيلِ وَٱلْأَعْنَٰبِ
تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ
فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٦٧﴾

وَأَوْحَىٰ رَبُّكَ إِلَى ٱلنَّحْلِ أَنِ ٱتَّخِذِى
مِنَ ٱلْجِبَالِ بُيُوتًا وَمِنَ ٱلشَّجَرِ وَمِمَّا
يَعْرِشُونَ ﴿٦٨﴾

ثُمَّ كُلِى مِن كُلِّ ٱلثَّمَرَٰتِ فَٱسْلُكِى
سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنۢ بُطُونِهَا
شَرَابٌ مُّخْتَلِفٌ أَلْوَٰنُهُۥ فِيهِ شِفَآءٌ لِّلنَّاسِ
إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾

وَٱللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّىٰكُمْ
وَمِنكُم مَّن يُرَدُّ إِلَىٰٓ أَرْذَلِ ٱلْعُمُرِ
لِكَىْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْـًٔا إِنَّ
ٱللَّهَ عَلِيمٌ قَدِيرٌ ﴿٧٠﴾

وَٱللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِى
ٱلرِّزْقِ فَمَا ٱلَّذِينَ فُضِّلُوا۟ بِرَآدِّى رِزْقِهِمْ
عَلَىٰ مَا مَلَكَتْ أَيْمَٰنُهُمْ فَهُمْ فِيهِ

66 ¶16.9 And you have in the cattle a lesson: We give you to drink of what is in its bellies[1] — between excreta and blood — pure milk, palatable to the drinkers.

67 And of the fruits of the date-palms and grapevines: you take therefrom an intoxicant, and goodly provision. In that is a proof[1] for people who reason.

68 And thy Lord instructed[1] the bee: "Take thou houses of the mountains, and of the trees, and of what they construct.

69 "Then eat thou of every[1] fruit, and follow thou the ways of thy Lord gently." There comes out of their bellies a drink differing in its hues wherein is healing for men. In that is a proof[2] for people who reflect.

70 And God created you; then will He take you.[1] And among you is he who is sent back to the most abject age, so that he knows not, after knowledge, anything. God is knowing and powerful.

71 ¶16.10 And God has favoured some of you over others in provision, but those favoured will not give over their provision to those whom their right hands possess,[1] that they be equal therein;[2] is it then the favour of God they reject?

سَوَآءٌ أَفَبِنِعْمَةِ ٱللَّهِ يَجْحَدُونَ ﴿٧١﴾

وَٱللَّهُ جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ
أَزْوَٰجًا وَجَعَلَ لَكُم مِّنْ أَزْوَٰجِكُم
بَنِينَ وَحَفَدَةً وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِ
أَفَبِٱلْبَٰطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ ٱللَّهِ هُمْ
يَكْفُرُونَ ﴿٧٢﴾

وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَمْلِكُ لَهُمْ
رِزْقًا مِّنَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ شَيْـًٔا وَلَا
يَسْتَطِيعُونَ ﴿٧٣﴾

فَلَا تَضْرِبُوا۟ لِلَّهِ ٱلْأَمْثَالَ إِنَّ ٱللَّهَ يَعْلَمُ
وَأَنتُمْ لَا تَعْلَمُونَ ﴿٧٤﴾

۞ ضَرَبَ ٱللَّهُ مَثَلًا عَبْدًا مَّمْلُوكًا لَّا
يَقْدِرُ عَلَىٰ شَىْءٍ وَمَن رَّزَقْنَٰهُ مِنَّا رِزْقًا
حَسَنًا فَهُوَ يُنفِقُ مِنْهُ سِرًّا وَجَهْرًا
هَلْ يَسْتَوُۥنَ ٱلْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا
يَعْلَمُونَ ﴿٧٥﴾

وَضَرَبَ ٱللَّهُ مَثَلًا رَّجُلَيْنِ أَحَدُهُمَآ
أَبْكَمُ لَا يَقْدِرُ عَلَىٰ شَىْءٍ وَهُوَ كَلٌّ
عَلَىٰ مَوْلَىٰهُ أَيْنَمَا يُوَجِّههُّ لَا يَأْتِ بِخَيْرٍ
هَلْ يَسْتَوِى هُوَ وَمَن يَأْمُرُ بِٱلْعَدْلِ وَهُوَ
عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٧٦﴾

وَلِلَّهِ غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَآ

72 And God has appointed for you from yourselves wives, and has appointed for you from your wives sons and grandsons, and has provided you of good things. Is it then in vanity that they believe, and the favour of God they deny

73 And serve rather than[1] God what possesses no provision for them among the heavens or the earth at all, and can do nothing?[2]

74 So strike not similitudes for God;[1] God knows, and you know not.

75 God strikes a similitude: — a slave owned, not having power over anything, and him whom We provided with goodly provision from Us and he spends thereof secretly and openly. Are they equal? Praise belongs to God! But[1] most of them know not.

76 And God strikes a similitude: — two men: one of them[1] dumb, not having power over anything, and a burden on his master:[2] wherever he directs him, he brings no good. Is he equal with one who enjoins justice, and is on a straight path?

77 ¶**16.11** And to God belongs the unseen of the heavens and the earth. And the matter

أَمْرُ ٱلسَّاعَةِ إِلَّا كَلَمْحِ ٱلْبَصَرِ أَوْ هُوَ
أَقْرَبُ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

﴿٧٧﴾

وَٱللَّهُ أَخْرَجَكُم مِّنۢ بُطُونِ
أُمَّهَٰتِكُمْ لَا تَعْلَمُونَ شَيْـًٔا وَجَعَلَ
لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ
لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾

أَلَمْ يَرَوْا۟ إِلَى ٱلطَّيْرِ مُسَخَّرَٰتٍ فِى جَوِّ
ٱلسَّمَآءِ مَا يُمْسِكُهُنَّ إِلَّا ٱللَّهُ إِنَّ فِى
ذَٰلِكَ لَـَٔايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٧٩﴾

وَٱللَّهُ جَعَلَ لَكُم مِّنۢ بُيُوتِكُمْ
سَكَنًا وَجَعَلَ لَكُم مِّن جُلُودِ ٱلْأَنْعَٰمِ
بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ
إِقَامَتِكُمْ وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا
وَأَشْعَارِهَآ أَثَٰثًا وَمَتَٰعًا إِلَىٰ حِينٍ ﴿٨٠﴾

وَٱللَّهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلَٰلًا
وَجَعَلَ لَكُم مِّنَ ٱلْجِبَالِ أَكْنَٰنًا
وَجَعَلَ لَكُمْ سَرَٰبِيلَ تَقِيكُمُ
ٱلْحَرَّ وَسَرَٰبِيلَ تَقِيكُم بَأْسَكُمْ
كَذَٰلِكَ يُتِمُّ نِعْمَتَهُۥ عَلَيْكُمْ لَعَلَّكُمْ
تُسْلِمُونَ ﴿٨١﴾

فَإِن تَوَلَّوْا۟ فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ ٱلْمُبِينُ

of the Hour is only as the twinkling of the eye, or even[1] nearer; God is over all things powerful.

78 And God brought you forth from the wombs of your mothers not knowing anything, and appointed for you hearing and sight and hearts,[1] that you might be grateful.

79 Have they not considered the birds made subject in the air of the sky? There holds them only God; in that are proofs[1] for people who believe.

80 And God made for you from your houses a place of rest; and He made for you from the hides of cattle houses which you find light on the day of your journey and on the day of your sojourn; and of their wool and their fur and their hair furnishing and enjoyment[1] for a time.

81 And God appointed for you of what He has created shades,[1] and made for you of the mountains places of refuge, and made for you garments to protect you from the heat, and garments to protect you from your might. Thus does He complete His favour upon you, that you might submit.

82 And if they turn away, upon thee is only the clear notification.

٨٢

يَعۡرِفُونَ نِعۡمَتَ ٱللَّهِ ثُمَّ يُنكِرُونَهَا
وَأَكۡثَرُهُمُ ٱلۡكَٰفِرُونَ ٨٣
وَيَوۡمَ نَبۡعَثُ مِن كُلِّ أُمَّةٖ شَهِيدٗا ثُمَّ لَا
يُؤۡذَنُ لِلَّذِينَ كَفَرُواْ وَلَا هُمۡ يُسۡتَعۡتَبُونَ
٨٤
وَإِذَا رَءَا ٱلَّذِينَ ظَلَمُواْ ٱلۡعَذَابَ فَلَا
يُخَفَّفُ عَنۡهُمۡ وَلَا هُمۡ يُنظَرُونَ ٨٥
وَإِذَا رَءَا ٱلَّذِينَ أَشۡرَكُواْ شُرَكَآءَهُمۡ قَالُواْ
رَبَّنَا هَٰٓؤُلَآءِ شُرَكَآؤُنَا ٱلَّذِينَ كُنَّا
نَدۡعُواْ مِن دُونِكَۖ فَأَلۡقَوۡاْ إِلَيۡهِمُ ٱلۡقَوۡلَ
إِنَّكُمۡ لَكَٰذِبُونَ ٨٦
وَأَلۡقَوۡاْ إِلَى ٱللَّهِ يَوۡمَئِذٍ ٱلسَّلَمَ وَضَلَّ
عَنۡهُم مَّا كَانُواْ يَفۡتَرُونَ ٨٧
ٱلَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ ٱللَّهِ
زِدۡنَٰهُمۡ عَذَابٗا فَوۡقَ ٱلۡعَذَابِ بِمَا كَانُواْ
يُفۡسِدُونَ ٨٨
وَيَوۡمَ نَبۡعَثُ فِي كُلِّ أُمَّةٖ شَهِيدًا عَلَيۡهِم
مِّنۡ أَنفُسِهِمۡ وَجِئۡنَا بِكَ شَهِيدًا عَلَىٰ
هَٰٓؤُلَآءِ وَنَزَّلۡنَا عَلَيۡكَ ٱلۡكِتَٰبَ
تِبۡيَٰنٗا لِّكُلِّ شَيۡءٖ وَهُدٗى وَرَحۡمَةٗ
وَبُشۡرَىٰ لِلۡمُسۡلِمِينَ ٨٩

83 They recognise the favour of God, then they deny it; and most of them are false claimers of guidance.[1]

84 **¶16.12** And the day We raise up from every community a witness, then no leave will be given those who ignore warning[1] nor will they be allowed to make amends.

85 And when those who do wrong see the punishment, it will not be lightened for them, nor will they be granted respite.

86 And when those who ascribe a partnership[1] see their partners,[2] they will say: “Our Lord: these are our partners[3] to whom we called, rather than[4] to Thee.” But they will cast at them the word: “You are liars!”

87 And they will offer God submission, that day, but strayed from them will be what they invented.

88 Those who ignore warning[1] and turn away from[2] the path of God, We will increase them in punishment over the punishment for what they wrought of corruption.

89 And the day We raise in every community a witness against them from themselves, and We bring thee as a witness against these[...].[1] And We sent down the Writ[2] upon thee as a clarification of all things, and as guidance, and as a mercy, and as glad tidings for those submitting.[3]

۞ إِنَّ ٱللَّهَ يَأۡمُرُ بِٱلۡعَدۡلِ وَٱلۡإِحۡسَٰنِ
وَإِيتَآيِٕ ذِي ٱلۡقُرۡبَىٰ وَيَنۡهَىٰ عَنِ
ٱلۡفَحۡشَآءِ وَٱلۡمُنكَرِ وَٱلۡبَغۡيِۚ يَعِظُكُمۡ
لَعَلَّكُمۡ تَذَكَّرُونَ ٩٠
وَأَوۡفُواْ بِعَهۡدِ ٱللَّهِ إِذَا عَٰهَدتُّمۡ وَلَا
تَنقُضُواْ ٱلۡأَيۡمَٰنَ بَعۡدَ تَوۡكِيدِهَا وَقَدۡ
جَعَلۡتُمُ ٱللَّهَ عَلَيۡكُمۡ كَفِيلًاۚ إِنَّ ٱللَّهَ
يَعۡلَمُ مَا تَفۡعَلُونَ ٩١
وَلَا تَكُونُواْ كَٱلَّتِي نَقَضَتۡ غَزۡلَهَا مِنۢ
بَعۡدِ قُوَّةٍ أَنكَٰثٗا تَتَّخِذُونَ أَيۡمَٰنَكُمۡ
دَخَلَۢا بَيۡنَكُمۡ أَن تَكُونَ أُمَّةٌ هِيَ
أَرۡبَىٰ مِنۡ أُمَّةٍۚ إِنَّمَا يَبۡلُوكُمُ ٱللَّهُ بِهِۦۚ
وَلَيُبَيِّنَنَّ لَكُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ مَا كُنتُمۡ
فِيهِ تَخۡتَلِفُونَ ٩٢
وَلَوۡ شَآءَ ٱللَّهُ لَجَعَلَكُمۡ أُمَّةٗ وَٰحِدَةٗ
وَلَٰكِن يُضِلُّ مَن يَشَآءُ وَيَهۡدِي مَن
يَشَآءُۚ وَلَتُسۡـَٔلُنَّ عَمَّا كُنتُمۡ تَعۡمَلُونَ ٩٣
وَلَا تَتَّخِذُوٓاْ أَيۡمَٰنَكُمۡ دَخَلَۢا
بَيۡنَكُمۡ فَتَزِلَّ قَدَمُۢ بَعۡدَ ثُبُوتِهَا
وَتَذُوقُواْ ٱلسُّوٓءَ بِمَا صَدَدتُّمۡ عَن سَبِيلِ
ٱللَّهِۖ وَلَكُمۡ عَذَابٌ عَظِيمٞ ٩٤
وَلَا تَشۡتَرُواْ بِعَهۡدِ ٱللَّهِ ثَمَنٗا قَلِيلًاۚ إِنَّمَا

90 **¶16.13** God commands justice, and good conduct, and giving to relatives, and forbids sexual immorality,[1] and perversity,[2] and sectarian zealotry.[3] He admonishes you, that you might take heed.

91 And fulfil the covenant of God[1] when you make a covenant; then break not oaths after their confirmation when you have made God your surety;[2] God knows what you do.

92 And be not like her who breaks her thread after it was strong into fibres, taking your oaths[1] as a deception between you because one community is more numerous than another community.[2] God but tries you thereby; and He will make plain[3] to you on the Day of Resurrection that wherein you differed.

93 And had God willed, He would have made you one community; but He sends whom He wills astray, and guides whom He wills;[1] and you will be questioned about what you did.

94 And take not your oaths as a deception between you lest a foot slip after its being firm and you taste evil for turning away from[1] the path of God, and for you there be a great punishment.

95 And sell not the covenant of God[1] at a cheap price; what is with God is better for

عِندَ ٱللَّهِ هُوَ خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ
تَعۡلَمُونَ ٩٥

مَا عِندَكُمۡ يَنفَدُۖ وَمَا عِندَ ٱللَّهِ بَاقٖۗ
وَلَنَجۡزِيَنَّ ٱلَّذِينَ صَبَرُوٓاْ أَجۡرَهُم بِأَحۡسَنِ
مَا كَانُواْ يَعۡمَلُونَ ٩٦

مَنۡ عَمِلَ صَٰلِحٗا مِّن ذَكَرٍ أَوۡ أُنثَىٰ
وَهُوَ مُؤۡمِنٞ فَلَنُحۡيِيَنَّهُۥ حَيَوٰةٗ طَيِّبَةٗۖ
وَلَنَجۡزِيَنَّهُمۡ أَجۡرَهُم بِأَحۡسَنِ مَا كَانُواْ
يَعۡمَلُونَ ٩٧

فَإِذَا قَرَأۡتَ ٱلۡقُرۡءَانَ فَٱسۡتَعِذۡ بِٱللَّهِ مِنَ
ٱلشَّيۡطَٰنِ ٱلرَّجِيمِ ٩٨

إِنَّهُۥ لَيۡسَ لَهُۥ سُلۡطَٰنٌ عَلَى ٱلَّذِينَ ءَامَنُواْ
وَعَلَىٰ رَبِّهِمۡ يَتَوَكَّلُونَ ٩٩

إِنَّمَا سُلۡطَٰنُهُۥ عَلَى ٱلَّذِينَ يَتَوَلَّوۡنَهُۥ
وَٱلَّذِينَ هُم بِهِۦ مُشۡرِكُونَ ١٠٠

وَإِذَا بَدَّلۡنَآ ءَايَةٗ مَّكَانَ ءَايَةٖ وَٱللَّهُ
أَعۡلَمُ بِمَا يُنَزِّلُ قَالُوٓاْ إِنَّمَآ أَنتَ مُفۡتَرِۭۚ
بَلۡ أَكۡثَرُهُمۡ لَا يَعۡلَمُونَ ١٠١

قُلۡ نَزَّلَهُۥ رُوحُ ٱلۡقُدُسِ مِن رَّبِّكَ بِٱلۡحَقِّ
لِيُثَبِّتَ ٱلَّذِينَ ءَامَنُواْ وَهُدٗى وَبُشۡرَىٰ
لِلۡمُسۡلِمِينَ ١٠٢

وَلَقَدۡ نَعۡلَمُ أَنَّهُمۡ يَقُولُونَ إِنَّمَا يُعَلِّمُهُۥ

you, if you would know.

96 What is with you has an end, and what is with God remains; and We will pay those who are patient their reward according to the best of what they did.

97 Whoso works righteousness, whether male or female, and is a believer:[1] him will We make live a good life; and We will reward them according to the best of what they did.

98 **¶16.14** And when thou recitest the Qur'an,[1] seek thou refuge in God from the accursed satan[2]

99 (He has no authority over those who heed warning[1] and in their Lord place their trust;

100 His authority is but over those who take him for ally and those who ascribe a partnership[1] to him.[2])

101 And when[1] We change[2] by a proof[3] the place of a proof;[4] and God best knows what He sends down.[5] They say: "Thou art but inventing."[6] The truth is,[7] most of them know not.

102 Say thou: "The Spirit of Holiness brought it down from thy Lord in truth,[1] that it might strengthen those who heed warning,[2] and as guidance and glad tidings for those submitting."[3]

103 And We know that they say: "A man[1] but teaches him." The tongue to which they

بَشَرٞۗ لِّسَانُ ٱلَّذِي يُلۡحِدُونَ إِلَيۡهِ أَعۡجَمِيّٞ
وَهَٰذَا لِسَانٌ عَرَبِيّٞ مُّبِينٌ ١٠٣

إِنَّ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِـَٔايَٰتِ ٱللَّهِ لَا
يَهۡدِيهِمُ ٱللَّهُ وَلَهُمۡ عَذَابٌ أَلِيمٌ ١٠٤

إِنَّمَا يَفۡتَرِي ٱلۡكَذِبَ ٱلَّذِينَ لَا
يُؤۡمِنُونَ بِـَٔايَٰتِ ٱللَّهِ وَأُوْلَٰٓئِكَ هُمُ
ٱلۡكَٰذِبُونَ ١٠٥

مَن كَفَرَ بِٱللَّهِ مِنۢ بَعۡدِ إِيمَٰنِهِۦٓ إِلَّا
مَنۡ أُكۡرِهَ وَقَلۡبُهُۥ مُطۡمَئِنُّۢ بِٱلۡإِيمَٰنِ
وَلَٰكِن مَّن شَرَحَ بِٱلۡكُفۡرِ صَدۡرٗا
فَعَلَيۡهِمۡ غَضَبٞ مِّنَ ٱللَّهِ وَلَهُمۡ عَذَابٌ
عَظِيمٞ ١٠٦

ذَٰلِكَ بِأَنَّهُمُ ٱسۡتَحَبُّواْ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا
عَلَى ٱلۡأٓخِرَةِ وَأَنَّ ٱللَّهَ لَا يَهۡدِي ٱلۡقَوۡمَ
ٱلۡكَٰفِرِينَ ١٠٧

أُوْلَٰٓئِكَ ٱلَّذِينَ طَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمۡ
وَسَمۡعِهِمۡ وَأَبۡصَٰرِهِمۡۚ وَأُوْلَٰٓئِكَ هُمُ ٱلۡغَٰفِلُونَ
١٠٨

لَا جَرَمَ أَنَّهُمۡ فِي ٱلۡأٓخِرَةِ هُمُ ٱلۡخَٰسِرُونَ
١٠٩

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُواْ مِنۢ بَعۡدِ مَا
فُتِنُواْ ثُمَّ جَٰهَدُواْ وَصَبَرُوٓاْ إِنَّ رَبَّكَ مِنۢ

incline is foreign, but this is a clear Arabic tongue.

104 Those who believe not in[1] the proofs[2] of God: God will not guide them, and they have a painful punishment

105 — They but invent lies[1] who believe not in[2] the proofs[3] of God — and it is they who are the liars.

106 Whoso denies God after his faith[...][1] — save he who is compelled thereto but whose heart finds rest in faith; but whoso expands his breast to denial, upon them is wrath from God; and they have a great punishment.

107 Is it not that[1] they chose the life of this world over the Hereafter, and that God guides not the people of the false claimers of guidance![2]

108 Those are they whose hearts God has sealed, and their hearing and their sight; and it is they who are the heedless;

109 Without doubt, in the Hereafter they are the losers.

110 Then thy Lord — to those who emigrate after they are subjected to means of denial,[1] then strive and are patient — thy Lord, after that, is forgiving and merciful[2]

بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١١٠﴾

يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَن نَّفْسِهَا
وَتُوَفَّىٰ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا
يُظْلَمُونَ ﴿١١١﴾

۞ وَضَرَبَ ٱللَّهُ مَثَلًا قَرْيَةً كَانَتْ
ءَامِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّن
كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ ٱللَّهِ فَأَذَٰقَهَا
ٱللَّهُ لِبَاسَ ٱلْجُوعِ وَٱلْخَوْفِ بِمَا كَانُوا۟
يَصْنَعُونَ ﴿١١٢﴾

وَلَقَدْ جَآءَهُمْ رَسُولٌ مِّنْهُمْ فَكَذَّبُوهُ
فَأَخَذَهُمُ ٱلْعَذَابُ وَهُمْ ظَٰلِمُونَ ﴿١١٣﴾
فَكُلُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ حَلَٰلًا طَيِّبًا
وَٱشْكُرُوا۟ نِعْمَتَ ٱللَّهِ إِن كُنتُمْ إِيَّاهُ
تَعْبُدُونَ ﴿١١٤﴾

إِنَّمَا حَرَّمَ عَلَيْكُمُ ٱلْمَيْتَةَ وَٱلدَّمَ
وَلَحْمَ ٱلْخِنزِيرِ وَمَآ أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ
فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ ٱللَّهَ
غَفُورٌ رَّحِيمٌ ﴿١١٥﴾

وَلَا تَقُولُوا۟ لِمَا تَصِفُ أَلْسِنَتُكُمُ
ٱلْكَذِبَ هَٰذَا حَلَٰلٌ وَهَٰذَا حَرَامٌ
لِّتَفْتَرُوا۟ عَلَى ٱللَّهِ ٱلْكَذِبَ إِنَّ
ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ لَا

111 The day every soul comes pleading for itself, and every soul is repaid in full for what it did; and they will not be wronged.

112 **¶16.15** And God strikes a similitude: — a city secure, at peace, its provision coming to it in abundance from every side; but it denied the favours of God, then God let it taste the cloak[1] of hunger and fear because of what they wrought.

113 And a messenger from among them had come to them, then they denied him;[1] then the punishment took them while they were wrongdoers.[2]

114 So eat of what God has provided you, lawful and good; and be grateful for the favour of your Lord if it be Him you serve.

115 He has but made unlawful to you carrion, and blood, and the flesh of swine, and that dedicated to other than God; but whoso is forced, neither desiring nor transgressing: God is forgiving and merciful.

116 And add[1] not to what your tongues describe the lie: "This is lawful, and this is unlawful,"[2] to invent lies[3] about God; those who invent lies[4] about God will not succeed:

يُفْلِحُونَ ﴿١١٦﴾

مَتَٰعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾

وَعَلَى ٱلَّذِينَ هَادُوا۟ حَرَّمْنَا مَا قَصَصْنَا
عَلَيْكَ مِن قَبْلُ وَمَا ظَلَمْنَٰهُمْ وَلَٰكِن
كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿١١٨﴾

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا۟ ٱلسُّوٓءَ
بِجَهَٰلَةٍ ثُمَّ تَابُوا۟ مِنۢ بَعْدِ ذَٰلِكَ وَأَصْلَحُوٓا۟
إِنَّ رَبَّكَ مِنۢ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١١٩﴾

إِنَّ إِبْرَٰهِيمَ كَانَ أُمَّةً قَانِتًا لِّلَّهِ حَنِيفًا
وَلَمْ يَكُ مِنَ ٱلْمُشْرِكِينَ ﴿١٢٠﴾
شَاكِرًا لِّأَنْعُمِهِ ٱجْتَبَىٰهُ وَهَدَىٰهُ إِلَىٰ
صِرَٰطٍ مُّسْتَقِيمٍ ﴿١٢١﴾

وَءَاتَيْنَٰهُ فِى ٱلدُّنْيَا حَسَنَةً وَإِنَّهُۥ فِى
ٱلْءَاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ ﴿١٢٢﴾
ثُمَّ أَوْحَيْنَآ إِلَيْكَ أَنِ ٱتَّبِعْ مِلَّةَ إِبْرَٰهِيمَ
حَنِيفًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿١٢٣﴾

إِنَّمَا جُعِلَ ٱلسَّبْتُ عَلَى ٱلَّذِينَ ٱخْتَلَفُوا۟
فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ
ٱلْقِيَٰمَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ ﴿١٢٤﴾

ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلْحِكْمَةِ
وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ وَجَٰدِلْهُم بِٱلَّتِى هِىَ
أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ

117 A brief enjoyment, and they have a painful punishment.

118 And to those who hold to Judaism[1] We made unlawful what We related to thee before; and We wronged them not, but they wronged their souls.

119 Then thy Lord — to those who did evil through ignorance then repented after that and made right — thy Lord, after that,[1] is forgiving and merciful.

120 **¶16.16** Abraham was a leader,[1] humbly obedient to God, inclining to truth;[2] and he was not of the idolaters:[3]

121 One grateful for His favours; He chose him, and guided him to a straight path.

122 And We gave him good in the World, and in the Hereafter he will be among the righteous.

123 Then We instructed[1] thee: "Follow thou the creed of Abraham, inclining to truth;[2] and he was not of the idolaters."[3]

124 The Sabbath was only appointed for those who differed concerning it;[1] and thy Lord will judge between them on the Day of Resurrection concerning that wherein they differed.

125 Invite thou to the path of thy Lord with wisdom[1] and comely admonition, and dispute thou with them with that which is best. Thy Lord, He best knows him who strays from His path; and He best knows the guided.

عَن سَبِيلِهِۦ وَهُوَ أَعۡلَمُ بِٱلۡمُهۡتَدِينَ ١٢٥

وَإِنۡ عَاقَبۡتُمۡ فَعَاقِبُواْ بِمِثۡلِ مَا عُوقِبۡتُم بِهِۦۖ وَلَئِن صَبَرۡتُمۡ لَهُوَ خَيۡرٞ لِّلصَّٰبِرِينَ ١٢٦

126 And if you retaliate,[1] then retaliate with the like of that wherewith you are harmed; but if you are patient, it is better for the patient.

وَٱصۡبِرۡ وَمَا صَبۡرُكَ إِلَّا بِٱللَّهِۚ وَلَا تَحۡزَنۡ عَلَيۡهِمۡ وَلَا تَكُ فِي ضَيۡقٖ مِّمَّا يَمۡكُرُونَ ١٢٧

127 And be thou patient; and thy patience is only through God. And grieve thou not over them, nor be thou in distress over what they scheme.

إِنَّ ٱللَّهَ مَعَ ٱلَّذِينَ ٱتَّقَواْ وَّٱلَّذِينَ هُم مُّحۡسِنُونَ ١٢٨

128 God is with those of prudent fear,[1] and those who are doers of good.

In the name of God, the Almighty,[1] the Merciful.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

۞ سُبۡحَٰنَ ٱلَّذِيٓ أَسۡرَىٰ بِعَبۡدِهِۦ لَيۡلٗا مِّنَ ٱلۡمَسۡجِدِ ٱلۡحَرَامِ إِلَى ٱلۡمَسۡجِدِ ٱلۡأَقۡصَا ٱلَّذِي بَٰرَكۡنَا حَوۡلَهُۥ لِنُرِيَهُۥ مِنۡ ءَايَٰتِنَآۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلۡبَصِيرُ ١

17[2] **1** Glory[1] be to Him who conveyed His servant by night from the inviolable place of worship[2] to the furthest[3] place of worship,[4] which We blessed round about him, that We might show him some of Our proofs![5] He is the Hearing, the Seeing.

وَءَاتَيۡنَا مُوسَى ٱلۡكِتَٰبَ وَجَعَلۡنَٰهُ هُدٗى لِّبَنِيٓ إِسۡرَٰٓءِيلَ أَلَّا تَتَّخِذُواْ مِن دُونِي وَكِيلٗا ٢

2 And We gave Moses the Writ,[1] and made it a guide for the children of Israel: "Take not instead of[2] Me as disposer of affairs

ذُرِّيَّةَ مَنۡ حَمَلۡنَا مَعَ نُوحٍۚ إِنَّهُۥ كَانَ عَبۡدٗا شَكُورٗا ٣

3 "Progeny[1] of those We bore[2] with Noah; he was a grateful servant."

وَقَضَيۡنَآ إِلَىٰ بَنِيٓ إِسۡرَٰٓءِيلَ فِي ٱلۡكِتَٰبِ لَتُفۡسِدُنَّ فِي ٱلۡأَرۡضِ مَرَّتَيۡنِ

4 And We decreed for the children of Israel in[1] the Writ:[2] "You will work corruption in the land twice,[3] and wax high to a great height."

وَلَتَعۡلُنَّ عُلُوّٗا كَبِيرٗا ٤

فَإِذَا جَآءَ وَعۡدُ أُولَىٰهُمَا بَعَثۡنَا عَلَيۡكُمۡ عِبَادٗا لَّنَآ أُوْلِي بَأۡسٖ شَدِيدٖ فَجَاسُواْ خِلَٰلَ ٱلدِّيَارِۚ وَكَانَ وَعۡدٗا مَّفۡعُولٗا ٥

5 Then when the promise came of the first of the two, We raised up against you servants[1] of Ours of severe might who conducted a search within the homes; and it was a promise fulfilled.

ثُمَّ رَدَدۡنَا لَكُمُ ٱلۡكَرَّةَ عَلَيۡهِمۡ وَأَمۡدَدۡنَٰكُم بِأَمۡوَٰلٖ وَبَنِينَ وَجَعَلۡنَٰكُمۡ أَكۡثَرَ نَفِيرًا ٦

6 Then We returned to you a turn over them,[1] and supplied you with wealth and sons, and made you greater in influence.

إِنۡ أَحۡسَنتُمۡ أَحۡسَنتُمۡ لِأَنفُسِكُمۡ وَإِنۡ أَسَأۡتُمۡ فَلَهَاۚ فَإِذَا جَآءَ وَعۡدُ ٱلۡأٓخِرَةِ لِيَسُٓـُٔواْ وُجُوهَكُمۡ وَلِيَدۡخُلُواْ ٱلۡمَسۡجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٖ وَلِيُتَبِّرُواْ مَا عَلَوۡاْ تَتۡبِيرًا ٧

7 If you do good, you do good to your souls; and if you do evil, it is to them.[1] Then when the promise of the latter came[...],[2] that they should disgrace your faces,[3] and enter the place of worship[4] as they entered it the first time, and destroy all that they overcame with destruction.

عَسَىٰ رَبُّكُمۡ أَن يَرۡحَمَكُمۡۚ وَإِنۡ عُدتُّمۡ عُدۡنَاۘ وَجَعَلۡنَا جَهَنَّمَ لِلۡكَٰفِرِينَ حَصِيرًا ٨

8 It may be that your Lord will have mercy on you; but if you return, We will return;[1] and We have made Gehenna a prison-bed[2] for the false claimers of guidance.[3]

إِنَّ هَٰذَا ٱلۡقُرۡءَانَ يَهۡدِي لِلَّتِي هِيَ أَقۡوَمُ وَيُبَشِّرُ ٱلۡمُؤۡمِنِينَ ٱلَّذِينَ يَعۡمَلُونَ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمۡ أَجۡرٗا كَبِيرٗا ٩

9 This Qur'an[1] guides to what is most upright, and brings glad tidings to the believers[2] who do righteous deeds, that they have a great reward,

وَأَنَّ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ أَعۡتَدۡنَا لَهُمۡ عَذَابًا أَلِيمٗا ١٠

10 And that those who believe not in[1] the Hereafter: — We have prepared for them a painful punishment.

وَيَدۡعُ ٱلۡإِنسَٰنُ بِٱلشَّرِّ دُعَآءَهُۥ بِٱلۡخَيۡرِ

11 ¶**17.2** And man supplicates for evil by his supplication for good;[1] and man is ever

وَكَانَ ٱلْإِنسَـٰنُ عَجُولًا ﴿١١﴾

hasty.[2]

وَجَعَلْنَا ٱلَّيْلَ وَٱلنَّهَارَ ءَايَتَيْنِ فَمَحَوْنَآ ءَايَةَ ٱلَّيْلِ وَجَعَلْنَآ ءَايَةَ ٱلنَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا۟ فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا۟ عَدَدَ ٱلسِّنِينَ وَٱلْحِسَابَ وَكُلَّ شَىْءٍ فَصَّلْنَـٰهُ تَفْصِيلًا ﴿١٢﴾

12 And We appointed the night and the day as two proofs;[1] and We erase the proof[2] of the night and make the proof[3] of day sight-giving, that you might seek favour of your Lord, and that you might know the number[4] of years and the reckoning;[5] and everything have We set out and detailed[6] with full explanation.

وَكُلَّ إِنسَـٰنٍ أَلْزَمْنَـٰهُ طَـٰٓئِرَهُۥ فِى عُنُقِهِۦ وَنُخْرِجُ لَهُۥ يَوْمَ ٱلْقِيَـٰمَةِ كِتَـٰبًا يَلْقَىٰهُ مَنشُورًا ﴿١٣﴾

13 And every man: We have attached his fate[1] to his neck; and We will bring forth for him on the Day of Resurrection a writ[2] which he will find unrolled:

ٱقْرَأْ كِتَـٰبَكَ كَفَىٰ بِنَفْسِكَ ٱلْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾

14 "Read thou thy writ![1] Thy soul this day suffices as reckoner against thee."

مَّنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾

15 Whoso is guided, he is but guided for his soul; and whoso strays, he but strays against it; and no bearer bears the burden of another. And We do not punish until We have raised up a messenger.

وَإِذَآ أَرَدْنَآ أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا۟ فِيهَا فَحَقَّ عَلَيْهَا ٱلْقَوْلُ فَدَمَّرْنَـٰهَا تَدْمِيرًا ﴿١٦﴾

16 And when We intend to destroy a city, We command[1] its opulent ones, but they are perfidious[2] therein; so the word becomes binding[3] upon it, and We annihilate it utterly.[4]

وَكَمْ أَهْلَكْنَا مِنَ ٱلْقُرُونِ مِنۢ بَعْدِ نُوحٍ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِۦ خَبِيرًۢا بَصِيرًا ﴿١٧﴾

17 And how many generations have We destroyed after Noah? And thy Lord suffices as one aware, seeing the transgressions[1] of His servants.

مَّن كَانَ يُرِيدُ ٱلْعَاجِلَةَ عَجَّلْنَا لَهُۥ فِيهَا

18 Whoso desires this fleeting life, We hasten for him therein[1] what We will to whom

مَا نَشَآءُ لِمَن نُّرِيدُ ثُمَّ جَعَلْنَا لَهُۥ جَهَنَّمَ يَصْلَىٰهَا مَذْمُومًا مَّدْحُورًا ﴿١٨﴾

We wish; then have We appointed for him Gehenna wherein he will burn, condemned and banished.[2]

وَمَنْ أَرَادَ ٱلْـَٔاخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُو۟لَـٰٓئِكَ كَانَ سَعْيُهُم مَّشْكُورًا ﴿١٩﴾

19 And whoso desires the Hereafter and strives for it as he should,[1] and is a believer[2] — those, their striving is appreciated.

كُلًّا نُّمِدُّ هَـٰٓؤُلَآءِ وَهَـٰٓؤُلَآءِ مِنْ عَطَآءِ رَبِّكَ وَمَا كَانَ عَطَآءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾

20 To each[1] do We extend — to these and to those — from the gift of thy Lord; and the gift of thy Lord is not restricted.[2]

ٱنظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ وَلَلْـَٔاخِرَةُ أَكْبَرُ دَرَجَـٰتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٢١﴾

21 See thou how We have preferred some of them over others; but the Hereafter is greater in degrees[1] and greater in preferment.[2]

لَّا تَجْعَلْ مَعَ ٱللَّهِ إِلَـٰهًا ءَاخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا ﴿٢٢﴾

22 Make thou not with God another god lest thou sit down condemned and forsaken.[1]

۞ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَـٰنًا إِمَّا يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾

23 ¶**17.3** And thy Lord has decreed that you serve not save Him; and towards parents good conduct. Whether one or both of them reaches old age with thee, say thou not: "Fie," to them, nor repel thou them; but speak thou to them a noble word,[1]

وَٱخْفِضْ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحْمَةِ وَقُل رَّبِّ ٱرْحَمْهُمَا كَمَا رَبَّيَانِى صَغِيرًا ﴿٢٤﴾

24 And lower thou to them the wing of gentleness out of mercy, and say thou: "My Lord: have mercy on them, as they brought me up when I was small."[1]

رَّبُّكُمْ أَعْلَمُ بِمَا فِى نُفُوسِكُمْ إِن

25 Your Lord best knows what is in your souls; if you are righteous, He is to those oft-

تَكُونُواْ صَٰلِحِينَ فَإِنَّهُۥ كَانَ لِلْأَوَّٰبِينَ
غَفُورًا ﴿٢٥﴾

وَءَاتِ ذَا ٱلْقُرْبَىٰ حَقَّهُۥ وَٱلْمِسْكِينَ
وَٱبْنَ ٱلسَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ﴿٢٦﴾

إِنَّ ٱلْمُبَذِّرِينَ كَانُوٓاْ إِخْوَٰنَ ٱلشَّيَٰطِينِ
وَكَانَ ٱلشَّيْطَٰنُ لِرَبِّهِۦ كَفُورًا ﴿٢٧﴾

وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ٱبْتِغَآءَ رَحْمَةٍ مِّن
رَّبِّكَ تَرْجُوهَا فَقُل لَّهُمْ قَوْلًا مَّيْسُورًا
﴿٢٨﴾

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ
وَلَا تَبْسُطْهَا كُلَّ ٱلْبَسْطِ فَتَقْعُدَ مَلُومًا
مَّحْسُورًا ﴿٢٩﴾

إِنَّ رَبَّكَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ
وَيَقْدِرُ إِنَّهُۥ كَانَ بِعِبَادِهِۦ خَبِيرًۢا بَصِيرًا
﴿٣٠﴾

وَلَا تَقْتُلُوٓاْ أَوْلَٰدَكُمْ خَشْيَةَ إِمْلَٰقٍ نَّحْنُ
نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْـًٔا
كَبِيرًا ﴿٣١﴾

وَلَا تَقْرَبُواْ ٱلزِّنَىٰٓ إِنَّهُۥ كَانَ فَٰحِشَةً وَسَآءَ
سَبِيلًا ﴿٣٢﴾

وَلَا تَقْتُلُواْ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا
بِٱلْحَقِّ وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا

returning[1] and forgiving.

26 And give thou the relative his due,[1] and the needy, and the wayfarer;[2] but squander thou not wastefully,[3]

27 The squanderers are brothers of the satans,[1] and the satan[2] is to his Lord ungrateful.

28 But if thou turnest away from them, seeking the mercy from thy Lord that thou expectest,[1] then speak thou to them a gentle word.[2]

29 And make thou not thy hand chained to thy neck; nor extend thou it to its full extent, then sit down blameworthy and denuded.

30 Thy Lord expands provision for whom He wills, and He straitens; He is of His servants aware and seeing.

31 ¶**17.4** And kill not your children for fear of poverty — We will provide for them and for you; the killing of them is a great offence[1] —

32 And approach not unlawful sexual intercourse[1] — it is sexual immorality,[2] and evil as a path —

33 And kill not the soul which God has made unlawful save with justice;[1] and whoso is killed wrongfully, We have given authority to his ally; but let him not commit excess in

لِوَلِيِّهِۦ سُلْطَٰنًا فَلَا يُسْرِف فِّى ٱلْقَتْلِ
إِنَّهُۥ كَانَ مَنصُورًا ﴿٣٣﴾

وَلَا تَقْرَبُواْ مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى هِىَ
أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ وَأَوْفُواْ
بِٱلْعَهْدِ إِنَّ ٱلْعَهْدَ كَانَ مَسْـُٔولًا ﴿٣٤﴾

وَأَوْفُواْ ٱلْكَيْلَ إِذَا كِلْتُمْ وَزِنُواْ
بِٱلْقِسْطَاسِ ٱلْمُسْتَقِيمِ ذَٰلِكَ خَيْرٌ
وَأَحْسَنُ تَأْوِيلًا ﴿٣٥﴾

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ إِنَّ
ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُوْلَٰٓئِكَ
كَانَ عَنْهُ مَسْـُٔولًا ﴿٣٦﴾

وَلَا تَمْشِ فِى ٱلْأَرْضِ مَرَحًا إِنَّكَ لَن
تَخْرِقَ ٱلْأَرْضَ وَلَن تَبْلُغَ ٱلْجِبَالَ طُولًا
﴿٣٧﴾

كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُۥ عِندَ رَبِّكَ
مَكْرُوهًا ﴿٣٨﴾

ذَٰلِكَ مِمَّآ أَوْحَىٰٓ إِلَيْكَ رَبُّكَ مِنَ
ٱلْحِكْمَةِ وَلَا تَجْعَلْ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ
فَتُلْقَىٰ فِى جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿٣٩﴾

أَفَأَصْفَىٰكُمْ رَبُّكُم بِٱلْبَنِينَ وَٱتَّخَذَ
مِنَ ٱلْمَلَٰٓئِكَةِ إِنَٰثًا إِنَّكُمْ لَتَقُولُونَ
قَوْلًا عَظِيمًا ﴿٤٠﴾

killing; he is supported.[2]

34 And approach not the property of the fatherless[1] save with what is better before[2] he reaches maturity. And fulfil the covenant;[3] the covenant is to be questioned.[4]

35 And fulfil the measure when you measure, and weigh with the straight balance; that is better, and best in respect of result.[1]

36 And follow thou not[1] that whereof thou hast no knowledge; the hearing and the sight and the heart, each of those will be questioned.

37 And walk thou not in the earth exultantly; thou wilt not cleave open the earth, nor wilt thou reach the mountains in height.

38 All that — its evil is hateful in the sight of thy Lord.

39 That is from what thy Lord has revealed[1] to thee of wisdom.[2] And make thou not with God another god lest thou be cast into Gehenna, blameworthy and banished.

40 Has then your Lord chosen for you sons and taken from among the angels females?[1] You speak a monstrous[2] word.[3]

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا ٱلْقُرْءَانِ لِيَذَّكَّرُوا۟
وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿٤١﴾
قُل لَّوْ كَانَ مَعَهُۥٓ ءَالِهَةٌ كَمَا يَقُولُونَ إِذًا
لَّٱبْتَغَوْا۟ إِلَىٰ ذِى ٱلْعَرْشِ سَبِيلًا ﴿٤٢﴾
سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يَقُولُونَ عُلُوًّا
كَبِيرًا ﴿٤٣﴾
تُسَبِّحُ لَهُ ٱلسَّمَٰوَٰتُ ٱلسَّبْعُ وَٱلْأَرْضُ
وَمَن فِيهِنَّ وَإِن مِّن شَىْءٍ إِلَّا يُسَبِّحُ
بِحَمْدِهِۦ وَلَٰكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ
إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا ﴿٤٤﴾
وَإِذَا قَرَأْتَ ٱلْقُرْءَانَ جَعَلْنَا بَيْنَكَ وَبَيْنَ
ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ حِجَابًا
مَّسْتُورًا ﴿٤٥﴾
وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ
وَفِىٓ ءَاذَانِهِمْ وَقْرًا وَإِذَا ذَكَرْتَ رَبَّكَ فِى
ٱلْقُرْءَانِ وَحْدَهُۥ وَلَّوْا۟ عَلَىٰٓ أَدْبَٰرِهِمْ نُفُورًا
﴿٤٦﴾
نَّحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِۦٓ إِذْ
يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَىٰٓ إِذْ
يَقُولُ ٱلظَّٰلِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا
مَّسْحُورًا ﴿٤٧﴾
ٱنظُرْ كَيْفَ ضَرَبُوا۟ لَكَ ٱلْأَمْثَالَ فَضَلُّوا۟

41 ¶**17.5** And We have expounded[1] in this Qur'an,[2] that they take heed; but it increases them only in aversion.

42 Say thou: "If there had been gods with Him, as they say, then would they have sought a path against the Lord of the Throne."

43 Glory[1] be to Him, and greatly exalted is He above what they say![2]

44 The seven heavens and the earth and whoso is in them glorify[1] Him; nothing is save that gives glory[2] with His praise, but you understand not their glorification;[3] He is clement and forgiving.

45 And when thou recitest the Qur'an,[1] We place between thee and those who believe not in[2] the Hereafter a hidden partition,

46 And We have placed upon their hearts coverings lest they should understand it, and in their ears deafness.[1] And when thou rememberest thy Lord alone in the Qur'an,[2] they turn their backs in aversion.[3]

47 We best know for what[1] they are listening when they listen to thee, and when they are in private conversation, when the wrongdoers[2] say: "You follow only a man taken by sorcery."[3]

48 See thou how they strike similitudes for thee; then have they strayed and are not able

فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٤٨﴾
وَقَالُوٓا۟ أَءِذَا كُنَّا عِظَٰمًا وَرُفَٰتًا أَءِنَّا
لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٤٩﴾
۞ قُلْ كُونُوا۟ حِجَارَةً أَوْ حَدِيدًا ﴿٥٠﴾
أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِى صُدُورِكُمْ
فَسَيَقُولُونَ مَن يُعِيدُنَا قُلِ ٱلَّذِى فَطَرَكُمْ
أَوَّلَ مَرَّةٍ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ
وَيَقُولُونَ مَتَىٰ هُوَ قُلْ عَسَىٰٓ أَن يَكُونَ
قَرِيبًا ﴿٥١﴾
يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِۦ
وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ﴿٥٢﴾
وَقُل لِّعِبَادِى يَقُولُوا۟ ٱلَّتِى هِىَ أَحْسَنُ
إِنَّ ٱلشَّيْطَٰنَ يَنزَغُ بَيْنَهُمْ إِنَّ ٱلشَّيْطَٰنَ
كَانَ لِلْإِنسَٰنِ عَدُوًّا مُّبِينًا ﴿٥٣﴾
رَّبُّكُمْ أَعْلَمُ بِكُمْ إِن يَشَأْ
يَرْحَمْكُمْ أَوْ إِن يَشَأْ يُعَذِّبْكُمْ وَمَآ
أَرْسَلْنَٰكَ عَلَيْهِمْ وَكِيلًا ﴿٥٤﴾
وَرَبُّكَ أَعْلَمُ بِمَن فِى ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ ٱلنَّبِيِّۦنَ
عَلَىٰ بَعْضٍ وَءَاتَيْنَا دَاوُۥدَ زَبُورًا ﴿٥٥﴾
قُلِ ٱدْعُوا۟ ٱلَّذِينَ زَعَمْتُم مِّن دُونِهِۦ فَلَا
يَمْلِكُونَ كَشْفَ ٱلضُّرِّ عَنكُمْ وَلَا

to find a path.[1]

49 And they say: "When we are bones and dust,[1] will we be raised up as a new creation?"

50 Say thou: "Be you stones or iron

51 "Or a creation of what is great within your breasts!"[1] And they will say: "Who will bring us back?" Say thou: "He who created you the first time." Then they will shake their heads at thee and say: "When is it?" Say thou: "It may be that it is near:

52 "The day He will call you, and you will answer with His praise, and you will think that you tarried only a little."

53 ¶**17.6** And say thou to My servants, that they say that which is best.[1] The satan[2] provokes to evil between them; the satan[3] is to man an open enemy.

54 Your Lord knows you best; if He wills, He will have mercy on you or, if He wills, He will punish you. And We have not sent thee as a guardian over them.

55 And thy Lord best knows who is in the heavens and the earth. And We have preferred some prophets over others; and We gave to David Psalms.[1]

56 Say thou: "Call to those whom you claim besides[1] Him — they have no power over the removal of affliction from you, or of alteration."[2]

تَحۡوِيلًا ﴿٥٦﴾

أُوْلَٰٓئِكَ ٱلَّذِينَ يَدۡعُونَ يَبۡتَغُونَ إِلَىٰ رَبِّهِمُ ٱلۡوَسِيلَةَ أَيُّهُمۡ أَقۡرَبُ وَيَرۡجُونَ رَحۡمَتَهُۥ وَيَخَافُونَ عَذَابَهُۥٓ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحۡذُورًا ﴿٥٧﴾

57 Those to whom they call[1] seek the means of approach to their Lord, which of them should be nearest, and hope for His mercy and fear His punishment; the punishment of thy Lord is to be feared.

وَإِن مِّن قَرۡيَةٍ إِلَّا نَحۡنُ مُهۡلِكُوهَا قَبۡلَ يَوۡمِ ٱلۡقِيَٰمَةِ أَوۡ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَٰلِكَ فِي ٱلۡكِتَٰبِ مَسۡطُورًا ﴿٥٨﴾

58 And there is no city save We will destroy it before the Day of Resurrection, or punish it with severe punishment; that is in the Writ[1] inscribed.

وَمَا مَنَعَنَآ أَن نُّرۡسِلَ بِٱلۡأٓيَٰتِ إِلَّآ أَن كَذَّبَ بِهَا ٱلۡأَوَّلُونَ وَءَاتَيۡنَا ثَمُودَ ٱلنَّاقَةَ مُبۡصِرَةً فَظَلَمُواْ بِهَا وَمَا نُرۡسِلُ بِٱلۡأٓيَٰتِ إِلَّا تَخۡوِيفًا ﴿٥٩﴾

59 And there prevented Us from sending proofs[1] only that the former peoples denied them.[2] And We gave Thamūd the she-camel as a visible proof,[3] but they wronged her. And We send the proofs[4] only to put in dread.[5]

وَإِذۡ قُلۡنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِٱلنَّاسِ وَمَا جَعَلۡنَا ٱلرُّءۡيَا ٱلَّتِيٓ أَرَيۡنَٰكَ إِلَّا فِتۡنَةً لِّلنَّاسِ وَٱلشَّجَرَةَ ٱلۡمَلۡعُونَةَ فِي ٱلۡقُرۡءَانِ وَنُخَوِّفُهُمۡ فَمَا يَزِيدُهُمۡ إِلَّا طُغۡيَٰنًا كَبِيرًا ﴿٦٠﴾

60 And when We said to thee: “Thy Lord encompasses mankind[...],”[1] and We made the vision[2] which We showed thee only a means of denial[3] for mankind, and also[4] the accursed tree[5] in the Qur’an.[6] And We put them in dread,[7] but it increases[8] them not save in great inordinacy.

وَإِذۡ قُلۡنَا لِلۡمَلَٰٓئِكَةِ ٱسۡجُدُواْ لِأٓدَمَ فَسَجَدُوٓاْ إِلَّآ إِبۡلِيسَ قَالَ ءَأَسۡجُدُ لِمَنۡ خَلَقۡتَ طِينًا ﴿٦١﴾

61 ¶**17.7** And when We said to the angels: “Submit[1] to Adam,” then they submitted.[2] Not so[3] Iblīs; he said: “Shall I submit[4] to one Thou hast created of clay?”

قَالَ أَرَءَيۡتَكَ هَٰذَا ٱلَّذِي كَرَّمۡتَ عَلَيَّ

62 He said: “Hast Thou seen[1] this whom Thou hast honoured above me? If Thou grant me

لَئِنۡ أَخَّرۡتَنِ إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِ لَأَحۡتَنِكَنَّ ذُرِّيَّتَهُۥٓ إِلَّا قَلِيلًا ﴿٦٢﴾

respite until the Day of Resurrection, I will master[2] his progeny save a few.”

قَالَ ٱذۡهَبۡ فَمَن تَبِعَكَ مِنۡهُمۡ فَإِنَّ جَهَنَّمَ جَزَآؤُكُمۡ جَزَآءً مَّوۡفُورًا ﴿٦٣﴾

63 Said He: “Depart thou! And whoso follows thee of them: Gehenna will be your reward; an ample reward.

وَٱسۡتَفۡزِزۡ مَنِ ٱسۡتَطَعۡتَ مِنۡهُم بِصَوۡتِكَ وَأَجۡلِبۡ عَلَيۡهِم بِخَيۡلِكَ وَرَجِلِكَ وَشَارِكۡهُمۡ فِي ٱلۡأَمۡوَٰلِ وَٱلۡأَوۡلَٰدِ وَعِدۡهُمۡ وَمَا يَعِدُهُمُ ٱلشَّيۡطَٰنُ إِلَّا غُرُورًا ﴿٦٤﴾

64 “And incite thou whom thou canst of them with thy voice, and rally thou horse and foot[1] against them, and partner[2] thou them in their wealth and children, and promise thou them,” — but the satan[3] promises them only delusion —

إِنَّ عِبَادِي لَيۡسَ لَكَ عَلَيۡهِمۡ سُلۡطَٰنٞۚ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿٦٥﴾

65 “My servants: over them thou hast no authority.” And thy Lord suffices as disposer of affairs:

رَّبُّكُمُ ٱلَّذِي يُزۡجِي لَكُمُ ٱلۡفُلۡكَ فِي ٱلۡبَحۡرِ لِتَبۡتَغُواْ مِن فَضۡلِهِۦٓۚ إِنَّهُۥ كَانَ بِكُمۡ رَحِيمًا ﴿٦٦﴾

66 Your Lord is who drives for you the ships[1] upon the sea, that you might seek of His bounty; He is merciful towards you.

وَإِذَا مَسَّكُمُ ٱلضُّرُّ فِي ٱلۡبَحۡرِ ضَلَّ مَن تَدۡعُونَ إِلَّآ إِيَّاهُۖ فَلَمَّا نَجَّىٰكُمۡ إِلَى ٱلۡبَرِّ أَعۡرَضۡتُمۡۚ وَكَانَ ٱلۡإِنسَٰنُ كَفُورًا ﴿٦٧﴾

67 But when affliction touches you upon the sea, strayed have those to whom you call save He. Then when He delivers you to the land, you turn away; and man is ungrateful.

أَفَأَمِنتُمۡ أَن يَخۡسِفَ بِكُمۡ جَانِبَ ٱلۡبَرِّ أَوۡ يُرۡسِلَ عَلَيۡكُمۡ حَاصِبٗا ثُمَّ لَا تَجِدُواْ لَكُمۡ وَكِيلًا ﴿٦٨﴾

68 Do you feel secure that He will not cause a portion of the land to swallow you, or send against you a storm of stones? Then would you not find for you a guardian.

أَمۡ أَمِنتُمۡ أَن يُعِيدَكُمۡ فِيهِ تَارَةً أُخۡرَىٰ فَيُرۡسِلَ عَلَيۡكُمۡ قَاصِفٗا مِّنَ ٱلرِّيحِ

69 Or do you feel secure that He would not return you to it[1] a second time, and send against you a raging storm[2] of wind, and drown you for what you denied?[3] Then

فَيُغۡرِقَكُم بِمَا كَفَرۡتُمۡ ثُمَّ لَا تَجِدُواْ
لَكُمۡ عَلَيۡنَا بِهِۦ تَبِيعًا ﴿٦٩﴾

۞ وَلَقَدۡ كَرَّمۡنَا بَنِيٓ ءَادَمَ وَحَمَلۡنَٰهُمۡ
فِي ٱلۡبَرِّ وَٱلۡبَحۡرِ وَرَزَقۡنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ
وَفَضَّلۡنَٰهُمۡ عَلَىٰ كَثِيرٖ مِّمَّنۡ خَلَقۡنَا
تَفۡضِيلًا ﴿٧٠﴾

يَوۡمَ نَدۡعُواْ كُلَّ أُنَاسِۭ بِإِمَٰمِهِمۡۖ فَمَنۡ
أُوتِيَ كِتَٰبَهُۥ بِيَمِينِهِۦ فَأُوْلَٰٓئِكَ يَقۡرَءُونَ
كِتَٰبَهُمۡ وَلَا يُظۡلَمُونَ فَتِيلًا ﴿٧١﴾

وَمَن كَانَ فِي هَٰذِهِۦٓ أَعۡمَىٰ فَهُوَ فِي
ٱلۡأٓخِرَةِ أَعۡمَىٰ وَأَضَلُّ سَبِيلٗا ﴿٧٢﴾

وَإِن كَادُواْ لَيَفۡتِنُونَكَ عَنِ ٱلَّذِيٓ أَوۡحَيۡنَآ
إِلَيۡكَ لِتَفۡتَرِيَ عَلَيۡنَا غَيۡرَهُۥۖ وَإِذٗا
لَّٱتَّخَذُوكَ خَلِيلٗا ﴿٧٣﴾

وَلَوۡلَآ أَن ثَبَّتۡنَٰكَ لَقَدۡ كِدتَّ تَرۡكَنُ
إِلَيۡهِمۡ شَيۡـٔٗا قَلِيلًا ﴿٧٤﴾

إِذٗا لَّأَذَقۡنَٰكَ ضِعۡفَ ٱلۡحَيَوٰةِ وَضِعۡفَ
ٱلۡمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيۡنَا نَصِيرٗا
﴿٧٥﴾

وَإِن كَادُواْ لَيَسۡتَفِزُّونَكَ مِنَ ٱلۡأَرۡضِ
لِيُخۡرِجُوكَ مِنۡهَا وَإِذٗا لَّا يَلۡبَثُونَ خِلَٰفَكَ
إِلَّا قَلِيلٗا ﴿٧٦﴾

would you not find for you against Us an adherent.[4]

70 We have honoured the children of Adam, and carried them on land and sea, and provided them with good things, and preferred them greatly[1] above many of those[2] We created.

71 **¶17.8** The day We call each people[1] with their record,[2] then whoso is given his writ[3] in his right hand, those will read[4] their writ,[5] and they will not be wronged a hair upon a date-stone.

72 And whoso is blind in the World[1] will be blind in the Hereafter, and further astray in the path.

73 And they had almost seduced thee away from that We revealed[1] to thee, that thou invent about Us other than it[2] — and then would they have taken thee as a friend.[3]

74 And were it not that We had made thee firm, thou wouldst have relied[1] upon them a little,

75 Then would We have let thee taste double[1] in life, and double in death; then wouldst thou not find for thee against Us a helper.

76 **¶17.9** And they had almost driven thee out of the land, to turn thee out therefrom; and then would they not have tarried after thee save a little.[1]

سُنَّةَ مَن قَدۡ أَرۡسَلۡنَا قَبۡلَكَ مِن رُّسُلِنَا
وَلَا تَجِدُ لِسُنَّتِنَا تَحۡوِيلٗا ﴿٧٧﴾

أَقِمِ ٱلصَّلَوٰةَ لِدُلُوكِ ٱلشَّمۡسِ إِلَىٰ غَسَقِ
ٱلَّيۡلِ وَقُرۡءَانَ ٱلۡفَجۡرِۖ إِنَّ قُرۡءَانَ ٱلۡفَجۡرِ كَانَ
مَشۡهُودٗا ﴿٧٨﴾

وَمِنَ ٱلَّيۡلِ فَتَهَجَّدۡ بِهِۦ نَافِلَةً لَّكَ عَسَىٰٓ
أَن يَبۡعَثَكَ رَبُّكَ مَقَامٗا مَّحۡمُودٗا ﴿٧٩﴾

وَقُل رَّبِّ أَدۡخِلۡنِي مُدۡخَلَ صِدۡقٖ
وَأَخۡرِجۡنِي مُخۡرَجَ صِدۡقٖ وَٱجۡعَل لِّي
مِن لَّدُنكَ سُلۡطَٰنٗا نَّصِيرٗا ﴿٨٠﴾

وَقُلۡ جَآءَ ٱلۡحَقُّ وَزَهَقَ ٱلۡبَٰطِلُۚ إِنَّ
ٱلۡبَٰطِلَ كَانَ زَهُوقٗا ﴿٨١﴾

وَنُنَزِّلُ مِنَ ٱلۡقُرۡءَانِ مَا هُوَ شِفَآءٞ وَرَحۡمَةٞ
لِّلۡمُؤۡمِنِينَ وَلَا يَزِيدُ ٱلظَّٰلِمِينَ إِلَّا
خَسَارٗا ﴿٨٢﴾

وَإِذَآ أَنۡعَمۡنَا عَلَى ٱلۡإِنسَٰنِ أَعۡرَضَ وَنَـَٔا
بِجَانِبِهِۦ وَإِذَا مَسَّهُ ٱلشَّرُّ كَانَ يَـُٔوسٗا
﴿٨٣﴾

قُلۡ كُلّٞ يَعۡمَلُ عَلَىٰ شَاكِلَتِهِۦ فَرَبُّكُمۡ
أَعۡلَمُ بِمَنۡ هُوَ أَهۡدَىٰ سَبِيلٗا ﴿٨٤﴾

وَيَسۡـَٔلُونَكَ عَنِ ٱلرُّوحِۖ قُلِ ٱلرُّوحُ مِنۡ
أَمۡرِ رَبِّي وَمَآ أُوتِيتُم مِّنَ ٱلۡعِلۡمِ إِلَّا قَلِيلٗا

77 The practice[1] of those We sent before thee of Our messengers[...];[2] and thou wilt not find in Our practice[3] any alteration.

78 Uphold thou the duty[1] at the merging[2] of the sun until the dark of night, and the recitation[3] of dawn — the recitation[4] of dawn is witnessed[5] —

79 And some of the night, keep thou vigil[1] with it,[2] as an addition[3] for thee; it may be that thy Lord will raise thee to a praised station.[4]

80 And say thou: “My Lord: cause Thou me to enter at a true entrance, and to leave at a true exit; and appoint Thou for me from Thyself a helping authority.”

81 And say thou: “Truth[1] has come, and vanity has passed away; vanity is to pass away.”

82 And We send down of the Qur’an[1] what is a healing and mercy for the believers;[2] but it increases not the wrongdoers[3] save in loss.

83 And when We favour a man, he turns away and distances himself;[1] and when evil touches him, he is without hope.

84 Say thou: “Each does as he sees fit,[1] but your Lord best knows him who is guided in the path.”

85 **¶17.10** And they ask thee about the Spirit.[1] Say thou: “The Spirit is by command of my Lord; and you have been given of knowledge only a little

٨٥

وَلَئِن شِئْنَا لَنَذْهَبَنَّ بِٱلَّذِىٓ أَوْحَيْنَآ
إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِۦ عَلَيْنَا وَكِيلًا

٨٦

إِلَّا رَحْمَةً مِّن رَّبِّكَ إِنَّ فَضْلَهُۥ كَانَ
عَلَيْكَ كَبِيرًا ٨٧

قُل لَّئِنِ ٱجْتَمَعَتِ ٱلْإِنسُ وَٱلْجِنُّ عَلَىٰٓ
أَن يَأْتُوا۟ بِمِثْلِ هَٰذَا ٱلْقُرْءَانِ لَا يَأْتُونَ
بِمِثْلِهِۦ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

٨٨

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِى هَٰذَا ٱلْقُرْءَانِ
مِن كُلِّ مَثَلٍ فَأَبَىٰٓ أَكْثَرُ ٱلنَّاسِ إِلَّا
كُفُورًا ٨٩

وَقَالُوا۟ لَن نُّؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ
ٱلْأَرْضِ يَنۢبُوعًا ٩٠

أَوْ تَكُونَ لَكَ جَنَّةٌ مِّن نَّخِيلٍ وَعِنَبٍ
فَتُفَجِّرَ ٱلْأَنْهَٰرَ خِلَٰلَهَا تَفْجِيرًا ٩١

أَوْ تُسْقِطَ ٱلسَّمَآءَ كَمَا زَعَمْتَ عَلَيْنَا
كِسَفًا أَوْ تَأْتِىَ بِٱللَّهِ وَٱلْمَلَٰٓئِكَةِ قَبِيلًا

٩٢

أَوْ يَكُونَ لَكَ بَيْتٌ مِّن زُخْرُفٍ أَوْ
تَرْقَىٰ فِى ٱلسَّمَآءِ وَلَن نُّؤْمِنَ لِرُقِيِّكَ

86 (And if We willed, We would take away that We have revealed[1] to thee; then wouldst thou not find for thee therein[2] against Us a guardian)

87 "Only by mercy from thy Lord";[1] His kindness to thee is great.

88 Say thou: "If the servi[1] and the domini[2] gathered to produce the like of this Qur'an,[3] they would not produce the like thereof, though they were helpers one of another."

89 And We have expounded[1] for men in this Qur'an[2] every[3] similitude,[4] but most men refuse save denial.

90 And they say: "We will not believe thee until thou cause a spring to gush forth from the earth for us,

91 "Or thou have a garden of date-palms and grapevines, and thou cause rivers to gush forth in the midst thereof abundantly,[1]

92 "Or thou cause the sky to fall — as thou hast claimed — upon us in pieces, or thou bring God and the angels before us face to face,[1]

93 "Or thou have a house of finery,[1] or thou ascend into the sky; and we will not believe thy ascension until thou bring down upon us a writ[2] we may read."[3] Say thou: "Glory[4]

حَتَّىٰ تُنَزِّلَ عَلَيْنَا كِتَٰبًا نَّقْرَؤُهُۥ ۗ قُلْ
سُبْحَانَ رَبِّى هَلْ كُنتُ إِلَّا بَشَرًا رَّسُولًا

٩٣

وَمَا مَنَعَ ٱلنَّاسَ أَن يُؤْمِنُوٓا۟ إِذْ جَآءَهُمُ
ٱلْهُدَىٰٓ إِلَّآ أَن قَالُوٓا۟ أَبَعَثَ ٱللَّهُ بَشَرًا
رَّسُولًا ٩٤

قُل لَّوْ كَانَ فِى ٱلْأَرْضِ مَلَٰٓئِكَةٌ يَمْشُونَ
مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ ٱلسَّمَآءِ
مَلَكًا رَّسُولًا ٩٥

قُلْ كَفَىٰ بِٱللَّهِ شَهِيدًۢا بَيْنِى
وَبَيْنَكُمْ ۚ إِنَّهُۥ كَانَ بِعِبَادِهِۦ خَبِيرًۢا
بَصِيرًا ٩٦

وَمَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِ ۖ وَمَن
يُضْلِلْ فَلَن تَجِدَ لَهُمْ أَوْلِيَآءَ مِن دُونِهِۦ ۖ
وَنَحْشُرُهُمْ يَوْمَ ٱلْقِيَٰمَةِ عَلَىٰ وُجُوهِهِمْ
عُمْيًا وَبُكْمًا وَصُمًّا ۖ مَّأْوَىٰهُمْ جَهَنَّمُ ۖ
كُلَّمَا خَبَتْ زِدْنَٰهُمْ سَعِيرًا ٩٧

ذَٰلِكَ جَزَآؤُهُم بِأَنَّهُمْ كَفَرُوا۟ بِـَٔايَٰتِنَا
وَقَالُوٓا۟ أَءِذَا كُنَّا عِظَٰمًا وَرُفَٰتًا أَءِنَّا
لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ٩٨

۞ أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ قَادِرٌ عَلَىٰٓ أَن يَخْلُقَ

be to my Lord![5] Am I anything save a mortal messenger!"

94 ¶**17.11** And there prevented men from believing when the guidance came to them only that they said: "Has God raised up a mortal as messenger?"

95 Say thou: "Had there been in the earth angels walking securely, We would have sent down upon them from the sky an angel as messenger."[1]

96 Say thou: "Sufficient is God as witness between me and you; He is of His servants aware and seeing."

97 And whom God guides, he is guided; and whom He sends astray, for them thou wilt find no allies besides[1] Him. And We will gather them on the Day of Resurrection on their faces — blind and dumb and deaf — their shelter is Gehenna; whenever it subsides, We will increase for them an inferno.

98 That is their reward because they denied Our proofs[1] and said: "When we are bones and dust,[2] will we be raised up as a new creation?"

99 Have they not considered[1] that God, who created the heavens and the earth, has power to create the like of them? And He has made for them a term whereof there is no doubt;

مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَّا رَيْبَ فِيهِ فَأَبَى
ٱلظَّٰلِمُونَ إِلَّا كُفُورًا ﴿٩٩﴾

قُل لَّوْ أَنتُمْ تَمْلِكُونَ خَزَآئِنَ رَحْمَةِ
رَبِّيٓ إِذًا لَّأَمْسَكْتُمْ خَشْيَةَ ٱلْإِنفَاقِ وَكَانَ
ٱلْإِنسَٰنُ قَتُورًا ﴿١٠٠﴾

وَلَقَدْ ءَاتَيْنَا مُوسَىٰ تِسْعَ ءَايَٰتٍۭ بَيِّنَٰتٍ
فَسْـَٔلْ بَنِىٓ إِسْرَٰٓءِيلَ إِذْ جَآءَهُمْ فَقَالَ لَهُۥ
فِرْعَوْنُ إِنِّى لَأَظُنُّكَ يَٰمُوسَىٰ مَسْحُورًا
﴿١٠١﴾

قَالَ لَقَدْ عَلِمْتَ مَآ أَنزَلَ هَٰٓؤُلَآءِ إِلَّا
رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ بَصَآئِرَ وَإِنِّى
لَأَظُنُّكَ يَٰفِرْعَوْنُ مَثْبُورًا ﴿١٠٢﴾

فَأَرَادَ أَن يَسْتَفِزَّهُم مِّنَ ٱلْأَرْضِ فَأَغْرَقْنَٰهُ
وَمَن مَّعَهُۥ جَمِيعًا ﴿١٠٣﴾

وَقُلْنَا مِنۢ بَعْدِهِۦ لِبَنِىٓ إِسْرَٰٓءِيلَ
ٱسْكُنُوا۟ ٱلْأَرْضَ فَإِذَا جَآءَ وَعْدُ ٱلْءَاخِرَةِ
جِئْنَا بِكُمْ لَفِيفًا ﴿١٠٤﴾

وَبِٱلْحَقِّ أَنزَلْنَٰهُ وَبِٱلْحَقِّ نَزَلَ وَمَآ
أَرْسَلْنَٰكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٠٥﴾

وَقُرْءَانًا فَرَقْنَٰهُ لِتَقْرَأَهُۥ عَلَى ٱلنَّاسِ عَلَىٰ
مُكْثٍ وَنَزَّلْنَٰهُ تَنزِيلًا ﴿١٠٦﴾

قُلْ ءَامِنُوا۟ بِهِۦٓ أَوْ لَا تُؤْمِنُوٓا۟ إِنَّ ٱلَّذِينَ

but the wrongdoers[2] refuse save denial.

100 Say thou: "If you possessed the treasuries of the mercy of my Lord, then would you hold them back for fear of spending"; and man is miserly.

101 **¶17.12** And We gave Moses nine clear proofs,[1] so ask thou the children of Israel.[2] When he came to them, and Pharaoh[3] said to him: "I consider thee, O Moses, one taken by sorcery,"[4]

102 He said: "Thou hast known that there sends these down only the Lord of the Heavens and the Earth as a means of insight;[1] and I consider thee, O Pharaoh, destroyed."[2]

103 And he wished to turn them out[1] of the land; and We drowned him and those with him all together.[2]

104 And We said, after him, to the children of Israel: "Dwell in the land; and when there comes the promise of the Hereafter, We will bring you in a mixed multitude."[1]

105 **¶17.13** And with the truth[1] have We sent it[2] down, and with the truth[3] has it come down — and We sent thee only as a bearer of glad tidings and a warner —

106 And as a recitation[1] We divided, that thou recite it to men in stages;[2] and We have sent it down as a successive revelation.[3]

107 Say thou: "Believe in it,[1] or believe not";[2] those given knowledge[3] before it, when it is

أُوتُوا۟ ٱلْعِلْمَ مِن قَبْلِهِۦٓ إِذَا يُتْلَىٰ عَلَيْهِمْ
يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٠٧﴾

وَيَقُولُونَ سُبْحَٰنَ رَبِّنَآ إِن كَانَ وَعْدُ
رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾

وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ
خُشُوعًا ﴿١٠٩﴾

قُلِ ٱدْعُوا۟ ٱللَّهَ أَوِ ٱدْعُوا۟ ٱلرَّحْمَٰنَ أَيًّا مَّا
تَدْعُوا۟ فَلَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ وَلَا تَجْهَرْ
بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَٱبْتَغِ بَيْنَ
ذَٰلِكَ سَبِيلًا ﴿١١٠﴾

وَقُلِ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَمْ يَتَّخِذْ وَلَدًا
وَلَمْ يَكُن لَّهُۥ شَرِيكٌ فِى ٱلْمُلْكِ وَلَمْ
يَكُن لَّهُۥ وَلِىٌّ مِّنَ ٱلذُّلِّ وَكَبِّرْهُ تَكْبِيرًا
﴿١١١﴾

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ
ٱلْحَمْدُ لِلَّهِ ٱلَّذِىٓ أَنزَلَ عَلَىٰ عَبْدِهِ
ٱلْكِتَٰبَ وَلَمْ يَجْعَل لَّهُۥ عِوَجَا ﴿١﴾
قَيِّمًا لِّيُنذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ
وَيُبَشِّرَ ٱلْمُؤْمِنِينَ ٱلَّذِينَ يَعْمَلُونَ
ٱلصَّٰلِحَٰتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ﴿٢﴾
مَّٰكِثِينَ فِيهِ أَبَدًا ﴿٣﴾
وَيُنذِرَ ٱلَّذِينَ قَالُوا۟ ٱتَّخَذَ ٱللَّهُ وَلَدًا ﴿٤﴾

recited to them, they fall on their faces[4] in submission,[5]

108 And they say: "Glory[1] be to our Lord! The promise of our Lord is fulfilled!"[2]

109 And they fall on their faces[1] weeping; and it increases them in humility.[2]

110 Say thou: "Call to God, or call to the Almighty;[1] by whichever you call, to Him belong the most beautiful names." And be thou not loud in thy duty,[2] nor quiet therein, but follow thou a path in-between,

111 And say thou: "Praise belongs to God who has not taken a son, and who has no partner[1] in dominion, nor ally from weakness," and magnify thou Him with glorification.

In the name of God, the Almighty,[1] the Merciful.

18[2] **1** Praise belongs to God who sent down the Writ[1] upon His servant — and placed not therein deviation[2] —

2 Straight, that it[1] might warn of severe punishment from Him, and bring glad tidings to the believers[2] who do righteous deeds, that they have a goodly reward,

3 They ever remaining therein,

4 And warn those who say: "God has taken a son."[1]

مَّا لَهُم بِهِۦ مِنْ عِلْمٍ وَلَا لِـَٔابَآئِهِمْ
كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَٰهِهِمْ إِن
يَقُولُونَ إِلَّا كَذِبًا ﴿٥﴾
فَلَعَلَّكَ بَـٰخِعٌ نَّفْسَكَ عَلَىٰٓ ءَاثَـٰرِهِمْ إِن لَّمْ
يُؤْمِنُوا۟ بِهَـٰذَا ٱلْحَدِيثِ أَسَفًا ﴿٦﴾
إِنَّا جَعَلْنَا مَا عَلَى ٱلْأَرْضِ زِينَةً لَّهَا
لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴿٧﴾
وَإِنَّا لَجَـٰعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا
﴿٨﴾
أَمْ حَسِبْتَ أَنَّ أَصْحَـٰبَ ٱلْكَهْفِ
وَٱلرَّقِيمِ كَانُوا۟ مِنْ ءَايَـٰتِنَا عَجَبًا ﴿٩﴾
إِذْ أَوَى ٱلْفِتْيَةُ إِلَى ٱلْكَهْفِ فَقَالُوا۟
رَبَّنَآ ءَاتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا
مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾
فَضَرَبْنَا عَلَىٰٓ ءَاذَانِهِمْ فِى ٱلْكَهْفِ
سِنِينَ عَدَدًا ﴿١١﴾
ثُمَّ بَعَثْنَـٰهُمْ لِنَعْلَمَ أَىُّ ٱلْحِزْبَيْنِ أَحْصَىٰ
لِمَا لَبِثُوٓا۟ أَمَدًا ﴿١٢﴾
نَّحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِٱلْحَقِّ إِنَّهُمْ
فِتْيَةٌ ءَامَنُوا۟ بِرَبِّهِمْ وَزِدْنَـٰهُمْ هُدًى ﴿١٣﴾
وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا۟ فَقَالُوا۟
رَبُّنَا رَبُّ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ لَن نَّدْعُوَا۟

5 No knowledge have they thereof,[1] and nor had their fathers. Grave is[2] the word that comes out of their mouths; they speak only a lie.

6 Then mightest thou destroy thy soul — in their footsteps[1] — from grief,[2] if they believe not in[3] this narrative.[4]

7 We made what is upon the earth an adornment for it, that We might try them, which of them is best in deed.

8 And We will make what is thereon barren ground.[1]

9 If[1] thou thinkest that the companions of the cave, and the inscription,[2] were a wonder[3] among Our proofs:[4] —

10 (When the young men took shelter in the cave[1] and said: "Our Lord: give Thou us mercy from Thyself, and furnish Thou us out of our affair[2] with rectitude,"

11 Then smote We their ears[1] in the cave a number of years.

12 Then raised We them up, that We might know which of the two parties would best calculate what they had tarried in time.)

13 **¶18.2** We relate to thee their report with the truth:[1] — they were young men who believed in[2] their Lord, and We increased them in guidance,

14 And We strengthened their hearts when they stood up[1] and said: "Our Lord is the Lord of the Heavens and the Earth; we will not call, besides[2] Him, to any god,[3] for then

مِن دُونِهِۦٓ إِلَـٰهًا لَّقَدْ قُلْنَآ إِذًا شَطَطًا
﴿١٤﴾
هَـٰٓؤُلَآءِ قَوْمُنَا ٱتَّخَذُوا۟ مِن دُونِهِۦٓ ءَالِهَةً
لَّوْلَا يَأْتُونَ عَلَيْهِم بِسُلْطَـٰنٍۭ بَيِّنٍ فَمَنْ
أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا ﴿١٥﴾
وَإِذِ ٱعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا ٱللَّهَ
فَأْوُۥٓا۟ إِلَى ٱلْكَهْفِ يَنشُرْ لَكُمْ
رَبُّكُم مِّن رَّحْمَتِهِۦ وَيُهَيِّئْ لَكُم
مِّنْ أَمْرِكُم مِّرْفَقًا ﴿١٦﴾
۞ وَتَرَى ٱلشَّمْسَ إِذَا طَلَعَت تَّزَٰوَرُ
عَن كَهْفِهِمْ ذَاتَ ٱلْيَمِينِ وَإِذَا غَرَبَت
تَّقْرِضُهُمْ ذَاتَ ٱلشِّمَالِ وَهُمْ فِى فَجْوَةٍ مِّنْهُ
ذَٰلِكَ مِنْ ءَايَـٰتِ ٱللَّهِ مَن يَهْدِ ٱللَّهُ فَهُوَ
ٱلْمُهْتَدِ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُۥ وَلِيًّا
مُّرْشِدًا ﴿١٧﴾
وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ
ذَاتَ ٱلْيَمِينِ وَذَاتَ ٱلشِّمَالِ وَكَلْبُهُم
بَـٰسِطٌ ذِرَاعَيْهِ بِٱلْوَصِيدِ لَوِ ٱطَّلَعْتَ
عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ
مِنْهُمْ رُعْبًا ﴿١٨﴾
وَكَذَٰلِكَ بَعَثْنَـٰهُمْ لِيَتَسَآءَلُوا۟ بَيْنَهُمْ قَالَ
قَآئِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ قَالُوا۟ لَبِثْنَا يَوْمًا

would we have said a wanton falsehood."[4]

15 "These, our people, have taken up gods[1] other than[2] Him. Oh, that they but[3] brought concerning them a clear authority!"[4] And who is more unjust than he who invents a lie about God?

16 "And when you have withdrawn from them and what they serve save God,[1] take shelter in the cave. Your Lord will unfurl for you out of His mercy, and furnish you out of your affair[2] all that you need."[3]

17 **¶18.3** (And thou seest[1] the sun: when it rises it inclines away from their cave to the right; and when it sets, it passes away from them on the left — and they in the opening thereof![2] That is among the proofs[3] of God;[4] whom God guides, he is guided; and whom He sends astray, for him thou wilt find no guiding ally.

18 And thou thinkest them awake, when they are asleep; and We cause them to turn to the right and the left.[1]) And their dog[2] was stretching out its two paws on the threshold — hadst thou[3] looked upon them, thou wouldst have turned away from them in flight and been filled with terror of them.

19 And thus We raised them up: — that they might question one another.[1] Said a speaker among them: "How long have you tarried?" They said: "We have tarried a day, or a part

أَوۡ بَعۡضَ يَوۡمٖۚ قَالُواْ رَبُّكُمۡ أَعۡلَمُ
بِمَا لَبِثۡتُمۡۖ فَٱبۡعَثُوٓاْ أَحَدَكُم بِوَرِقِكُمۡ
هَٰذِهِۦٓ إِلَى ٱلۡمَدِينَةِ فَلۡيَنظُرۡ أَيُّهَآ أَزۡكَىٰ
طَعَامٗا فَلۡيَأۡتِكُم بِرِزۡقٖ مِّنۡهُ وَلۡيَتَلَطَّفۡ
وَلَا يُشۡعِرَنَّ بِكُمۡ أَحَدًا ﴿١٩﴾
إِنَّهُمۡ إِن يَظۡهَرُواْ عَلَيۡكُمۡ يَرۡجُمُوكُمۡ
أَوۡ يُعِيدُوكُمۡ فِي مِلَّتِهِمۡ وَلَن تُفۡلِحُوٓاْ إِذٗا
أَبَدٗا ﴿٢٠﴾
وَكَذَٰلِكَ أَعۡثَرۡنَا عَلَيۡهِمۡ لِيَعۡلَمُوٓاْ أَنَّ
وَعۡدَ ٱللَّهِ حَقّٞ وَأَنَّ ٱلسَّاعَةَ لَا رَيۡبَ
فِيهَآ إِذۡ يَتَنَٰزَعُونَ بَيۡنَهُمۡ أَمۡرَهُمۡۖ فَقَالُواْ
ٱبۡنُواْ عَلَيۡهِم بُنۡيَٰنٗاۖ رَّبُّهُمۡ أَعۡلَمُ بِهِمۡۚ قَالَ
ٱلَّذِينَ غَلَبُواْ عَلَىٰٓ أَمۡرِهِمۡ لَنَتَّخِذَنَّ عَلَيۡهِم
مَّسۡجِدٗا ﴿٢١﴾
سَيَقُولُونَ ثَلَٰثَةٞ رَّابِعُهُمۡ كَلۡبُهُمۡ وَيَقُولُونَ
خَمۡسَةٞ سَادِسُهُمۡ كَلۡبُهُمۡ رَجۡمَۢا بِٱلۡغَيۡبِۖ
وَيَقُولُونَ سَبۡعَةٞ وَثَامِنُهُمۡ كَلۡبُهُمۡۚ قُل رَّبِّيٓ
أَعۡلَمُ بِعِدَّتِهِم مَّا يَعۡلَمُهُمۡ إِلَّا قَلِيلٞۗ فَلَا
تُمَارِ فِيهِمۡ إِلَّا مِرَآءٗ ظَٰهِرٗا وَلَا تَسۡتَفۡتِ
فِيهِم مِّنۡهُمۡ أَحَدٗا ﴿٢٢﴾
وَلَا تَقُولَنَّ لِشَايۡءٍ إِنِّي فَاعِلٞ ذَٰلِكَ غَدًا
﴿٢٣﴾

of a day." Said they: "Your Lord best knows how long you have tarried. Then send one of you with this coin[2] of yours to the city, and let him see what food is purest and bring you a provision therefrom; and let him be circumspect, and let not anyone be aware of you.

20 "They, if they come to know of you, will stone you, or turn you back to their creed; and you will then not be successful ever.

21 "And thus[1] did He[2] acquaint us with them:[3] that they[4] might know that the promise of God is true,[5] and that the Hour — there is no doubt concerning it." When[6] they[7] contended with one another about their affair,[8] then they said: "Build over them[9] a structure; their Lord best knows concerning them." Those who prevailed over their affair said: "We will take for them[10] a place of worship."[11]

22 They[1] will say: "Three; the fourth of them their dog!" and they will say: "Five; the sixth of them their dog!" — guessing at the Unseen; and they will say: "Seven;[2] and the eighth of them their dog!" Say thou: "My Lord best knows their number."[3] None knows them save a few, so argue thou not concerning them save with a patent argument;[4] and ask thou not an opinion concerning them from any of them.[5]

23 ¶**18.4** (And say thou not of anything: "I will do that tomorrow,"

إِلَّآ أَن يَشَآءَ ٱللَّهُۚ وَٱذۡكُر رَّبَّكَ إِذَا
نَسِيتَ وَقُلۡ عَسَىٰٓ أَن يَهۡدِيَنِ رَبِّي
لِأَقۡرَبَ مِنۡ هَٰذَا رَشَدٗا ﴿٢٤﴾
وَلَبِثُواْ فِي كَهۡفِهِمۡ ثَلَٰثَ مِاْئَةٖ سِنِينَ
وَٱزۡدَادُواْ تِسۡعٗا ﴿٢٥﴾
قُلِ ٱللَّهُ أَعۡلَمُ بِمَا لَبِثُواْۖ لَهُۥ غَيۡبُ
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ أَبۡصِرۡ بِهِۦ وَأَسۡمِعۡۚ
مَا لَهُم مِّن دُونِهِۦ مِن وَلِيّٖ وَلَا يُشۡرِكُ فِي
حُكۡمِهِۦٓ أَحَدٗا ﴿٢٦﴾
وَٱتۡلُ مَآ أُوحِيَ إِلَيۡكَ مِن كِتَابِ رَبِّكَۖ
لَا مُبَدِّلَ لِكَلِمَٰتِهِۦ وَلَن تَجِدَ مِن
دُونِهِۦ مُلۡتَحَدٗا ﴿٢٧﴾
وَٱصۡبِرۡ نَفۡسَكَ مَعَ ٱلَّذِينَ يَدۡعُونَ رَبَّهُم
بِٱلۡغَدَوٰةِ وَٱلۡعَشِيِّ يُرِيدُونَ وَجۡهَهُۥۖ وَلَا
تَعۡدُ عَيۡنَاكَ عَنۡهُمۡ تُرِيدُ زِينَةَ ٱلۡحَيَوٰةِ
ٱلدُّنۡيَاۖ وَلَا تُطِعۡ مَنۡ أَغۡفَلۡنَا قَلۡبَهُۥ عَن
ذِكۡرِنَا وَٱتَّبَعَ هَوَىٰهُ وَكَانَ أَمۡرُهُۥ فُرُطٗا
﴿٢٨﴾
وَقُلِ ٱلۡحَقُّ مِن رَّبِّكُمۡۖ فَمَن شَآءَ
فَلۡيُؤۡمِن وَمَن شَآءَ فَلۡيَكۡفُرۡۚ إِنَّآ أَعۡتَدۡنَا
لِلظَّٰلِمِينَ نَارًا أَحَاطَ بِهِمۡ سُرَادِقُهَاۚ وَإِن
يَسۡتَغِيثُواْ يُغَاثُواْ بِمَآءٖ كَٱلۡمُهۡلِ يَشۡوِي

24 Save: "If God wills."[1] And remember thou thy Lord when thou forgetest, and say thou: "It may be that my Lord will guide me nearer than this in rectitude.")

25 "And[1] they tarried in their cave three hundred years!" And they increased by nine.[2]

26 Say thou: "God best knows how long they tarried." To Him belongs the unseen of the heavens and the earth: how He sees it and how He hears![1] They have no ally besides[2] Him; and He ascribes not a partnership[3] in His judgment to anyone.

27 And recite thou what is revealed[1] to thee of the Writ[2] of thy Lord; there is none to change His words.[3] And thou wilt find no refuge besides[4] Him.

28 And make thou thy soul patient, with those who call to their Lord, morning and evening, seeking His face. And let not thine eyes pass beyond[1] them, desiring the adornment of the life of this world; and obey thou not him whose heart We have made heedless of Our remembrance[2] and follows his vain desire and whose affair is neglect.[3]

29 And say thou: "The truth[1] is from your Lord; then whoso wills, let him believe; and whoso wills, let him deny."[2] We have prepared for the wrongdoers[3] a Fire, its walls encompassing them; and if they seek succour, they will be given succour by water like molten brass burning the faces — evil the drink, and evil the resting-place.[4]

ٱلۡوُجُوهَ بِئۡسَ ٱلشَّرَابُ وَسَآءَتۡ مُرۡتَفَقًا ﴿٢٩﴾

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ إِنَّا لَا نُضِيعُ أَجۡرَ مَنۡ أَحۡسَنَ عَمَلًا ﴿٣٠﴾

أُوْلَٰٓئِكَ لَهُمۡ جَنَّٰتُ عَدۡنٖ تَجۡرِي مِن تَحۡتِهِمُ ٱلۡأَنۡهَٰرُ يُحَلَّوۡنَ فِيهَا مِنۡ أَسَاوِرَ مِن ذَهَبٖ وَيَلۡبَسُونَ ثِيَابًا خُضۡرٗا مِّن سُندُسٖ وَإِسۡتَبۡرَقٖ مُّتَّكِـِٔينَ فِيهَا عَلَى ٱلۡأَرَآئِكِ نِعۡمَ ٱلثَّوَابُ وَحَسُنَتۡ مُرۡتَفَقًا ﴿٣١﴾

۞ وَٱضۡرِبۡ لَهُم مَّثَلٗا رَّجُلَيۡنِ جَعَلۡنَا لِأَحَدِهِمَا جَنَّتَيۡنِ مِنۡ أَعۡنَٰبٖ وَحَفَفۡنَٰهُمَا بِنَخۡلٖ وَجَعَلۡنَا بَيۡنَهُمَا زَرۡعٗا ﴿٣٢﴾

كِلۡتَا ٱلۡجَنَّتَيۡنِ ءَاتَتۡ أُكُلَهَا وَلَمۡ تَظۡلِم مِّنۡهُ شَيۡـٔٗا وَفَجَّرۡنَا خِلَٰلَهُمَا نَهَرٗا ﴿٣٣﴾

وَكَانَ لَهُۥ ثَمَرٞ فَقَالَ لِصَٰحِبِهِۦ وَهُوَ يُحَاوِرُهُۥٓ أَنَا۠ أَكۡثَرُ مِنكَ مَالٗا وَأَعَزُّ نَفَرٗا ﴿٣٤﴾

وَدَخَلَ جَنَّتَهُۥ وَهُوَ ظَالِمٞ لِّنَفۡسِهِۦ قَالَ مَآ أَظُنُّ أَن تَبِيدَ هَٰذِهِۦٓ أَبَدٗا ﴿٣٥﴾

30 Those who heed warning[1] and do righteous deeds: We cause not to be lost the reward of one who does good works;

31 Those have gardens of perpetual abode, beneath which rivers flow. They are adorned therein with bracelets of gold, and wear green garments of finest silk and brocade, reclining therein upon couches — excellent the reward, and fair the resting-place.[1]

32 **¶18.5** And strike thou for them a similitude: — two men: We made for one of them two gardens of grapevines, and surrounded them with date-palms, and placed between them[1] crops.

33 Each of the two gardens produced its fruit and were wronged nothing thereof. And We caused to flow in the midst of them[1] a river.

34 And he had fruit, and said to his companion while conversing with him: "I am greater than thee in wealth and mightier in men."[1]

35 And he entered his garden while he was wronging his soul, saying: "I think not that this will ever perish;

وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةٗ وَلَئِن رُّدِدتُّ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيۡرٗا مِّنۡهَا مُنقَلَبٗا ﴿٣٦﴾

قَالَ لَهُۥ صَاحِبُهُۥ وَهُوَ يُحَاوِرُهُۥٓ أَكَفَرۡتَ بِٱلَّذِي خَلَقَكَ مِن تُرَابٖ ثُمَّ مِن نُّطۡفَةٖ ثُمَّ سَوَّىٰكَ رَجُلٗا ﴿٣٧﴾

لَّٰكِنَّا۠ هُوَ ٱللَّهُ رَبِّي وَلَآ أُشۡرِكُ بِرَبِّيٓ أَحَدٗا ﴿٣٨﴾

وَلَوۡلَآ إِذۡ دَخَلۡتَ جَنَّتَكَ قُلۡتَ مَا شَآءَ ٱللَّهُ لَا قُوَّةَ إِلَّا بِٱللَّهِ إِن تَرَنِ أَنَا۠ أَقَلَّ مِنكَ مَالٗا وَوَلَدٗا ﴿٣٩﴾

فَعَسَىٰ رَبِّيٓ أَن يُؤۡتِيَنِ خَيۡرٗا مِّن جَنَّتِكَ وَيُرۡسِلَ عَلَيۡهَا حُسۡبَانٗا مِّنَ ٱلسَّمَآءِ فَتُصۡبِحَ صَعِيدٗا زَلَقًا ﴿٤٠﴾

أَوۡ يُصۡبِحَ مَآؤُهَا غَوۡرٗا فَلَن تَسۡتَطِيعَ لَهُۥ طَلَبٗا ﴿٤١﴾

وَأُحِيطَ بِثَمَرِهِۦ فَأَصۡبَحَ يُقَلِّبُ كَفَّيۡهِ عَلَىٰ مَآ أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَٰلَيۡتَنِي لَمۡ أُشۡرِكۡ بِرَبِّيٓ أَحَدٗا ﴿٤٢﴾

وَلَمۡ تَكُن لَّهُۥ فِئَةٞ يَنصُرُونَهُۥ مِن دُونِ ٱللَّهِ وَمَا كَانَ مُنتَصِرٗا ﴿٤٣﴾

هُنَالِكَ ٱلۡوَلَٰيَةُ لِلَّهِ ٱلۡحَقِّ هُوَ خَيۡرٞ ثَوَابٗا

36 "And I think not that the Hour will strike; and if I am brought back to my Lord, I will find better than this as a final destination."

37 His companion said to him while conversing with him: "Deniest thou Him who created thee from dust; then from a sperm-drop; then fashioned thee a man?

38 "But as for me: He is God, my Lord, and I ascribe not a partnership[1] with my Lord to anyone.[2]

39 "And oh, that when thou wast entering thy garden thou hadst but[1] said: 'What God has willed; there is no strength save in God!' Although[2] thou seest me less than thee in wealth and children,

40 "It may be that my Lord will give me better than thy garden, and will send upon it[1] a calamity from the sky, so that it becomes miry[2] ground

41 "Or its water becomes sunken so that thou canst not find it."

42 And encompassed were his fruits;[1] and he began to wring his hands[2] for all that he had spent therein, but it was desolate and in ruins.[3] And he said: "Would that I had not ascribed a partnership[4] with my Lord to anyone!"

43 And he had no band to help him, besides[1] God, and he could not help himself.

44 Thereupon[1] protection belongs to God, the Truth![2] He is best in reward, and best in final

وَخَيۡرٌ عُقۡبًا ﴿٤٤﴾

وَٱضۡرِبۡ لَهُم مَّثَلَ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا كَمَآءٍ
أَنزَلۡنَٰهُ مِنَ ٱلسَّمَآءِ فَٱخۡتَلَطَ بِهِۦ نَبَاتُ
ٱلۡأَرۡضِ فَأَصۡبَحَ هَشِيمًا تَذۡرُوهُ ٱلرِّيَٰحُ
وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ مُّقۡتَدِرًا ﴿٤٥﴾

ٱلۡمَالُ وَٱلۡبَنُونَ زِينَةُ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا
وَٱلۡبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ خَيۡرٌ عِندَ رَبِّكَ
ثَوَابٗا وَخَيۡرٌ أَمَلٗا ﴿٤٦﴾

وَيَوۡمَ نُسَيِّرُ ٱلۡجِبَالَ وَتَرَى ٱلۡأَرۡضَ بَارِزَةٗ
وَحَشَرۡنَٰهُمۡ فَلَمۡ نُغَادِرۡ مِنۡهُمۡ أَحَدٗا ﴿٤٧﴾
وَعُرِضُواْ عَلَىٰ رَبِّكَ صَفّٗا لَّقَدۡ جِئۡتُمُونَا
كَمَا خَلَقۡنَٰكُمۡ أَوَّلَ مَرَّةِۭ بَلۡ زَعَمۡتُمۡ
أَلَّن نَّجۡعَلَ لَكُم مَّوۡعِدٗا ﴿٤٨﴾

وَوُضِعَ ٱلۡكِتَٰبُ فَتَرَى ٱلۡمُجۡرِمِينَ
مُشۡفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَٰوَيۡلَتَنَا
مَالِ هَٰذَا ٱلۡكِتَٰبِ لَا يُغَادِرُ صَغِيرَةٗ
وَلَا كَبِيرَةً إِلَّآ أَحۡصَىٰهَا وَوَجَدُواْ مَا
عَمِلُواْ حَاضِرٗا وَلَا يَظۡلِمُ رَبُّكَ أَحَدٗا

﴿٤٩﴾

وَإِذۡ قُلۡنَا لِلۡمَلَٰٓئِكَةِ ٱسۡجُدُواْ لِأٓدَمَ
فَسَجَدُوٓاْ إِلَّآ إِبۡلِيسَ كَانَ مِنَ ٱلۡجِنِّ
فَفَسَقَ عَنۡ أَمۡرِ رَبِّهِۦٓ أَفَتَتَّخِذُونَهُۥ

outcome.

45 **¶18.6** And strike thou for them the similitude of the life of this world: — as water which We send down from the sky, then the vegetation of the earth mingles with it; then it becomes dry stalks which the winds scatter. And God is omnipotent over everything.

46 Wealth and sons are an adornment of the life of this world; but the righteous deeds which endure are better as reward in the sight of thy Lord, and better as hope.

47 And the day We set in motion the mountains, and thou seest the earth emerge, and We gather them, then will We not leave behind one of them
48 And they will be set before thy Lord in ranks:[1] "You have come to Us as We created you the first time; yet[2] you claimed that We would never make an appointment for you!"

49 And the writ[1] will be set down, and thou wilt see the lawbreakers apprehensive of what is therein. And they will say: "Woe is us! What writ[2] is this that leaves behind nothing small or great save it has enumerated it?"[3] And they will find what they did present; and thy Lord wrongs no one.

50 **¶18.7** And when We said to the angels: "Submit[1] to Adam," then they submitted.[2] Not so[3] Iblīs; he was of the domini[4] and was perfidious[5] towards the command of his Lord; take you him and his progeny as allies instead of[6] Me? And they are an enemy to

وَذُرِّيَّتَهُۥٓ أَوۡلِيَآءَ مِن دُونِي وَهُمۡ لَكُمۡ
عَدُوُۢۚ بِئۡسَ لِلظَّٰلِمِينَ بَدَلٗا ﴿٥٠﴾

۞ مَّآ أَشۡهَدتُّهُمۡ خَلۡقَ ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضِ وَلَا خَلۡقَ أَنفُسِهِمۡ وَمَا كُنتُ
مُتَّخِذَ ٱلۡمُضِلِّينَ عَضُدٗا ﴿٥١﴾

وَيَوۡمَ يَقُولُ نَادُواْ شُرَكَآءِيَ ٱلَّذِينَ
زَعَمۡتُمۡ فَدَعَوۡهُمۡ فَلَمۡ يَسۡتَجِيبُواْ لَهُمۡ
وَجَعَلۡنَا بَيۡنَهُم مَّوۡبِقٗا ﴿٥٢﴾

وَرَءَا ٱلۡمُجۡرِمُونَ ٱلنَّارَ فَظَنُّوٓاْ أَنَّهُم
مُّوَاقِعُوهَا وَلَمۡ يَجِدُواْ عَنۡهَا مَصۡرِفٗا

﴿٥٣﴾

وَلَقَدۡ صَرَّفۡنَا فِي هَٰذَا ٱلۡقُرۡءَانِ لِلنَّاسِ
مِن كُلِّ مَثَلٖۚ وَكَانَ ٱلۡإِنسَٰنُ أَكۡثَرَ شَيۡءٖ
جَدَلٗا ﴿٥٤﴾

وَمَا مَنَعَ ٱلنَّاسَ أَن يُؤۡمِنُوٓاْ إِذۡ جَآءَهُمُ
ٱلۡهُدَىٰ وَيَسۡتَغۡفِرُواْ رَبَّهُمۡ إِلَّآ أَن تَأۡتِيَهُمۡ
سُنَّةُ ٱلۡأَوَّلِينَ أَوۡ يَأۡتِيَهُمُ ٱلۡعَذَابُ قُبُلٗا

﴿٥٥﴾

وَمَا نُرۡسِلُ ٱلۡمُرۡسَلِينَ إِلَّا مُبَشِّرِينَ
وَمُنذِرِينَۚ وَيُجَٰدِلُ ٱلَّذِينَ كَفَرُواْ
بِٱلۡبَٰطِلِ لِيُدۡحِضُواْ بِهِ ٱلۡحَقَّ وَٱتَّخَذُوٓاْ
ءَايَٰتِي وَمَآ أُنذِرُواْ هُزُوٗا ﴿٥٦﴾

you; evil an exchange for the wrongdoers![7]

51 I made them not witness to the creation of the heavens and the earth, nor to the creation of themselves; and I take not those who lead astray as support.[1]

52 And the day He says: "Call My partners[1] whom you claimed," then they will call them, but they will not respond to them; and We will make between them a place of ruin.[2]

53 And the lawbreakers will see the Fire and realise that they are to fall therein; and they will not find an escape therefrom.

54 **¶18.8** And We have expounded[1] for men in this Qur'an[2] every[3] similitude,[4] but man is, more than anything, contentious.

55 And there prevented men from believing when the guidance came to them, and from asking forgiveness of their Lord, only that the practice[1] of the former peoples should come to them,[2] or the punishment should come to them face to face.

56 And We send the emissaries only as bearers of glad tidings and warners. And those who ignore warning[1] contend in vanity to refute the truth[2] thereby, and have taken My proofs[3] and that whereof they are warned in mockery.

وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِـَٔايَـٰتِ رَبِّهِۦ
فَأَعْرَضَ عَنْهَا وَنَسِىَ مَا قَدَّمَتْ يَدَاهُ إِنَّا
جَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِىٓ
ءَاذَانِهِمْ وَقْرًا وَإِن تَدْعُهُمْ إِلَى ٱلْهُدَىٰ
فَلَن يَهْتَدُوٓا۟ إِذًا أَبَدًا ﴿٥٧﴾

وَرَبُّكَ ٱلْغَفُورُ ذُو ٱلرَّحْمَةِ لَوْ يُؤَاخِذُهُم
بِمَا كَسَبُوا۟ لَعَجَّلَ لَهُمُ ٱلْعَذَابَ بَل لَّهُم
مَّوْعِدٌ لَّن يَجِدُوا۟ مِن دُونِهِۦ مَوْئِلًا
﴿٥٨﴾

وَتِلْكَ ٱلْقُرَىٰٓ أَهْلَكْنَـٰهُمْ لَمَّا ظَلَمُوا۟
وَجَعَلْنَا لِمَهْلِكِهِم مَّوْعِدًا ﴿٥٩﴾

وَإِذْ قَالَ مُوسَىٰ لِفَتَىٰهُ لَآ أَبْرَحُ حَتَّىٰٓ
أَبْلُغَ مَجْمَعَ ٱلْبَحْرَيْنِ أَوْ أَمْضِىَ حُقُبًا
﴿٦٠﴾

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا
فَٱتَّخَذَ سَبِيلَهُۥ فِى ٱلْبَحْرِ سَرَبًا ﴿٦١﴾

فَلَمَّا جَاوَزَا قَالَ لِفَتَىٰهُ ءَاتِنَا غَدَآءَنَا
لَقَدْ لَقِينَا مِن سَفَرِنَا هَـٰذَا نَصَبًا ﴿٦٢﴾

قَالَ أَرَءَيْتَ إِذْ أَوَيْنَآ إِلَى ٱلصَّخْرَةِ
فَإِنِّى نَسِيتُ ٱلْحُوتَ وَمَآ أَنسَىٰنِيهُ إِلَّا
ٱلشَّيْطَـٰنُ أَنْ أَذْكُرَهُۥ وَٱتَّخَذَ سَبِيلَهُۥ فِى
ٱلْبَحْرِ عَجَبًا ﴿٦٣﴾

57 And who is more unjust than he who is reminded of the proofs[1] of his Lord, then turns away therefrom and forgets what his hands have sent ahead? We have placed upon their hearts coverings lest they should understand it, and in their ears deafness.[2] And though thou invitest them to the guidance, they will not be guided then ever.

58 But thy Lord is the Forgiver, the Possessor of Mercy; were He to take them to task for what they have earned, He would hasten for them the punishment. But[1] they have an appointment; they will not find, besides[2] it,[3] an escape.

59 And those cities: We destroyed them when they did wrong; and We made for their destruction an appointment.

60 **¶18.9** And when[1] Moses said to his servant:[2] "I will not cease until I reach the confluence of the two seas, though I continue for an age,"

61 Then when they[1] reached their[2] meeting[3] between them,[4] they[5] forgot their fish; and it took its path into the sea, tunnelling.

62 And when they had passed on, he said to his servant: "Bring thou us our meal; we have met from this our journey with fatigue."

63 Said he: "Hast thou considered?[1] When we took shelter at the rock, then I forgot the fish — and there caused me to forget it only the satan,[2] lest I should remember it — and it took its path into the sea, amazingly."

قَالَ ذَٰلِكَ مَا كُنَّا نَبْغِ فَٱرْتَدَّا عَلَىٰٓ
ءَاثَارِهِمَا قَصَصًا ﴿٦٤﴾

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَآ ءَاتَيْنَـٰهُ رَحْمَةً
مِّنْ عِندِنَا وَعَلَّمْنَـٰهُ مِن لَّدُنَّا عِلْمًا
﴿٦٥﴾

قَالَ لَهُۥ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰٓ أَن
تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا ﴿٦٦﴾

قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِىَ صَبْرًا ﴿٦٧﴾

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِۦ
خُبْرًا ﴿٦٨﴾

قَالَ سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ صَابِرًا وَلَآ
أَعْصِى لَكَ أَمْرًا ﴿٦٩﴾

قَالَ فَإِنِ ٱتَّبَعْتَنِى فَلَا تَسْـَٔلْنِى عَن شَىْءٍ
حَتَّىٰٓ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ﴿٧٠﴾

فَٱنطَلَقَا حَتَّىٰٓ إِذَا رَكِبَا فِى ٱلسَّفِينَةِ
خَرَقَهَا قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ
جِئْتَ شَيْـًٔا إِمْرًا ﴿٧١﴾

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِىَ
صَبْرًا ﴿٧٢﴾

قَالَ لَا تُؤَاخِذْنِى بِمَا نَسِيتُ وَلَا
تُرْهِقْنِى مِنْ أَمْرِى عُسْرًا ﴿٧٣﴾

فَٱنطَلَقَا حَتَّىٰٓ إِذَا لَقِيَا غُلَـٰمًا فَقَتَلَهُۥ

64 He said: "That is what we were seeking," and they turned back, in their[1] footsteps, retracing.[2]

65 And they found a servant from among Our servants to whom We had given mercy from Us, and taught knowledge from Us.

66 Moses said to him: "Shall I follow thee, that thou teach me something of what thou hast been taught of sound judgment?"

67 Said he: "Thou canst never be patient with me.
68 "And how canst thou be patient with what thou hast not encompassed in knowledge?"[1]

69 He said: "Thou wilt find me, if God wills, patient; and I will not disobey thee in any matter."[1]

70 Said he: "If thou followest me, ask thou me not about anything until I make mention[1] of it to thee."

71 **¶18.10** So they[1] went forth. When[2] they[3] had embarked on the boat, he made a hole therein. He said: "Hast thou made a hole therein to drown its people? Thou hast done a grievous thing."

72 Said he: "Said I not that thou canst never be patient with me?"

73 He said: "Take thou me not to task for what I forgot, nor burden thou me in my affair with difficulty."

74 So they[1] went forth. When[2] they[3] had met a lad, he killed him. He said: "Hast thou killed

قَالَ أَقَتَلْتَ نَفْسًا زَكِيَّةًۢ بِغَيْرِ نَفْسٍ لَّقَدْ
جِئْتَ شَيْـًٔا نُّكْرًا ﴿٧٤﴾
۞ قَالَ أَلَمْ أَقُل لَّكَ إِنَّكَ لَن تَسْتَطِيعَ
مَعِىَ صَبْرًا ﴿٧٥﴾
قَالَ إِن سَأَلْتُكَ عَن شَىْءٍۭ بَعْدَهَا فَلَا
تُصَٰحِبْنِى قَدْ بَلَغْتَ مِن لَّدُنِّى عُذْرًا
﴿٧٦﴾
فَٱنطَلَقَا حَتَّىٰٓ إِذَآ أَتَيَآ أَهْلَ قَرْيَةٍ
ٱسْتَطْعَمَآ أَهْلَهَا فَأَبَوْا۟ أَن يُضَيِّفُوهُمَا
فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَن يَنقَضَّ
فَأَقَامَهُۥ ۖ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ
أَجْرًا ﴿٧٧﴾
قَالَ هَٰذَا فِرَاقُ بَيْنِى وَبَيْنِكَ ۚ سَأُنَبِّئُكَ
بِتَأْوِيلِ مَا لَمْ تَسْتَطِع عَّلَيْهِ صَبْرًا ﴿٧٨﴾
أَمَّا ٱلسَّفِينَةُ فَكَانَتْ لِمَسَٰكِينَ
يَعْمَلُونَ فِى ٱلْبَحْرِ فَأَرَدتُّ أَنْ أَعِيبَهَا
وَكَانَ وَرَآءَهُم مَّلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ
غَصْبًا ﴿٧٩﴾
وَأَمَّا ٱلْغُلَٰمُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ
فَخَشِينَآ أَن يُرْهِقَهُمَا طُغْيَٰنًا وَكُفْرًا
﴿٨٠﴾
فَأَرَدْنَآ أَن يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ

a pure[4] soul for other than a soul?[5] Thou hast done a terrible thing."

75 Said he: "Said I not to thee that thou canst never be patient with me?"

76 He said: "If I ask thee about anything after this, then keep thou not company with me; thou hast attained from me an excuse."

77 So they[1] went forth. When[2] they[3] had come to the people of a city, they[4] asked its people for food, but they refused them[5] hospitality. And they[6] found therein a wall upon the point of[7] collapse, and he set it upright. He said: "If thou hadst wished, thou couldst have taken for it recompense."

78 Said he: "This is the parting between me and thee. I will inform thee of the interpretation of that with which thou couldst not be patient:

79 "As for the boat: it belonged to poor people working on the sea, and I desired to damage it, for there was behind them a king taking every boat by force.

80 "And as for the lad: his parents were believers,[1] and we feared he would burden them with inordinacy and denial.

81 "And we desired that their Lord should give them in exchange one better than him in

زَكَوٰةً وَأَقْرَبَ رُحْمًا ﴿٨١﴾
وَأَمَّا ٱلْجِدَارُ فَكَانَ لِغُلَٰمَيْنِ يَتِيمَيْنِ فِى
ٱلْمَدِينَةِ وَكَانَ تَحْتَهُۥ كَنزٌ لَّهُمَا وَكَانَ
أَبُوهُمَا صَٰلِحًا فَأَرَادَ رَبُّكَ أَن يَبْلُغَآ
أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنزَهُمَا رَحْمَةً مِّن
رَّبِّكَ ۚ وَمَا فَعَلْتُهُۥ عَنْ أَمْرِى ۚ ذَٰلِكَ تَأْوِيلُ
مَا لَمْ تَسْطِع عَّلَيْهِ صَبْرًا ﴿٨٢﴾
وَيَسْـَٔلُونَكَ عَن ذِى ٱلْقَرْنَيْنِ ۖ قُلْ سَأَتْلُوا۟
عَلَيْكُم مِّنْهُ ذِكْرًا ﴿٨٣﴾
إِنَّا مَكَّنَّا لَهُۥ فِى ٱلْأَرْضِ وَءَاتَيْنَٰهُ مِن
كُلِّ شَىْءٍ سَبَبًا ﴿٨٤﴾
فَأَتْبَعَ سَبَبًا ﴿٨٥﴾
حَتَّىٰٓ إِذَا بَلَغَ مَغْرِبَ ٱلشَّمْسِ وَجَدَهَا
تَغْرُبُ فِى عَيْنٍ حَمِئَةٍ وَوَجَدَ عِندَهَا
قَوْمًا ۗ قُلْنَا يَٰذَا ٱلْقَرْنَيْنِ إِمَّآ أَن تُعَذِّبَ
وَإِمَّآ أَن تَتَّخِذَ فِيهِمْ حُسْنًا ﴿٨٦﴾
قَالَ أَمَّا مَن ظَلَمَ فَسَوْفَ نُعَذِّبُهُۥ ثُمَّ يُرَدُّ
إِلَىٰ رَبِّهِۦ فَيُعَذِّبُهُۥ عَذَابًا نُّكْرًا ﴿٨٧﴾
وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا فَلَهُۥ
جَزَآءً ٱلْحُسْنَىٰ ۖ وَسَنَقُولُ لَهُۥ مِنْ أَمْرِنَا
يُسْرًا ﴿٨٨﴾
ثُمَّ أَتْبَعَ سَبَبًا ﴿٨٩﴾

purity,[1] and nearer in affection.

82 "And as for the wall: it belonged to two fatherless[1] lads in the city, and there was beneath it a treasure for them. And their father had been righteous, and thy Lord desired that they should reach maturity, and to bring forth their treasure as a mercy from thy Lord; and I did it not by my command. That is the interpretation of what thou couldst not be patient in."

83 **¶18.11** And they ask thee about Dhūl-Qarnayn.[1] Say thou: "I will recite to you a remembrance[2] of him: —"

84 We established him in the earth, and gave him to[1] everything a way;[2]

85 So he went his way.[1]

86 When[1] he had reached the setting of the sun,[2] and found it setting in a murky spring,[3] and found a people nearby, We said: "O Dhūl-Qarnayn: thou shalt either punish, or take concerning them good."

87 He said: "As for him who does wrong: we will punish him; then will he be brought back to his Lord, and He will punish him with a terrible punishment.

88 "And as for him who believes and works righteousness: for him is the best reward;[1] and we will speak lightly[2] to him from our command."[3]

89 Then he went his way.[1]

حَتَّىٰٓ إِذَا بَلَغَ مَطۡلِعَ ٱلشَّمۡسِ وَجَدَهَا
تَطۡلُعُ عَلَىٰ قَوۡمٖ لَّمۡ نَجۡعَل لَّهُم مِّن دُونِهَا
سِتۡرٗا ﴿٩٠﴾
كَذَٰلِكَ وَقَدۡ أَحَطۡنَا بِمَا لَدَيۡهِ خُبۡرٗا ﴿٩١﴾
ثُمَّ أَتۡبَعَ سَبَبًا ﴿٩٢﴾
حَتَّىٰٓ إِذَا بَلَغَ بَيۡنَ ٱلسَّدَّيۡنِ وَجَدَ مِن
دُونِهِمَا قَوۡمٗا لَّا يَكَادُونَ يَفۡقَهُونَ قَوۡلٗا
﴿٩٣﴾
قَالُواْ يَٰذَا ٱلۡقَرۡنَيۡنِ إِنَّ يَأۡجُوجَ وَمَأۡجُوجَ
مُفۡسِدُونَ فِي ٱلۡأَرۡضِ فَهَلۡ نَجۡعَلُ لَكَ
خَرۡجًا عَلَىٰٓ أَن تَجۡعَلَ بَيۡنَنَا وَبَيۡنَهُمۡ سَدّٗا
﴿٩٤﴾
قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيۡرٞ فَأَعِينُونِي
بِقُوَّةٍ أَجۡعَلۡ بَيۡنَكُمۡ وَبَيۡنَهُمۡ رَدۡمًا
﴿٩٥﴾
ءَاتُونِي زُبَرَ ٱلۡحَدِيدِ حَتَّىٰٓ إِذَا سَاوَىٰ بَيۡنَ
ٱلصَّدَفَيۡنِ قَالَ ٱنفُخُواْ حَتَّىٰٓ إِذَا جَعَلَهُۥ
نَارٗا قَالَ ءَاتُونِيٓ أُفۡرِغۡ عَلَيۡهِ قِطۡرٗا ﴿٩٦﴾
فَمَا ٱسۡطَٰعُوٓاْ أَن يَظۡهَرُوهُ وَمَا ٱسۡتَطَٰعُواْ
لَهُۥ نَقۡبٗا ﴿٩٧﴾
قَالَ هَٰذَا رَحۡمَةٞ مِّن رَّبِّي فَإِذَا جَآءَ وَعۡدُ
رَبِّي جَعَلَهُۥ دَكَّآءَ وَكَانَ وَعۡدُ رَبِّي حَقّٗا

90 When[1] he had reached the rising of the sun,[2] he found it rising upon a people for whom We had not appointed besides[3] it[4] any cover.

91 Thus![1] — and We have encompassed what is with it[2] in knowledge —

92 Then he went his way.[1]

93 When[1] he had reached between the two barriers,[2] and found besides[3] them[4] a people scarcely understanding speech,

94 They said: "O Dhūl-Qarnayn: Ya'jūj and Ma'jūj[1] are workers of corruption in the land; so may we appoint for thee payment, that thou make between us and them a barrier?"

95 He said: "That wherein my Lord has established me is better;[1] but assist me with strength: I will make between you and them a dam.

96 "Give me sheets of iron." When[1] he had made level between the two openings,[2] he said: "Blow." When[3] he had made it a fire, he said: "Bring me to pour thereon molten brass."

97 And they could not pass over it, and they could not pierce it.

98 He said: "This is a mercy from my Lord. But when the promise of my Lord[1] comes to pass, He will make it level;[2] and the promise of my Lord is true."[3]

﴿٩٨﴾
۞ وَتَرَكۡنَا بَعۡضَهُمۡ يَوۡمَئِذٖ يَمُوجُ فِي
بَعۡضٖ وَنُفِخَ فِي ٱلصُّورِ فَجَمَعۡنَٰهُمۡ جَمۡعٗا
﴿٩٩﴾
وَعَرَضۡنَا جَهَنَّمَ يَوۡمَئِذٖ لِّلۡكَٰفِرِينَ
عَرۡضًا ﴿١٠٠﴾
ٱلَّذِينَ كَانَتۡ أَعۡيُنُهُمۡ فِي غِطَآءٍ عَن
ذِكۡرِي وَكَانُواْ لَا يَسۡتَطِيعُونَ سَمۡعًا ﴿١٠١﴾
أَفَحَسِبَ ٱلَّذِينَ كَفَرُوٓاْ أَن يَتَّخِذُواْ
عِبَادِي مِن دُونِيٓ أَوۡلِيَآءَ إِنَّآ أَعۡتَدۡنَا
جَهَنَّمَ لِلۡكَٰفِرِينَ نُزُلًا ﴿١٠٢﴾
قُلۡ هَلۡ نُنَبِّئُكُم بِٱلۡأَخۡسَرِينَ
أَعۡمَٰلًا ﴿١٠٣﴾
ٱلَّذِينَ ضَلَّ سَعۡيُهُمۡ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَهُمۡ
يَحۡسَبُونَ أَنَّهُمۡ يُحۡسِنُونَ صُنۡعًا ﴿١٠٤﴾
أُوْلَٰٓئِكَ ٱلَّذِينَ كَفَرُواْ بِـَٔايَٰتِ رَبِّهِمۡ
وَلِقَآئِهِۦ فَحَبِطَتۡ أَعۡمَٰلُهُمۡ فَلَا نُقِيمُ لَهُمۡ
يَوۡمَ ٱلۡقِيَٰمَةِ وَزۡنٗا ﴿١٠٥﴾
ذَٰلِكَ جَزَآؤُهُمۡ جَهَنَّمُ بِمَا كَفَرُواْ
وَٱتَّخَذُوٓاْ ءَايَٰتِي وَرُسُلِي هُزُوًا ﴿١٠٦﴾
إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
كَانَتۡ لَهُمۡ جَنَّٰتُ ٱلۡفِرۡدَوۡسِ نُزُلًا ﴿١٠٧﴾

99 And We will leave them, that day,[1] to surge one upon another; and the Trumpet will be blown, and We will gather them together

100 And lay Gehenna bare,[1] that day, to the false claimers of guidance,[2]

101 Those whose eyes were under[1] a veil from My remembrance[2] and were not able to hear.

102 ¶**18.12** Do then those who ignore warning[1] think that they can take My servants as allies instead of[2] Me? We have prepared Gehenna for the false claimers of guidance[3] as a welcome.

103 Say thou: "Shall We inform you of the greatest losers in deeds?[1]

104 "Those whose effort is astray in the life of this world when they think that they are doing good work;

105 "Those are they who deny the proofs[1] of their Lord and the meeting with Him; so their works are in vain, and We will assign to them on the Day of Resurrection no weight.

106 "That is their reward — Gehenna — because they denied and took Our proofs[1] and Our messengers in mockery.

107 "Those who heed warning[1] and do righteous deeds, they have the Gardens of Paradise as a welcome,[2]

خَٰلِدِينَ فِيهَا لَا يَبۡغُونَ عَنۡهَا حِوَلٗا ١٠٨

قُل لَّوۡ كَانَ ٱلۡبَحۡرُ مِدَادٗا لِّكَلِمَٰتِ رَبِّي لَنَفِدَ ٱلۡبَحۡرُ قَبۡلَ أَن تَنفَدَ كَلِمَٰتُ رَبِّي وَلَوۡ جِئۡنَا بِمِثۡلِهِۦ مَدَدٗا ١٠٩

قُلۡ إِنَّمَآ أَنَا۠ بَشَرٞ مِّثۡلُكُمۡ يُوحَىٰٓ إِلَيَّ أَنَّمَآ إِلَٰهُكُمۡ إِلَٰهٞ وَٰحِدٞۖ فَمَن كَانَ يَرۡجُواْ لِقَآءَ رَبِّهِۦ فَلۡيَعۡمَلۡ عَمَلٗا صَٰلِحٗا وَلَا يُشۡرِكۡ بِعِبَادَةِ رَبِّهِۦٓ أَحَدَۢا ١١٠

108 "They abiding eternally therein. They will not desire any change therefrom."[1]

109 Say thou: "Were the sea ink for the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, though We brought the like thereof as replenishment."[1]

110 Say thou: "I am only a mortal like you. It is revealed[1] to me that your God is One God. So whoso looks to the meeting with his Lord, let him do works[2] of righteousness, and ascribe not a partnership[3] in the service of his Lord to anyone."[4]

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

In the name of God, the Almighty,[1] the Merciful.

كٓهيعٓصٓ ١

19[2]

1 *kāf hā yā ʿayn ṣād*[1]

ذِكۡرُ رَحۡمَتِ رَبِّكَ عَبۡدَهُۥ زَكَرِيَّآ ٢

2 A remembrance[1] of the mercy of thy Lord to His servant Zachariah.

إِذۡ نَادَىٰ رَبَّهُۥ نِدَآءً خَفِيّٗا ٣

3 When he called to his Lord with a secret call,

قَالَ رَبِّ إِنِّي وَهَنَ ٱلۡعَظۡمُ مِنِّي وَٱشۡتَعَلَ ٱلرَّأۡسُ شَيۡبٗا وَلَمۡ أَكُنۢ بِدُعَآئِكَ رَبِّ شَقِيّٗا ٤

4 He said: "My Lord: feeble are become the bones within[1] me, and my head is aflame with white hair,[2] yet never have I been wretched in my call to Thee, my Lord,

وَإِنِّي خِفۡتُ ٱلۡمَوَٰلِيَ مِن وَرَآءِي وَكَانَتِ ٱمۡرَأَتِي عَاقِرٗا فَهَبۡ لِي مِن لَّدُنكَ وَلِيّٗا ٥

5 "But I fear[1] my heirs after me,[2] and my wife is barren, so give Thou me from Thyself an heir[3]

يَرِثُنِي وَيَرِثُ مِنۡ ءَالِ يَعۡقُوبَۖ وَٱجۡعَلۡهُ رَبِّ رَضِيّٗا ٦

6 "To inherit[1] from me and to inherit from the house of Jacob; and make Thou him, my Lord, pleasing."

يَٰزَكَرِيَّآ إِنَّا نُبَشِّرُكَ بِغُلَٰمٍ ٱسۡمُهُۥ يَحۡيَىٰ لَمۡ نَجۡعَل لَّهُۥ مِن قَبۡلُ سَمِيّٗا ٧

قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَٰمٞ وَكَانَتِ ٱمۡرَأَتِي عَاقِرٗا وَقَدۡ بَلَغۡتُ مِنَ ٱلۡكِبَرِ عِتِيّٗا ٨

قَالَ كَذَٰلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٞ وَقَدۡ خَلَقۡتُكَ مِن قَبۡلُ وَلَمۡ تَكُ شَيۡـٔٗا ٩

قَالَ رَبِّ ٱجۡعَل لِّيٓ ءَايَةٗۚ قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ ٱلنَّاسَ ثَلَٰثَ لَيَالٖ سَوِيّٗا ١٠

فَخَرَجَ عَلَىٰ قَوۡمِهِۦ مِنَ ٱلۡمِحۡرَابِ فَأَوۡحَىٰٓ إِلَيۡهِمۡ أَن سَبِّحُواْ بُكۡرَةٗ وَعَشِيّٗا ١١

يَٰيَحۡيَىٰ خُذِ ٱلۡكِتَٰبَ بِقُوَّةٖۖ وَءَاتَيۡنَٰهُ ٱلۡحُكۡمَ صَبِيّٗا ١٢

وَحَنَانٗا مِّن لَّدُنَّا وَزَكَوٰةٗۖ وَكَانَ تَقِيّٗا ١٣

وَبَرّٗا بِوَٰلِدَيۡهِ وَلَمۡ يَكُن جَبَّارًا عَصِيّٗا ١٤

وَسَلَٰمٌ عَلَيۡهِ يَوۡمَ وُلِدَ وَيَوۡمَ يَمُوتُ وَيَوۡمَ يُبۡعَثُ حَيّٗا ١٥

وَٱذۡكُرۡ فِي ٱلۡكِتَٰبِ مَرۡيَمَ إِذِ ٱنتَبَذَتۡ مِنۡ أَهۡلِهَا مَكَانٗا شَرۡقِيّٗا ١٦

7 "O Zachariah: We bring thee glad tidings of a lad whose name is John.[1] We have not made a namesake for him before."

8 He said: "My Lord: how will I have a lad when my wife is barren and I have reached extreme old age?"

9 Said he:[1] "Thus said thy Lord: 'It is easy for Me; and I created thee before when thou wast nothing.'"

10 He said: "My Lord: make Thou for me a proof."[1] Said He: "Thy proof[2] is that thou shalt not speak to men three nights, being sound."[3]

11 And he went out to his people from the chamber and instructed[1] them: "Give you glory[2] morning and evening!"

12 "O John:[1] hold thou fast the Writ!"[2] And We gave him judgment when a child,

13 And tenderness from Us, and purity;[1] and he was in prudent fear,[2]

14 And dutiful to his parents; and he was not arrogant or defiant.

15 And peace be upon him the day he was born, and the day he dies, and the day he is raised up alive![1]

16 ¶**19.2** And remember thou in the Writ[1] Mary:[2] — when she withdrew from her people to a place in the East,

فَٱتَّخَذَتْ مِن دُونِهِمْ حِجَابًا فَأَرْسَلْنَآ
إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا
١٧
قَالَتْ إِنِّيٓ أَعُوذُ بِٱلرَّحْمَٰنِ مِنكَ إِن كُنتَ
تَقِيًّا ١٨
قَالَ إِنَّمَآ أَنَا۠ رَسُولُ رَبِّكِ لِأَهَبَ لَكِ
غُلَٰمًا زَكِيًّا ١٩
قَالَتْ أَنَّىٰ يَكُونُ لِى غُلَٰمٌ وَلَمْ
يَمْسَسْنِى بَشَرٌ وَلَمْ أَكُ بَغِيًّا ٢٠
قَالَ كَذَٰلِكِ قَالَ رَبُّكِ هُوَ عَلَىَّ هَيِّنٌ
وَلِنَجْعَلَهُۥٓ ءَايَةً لِّلنَّاسِ وَرَحْمَةً مِّنَّا وَكَانَ
أَمْرًا مَّقْضِيًّا ٢١
فَحَمَلَتْهُ فَٱنتَبَذَتْ بِهِۦ مَكَانًا قَصِيًّا
٢٢
۞ فَأَجَآءَهَا ٱلْمَخَاضُ إِلَىٰ جِذْعِ ٱلنَّخْلَةِ
قَالَتْ يَٰلَيْتَنِى مِتُّ قَبْلَ هَٰذَا وَكُنتُ
نَسْيًا مَّنسِيًّا ٢٣
فَنَادَىٰهَا مِن تَحْتِهَآ أَلَّا تَحْزَنِى قَدْ جَعَلَ
رَبُّكِ تَحْتَكِ سَرِيًّا ٢٤
وَهُزِّىٓ إِلَيْكِ بِجِذْعِ ٱلنَّخْلَةِ تُسَٰقِطْ
عَلَيْكِ رُطَبًا جَنِيًّا ٢٥
فَكُلِى وَٱشْرَبِى وَقَرِّى عَيْنًا فَإِمَّا تَرَيِنَّ

17 So she separated herself from them;[1] then We sent to her Our Spirit, and he appeared to her as a mortal without fault.[2]

18 She said: "I seek refuge in the Almighty[1] from thee[...],[2] if thou be in prudent fear."

19 He said: "I am only a messenger of thy Lord, that I might give thee a pure lad."

20 She said: "How can I have a lad, when no mortal has touched me, neither have I been unchaste?"

21 He said: "Thus said thy Lord: 'It is easy for Me — and that We make him a proof[1] for mankind, and a mercy from Us; and it is a matter ordained.'"

22 Then she bore him,[1] and withdrew with him to a distant place.

23 And the pains of childbirth brought her to the trunk of the date-palm. She said: "Would that I had died before this and been utterly forgotten!"[1]

24 Then he[1] called to her, from below her:[2] "Grieve thou not; thy Lord has placed beneath thee a stream.

25 "And shake thou towards thee the trunk of the date-palm; it will drop upon thee ripe, fresh dates.

26 "So eat thou, and drink thou, and let thine eye be comforted; and if thou see any mortal,

مِنَ ٱلْبَشَرِ أَحَدًا فَقُولِىٓ إِنِّى نَذَرْتُ
لِلرَّحْمَٰنِ صَوْمًا فَلَنْ أُكَلِّمَ ٱلْيَوْمَ إِنسِيًّا
٢٦
فَأَتَتْ بِهِۦ قَوْمَهَا تَحْمِلُهُۥ قَالُوا۟ يَٰمَرْيَمُ
لَقَدْ جِئْتِ شَيْـًٔا فَرِيًّا ٢٧
يَٰٓأُخْتَ هَٰرُونَ مَا كَانَ أَبُوكِ ٱمْرَأَ سَوْءٍ
وَمَا كَانَتْ أُمُّكِ بَغِيًّا ٢٨
فَأَشَارَتْ إِلَيْهِ قَالُوا۟ كَيْفَ نُكَلِّمُ مَن
كَانَ فِى ٱلْمَهْدِ صَبِيًّا ٢٩
قَالَ إِنِّى عَبْدُ ٱللَّهِ ءَاتَىٰنِىَ ٱلْكِتَٰبَ
وَجَعَلَنِى نَبِيًّا ٣٠
وَجَعَلَنِى مُبَارَكًا أَيْنَ مَا كُنتُ
وَأَوْصَٰنِى بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ مَا دُمْتُ
حَيًّا ٣١
وَبَرًّۢا بِوَٰلِدَتِى وَلَمْ يَجْعَلْنِى جَبَّارًا شَقِيًّا
٣٢
وَٱلسَّلَٰمُ عَلَىَّ يَوْمَ وُلِدتُّ وَيَوْمَ أَمُوتُ
وَيَوْمَ أُبْعَثُ حَيًّا ٣٣
ذَٰلِكَ عِيسَى ٱبْنُ مَرْيَمَ قَوْلَ ٱلْحَقِّ ٱلَّذِى
فِيهِ يَمْتَرُونَ ٣٤
مَا كَانَ لِلَّهِ أَن يَتَّخِذَ مِن وَلَدٍ سُبْحَٰنَهُۥٓ
إِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن

say thou: 'I have vowed to the Almighty[1] a fast,[2] so I will not speak this day to any man.'"[3]

27 And she brought him to her people, bearing him. They said: "O Mary:[1] thou hast done[2] an unheard-of thing.

28 "O sister of Aaron:[1] thy father was not an evil man, and thy mother was not unchaste."

29 Then she pointed to him. They said: "How can we speak to one who is in the cradle a child?"

30 He said: "I am the servant of God; He has given me the Writ,[1] and made me a prophet,

31 "And made me blessed wherever I be — and enjoined upon me the duty[1] and the purity[2] as long as I live —

32 "And dutiful to my mother; and He has not made me arrogant or wretched.

33 "And peace be upon me the day I was born, and the day I die,[1] and the day I am raised up alive!"[2]

34 (That is Jesus,[1] son of Mary[2] — the word of truth[3] concerning which they doubt.

35 It is not for God to take a son. Glory[1] be to Him! When He decrees a matter, He but says to it: "Be thou," and it is.

فَيَكُونُ ﴿٣٥﴾

وَإِنَّ ٱللَّـهَ رَبِّى وَرَبُّكُمْ فَٱعْبُدُوهُ
هَـٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٣٦﴾

فَٱخْتَلَفَ ٱلْأَحْزَابُ مِنۢ بَيْنِهِمْ فَوَيْلٌ
لِّلَّذِينَ كَفَرُوا۟ مِن مَّشْهَدِ يَوْمٍ عَظِيمٍ
﴿٣٧﴾

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَـٰكِنِ
ٱلظَّـٰلِمُونَ ٱلْيَوْمَ فِى ضَلَـٰلٍ مُّبِينٍ ﴿٣٨﴾

وَأَنذِرْهُمْ يَوْمَ ٱلْحَسْرَةِ إِذْ قُضِىَ ٱلْأَمْرُ
وَهُمْ فِى غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٩﴾

إِنَّا نَحْنُ نَرِثُ ٱلْأَرْضَ وَمَنْ عَلَيْهَا
وَإِلَيْنَا يُرْجَعُونَ ﴿٤٠﴾

وَٱذْكُرْ فِى ٱلْكِتَـٰبِ إِبْرَٰهِيمَ إِنَّهُۥ كَانَ
صِدِّيقًا نَّبِيًّا ﴿٤١﴾

إِذْ قَالَ لِأَبِيهِ يَـٰٓأَبَتِ لِمَ تَعْبُدُ مَا لَا
يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِى عَنكَ شَيْـًٔا
﴿٤٢﴾

يَـٰٓأَبَتِ إِنِّى قَدْ جَآءَنِى مِنَ ٱلْعِلْمِ مَا لَمْ
يَأْتِكَ فَٱتَّبِعْنِىٓ أَهْدِكَ صِرَٰطًا سَوِيًّا
﴿٤٣﴾

يَـٰٓأَبَتِ لَا تَعْبُدِ ٱلشَّيْطَـٰنَ إِنَّ ٱلشَّيْطَـٰنَ
كَانَ لِلرَّحْمَـٰنِ عَصِيًّا ﴿٤٤﴾

36 And God is my Lord and your Lord, so serve Him; this is a straight path.)

37 Then the parties differed[1] among themselves; then woe to those who ignore warning[2] from the meeting[3] of a tremendous day.

38 How they hear and how they see[1] the day they come to Us! But the wrongdoers[2] are this day in manifest error.

39 And warn thou them of the Day of Regret, when the matter will be concluded; but they are in heedlessness, and they do not believe.[1]

40 We will inherit[1] the earth and whoso is thereon, and to Us will they be returned.

41 **¶19.3** And remember thou in the Writ[1] Abraham: — he was a man of truth and a prophet.

42 When he said to his father:[1] "O my father: why servest thou what neither hears nor sees, nor can avail thee anything?"

43 "O my father: there has come to me knowledge that has come not to thee, so follow thou me; I will lead thee to an even path."

44 "O my father: serve thou not the satan;[1] the satan[2] is to the Almighty[3] defiant."

يَـٰٓأَبَتِ إِنِّىٓ أَخَافُ أَن يَمَسَّكَ عَذَابٌ
مِّنَ ٱلرَّحْمَـٰنِ فَتَكُونَ لِلشَّيْطَـٰنِ وَلِيًّا
﴿٤٥﴾

قَالَ أَرَاغِبٌ أَنتَ عَنْ ءَالِهَتِى يَـٰٓإِبْرَٰهِيمُ
لَئِن لَّمْ تَنتَهِ لَأَرْجُمَنَّكَ وَٱهْجُرْنِى مَلِيًّا
﴿٤٦﴾

قَالَ سَلَـٰمٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّىٓ
إِنَّهُۥ كَانَ بِى حَفِيًّا ﴿٤٧﴾

وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِن دُونِ
ٱللَّـهِ وَأَدْعُوا۟ رَبِّى عَسَىٰٓ أَلَّآ أَكُونَ
بِدُعَآءِ رَبِّى شَقِيًّا ﴿٤٨﴾

فَلَمَّا ٱعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِن دُونِ
ٱللَّـهِ وَهَبْنَا لَهُۥٓ إِسْحَـٰقَ وَيَعْقُوبَ وَكُلًّا
جَعَلْنَا نَبِيًّا ﴿٤٩﴾

وَوَهَبْنَا لَهُم مِّن رَّحْمَتِنَا وَجَعَلْنَا لَهُمْ
لِسَانَ صِدْقٍ عَلِيًّا ﴿٥٠﴾

وَٱذْكُرْ فِى ٱلْكِتَـٰبِ مُوسَىٰٓ إِنَّهُۥ كَانَ
مُخْلَصًا وَكَانَ رَسُولًا نَّبِيًّا ﴿٥١﴾

وَنَـٰدَيْنَـٰهُ مِن جَانِبِ ٱلطُّورِ ٱلْأَيْمَنِ
وَقَرَّبْنَـٰهُ نَجِيًّا ﴿٥٢﴾

وَوَهَبْنَا لَهُۥ مِن رَّحْمَتِنَآ أَخَاهُ هَـٰرُونَ
نَبِيًّا ﴿٥٣﴾

45 "O my father: I fear lest there touch thee a punishment from the Almighty,[1] and thou be an ally to the satan."[2]

46 Said he: "Art thou averse[1] to my gods, O Abraham? If thou cease not, I will stone thee; so depart thou from me a good while."

47 He said: "Peace be upon thee! I will ask forgiveness for thee of my Lord; He is gracious towards me.

48 "And I will withdraw from you[1] and that to which you call besides[2] God, and I will call to my Lord;[3] it may be that I will not in my call to my Lord be wretched."

49 So when he had withdrawn from them, and what they served besides[1] God, We gave him Isaac and Jacob; and each We made a prophet.

50 And We gave to them[1] of Our mercy, and We made for them[2] a tongue[3] of truthfulness exalted.

51 **¶19.4** And remember thou in the Writ[1] Moses: — he was sincere, and was a messenger and a prophet.

52 And We called to him from the right side of the mount,[1] and brought him near in private conference.

53 And We gave him, of Our mercy, his brother Aaron, a prophet.

وَٱذۡكُرۡ فِي ٱلۡكِتَٰبِ إِسۡمَٰعِيلَۚ إِنَّهُۥ كَانَ
صَادِقَ ٱلۡوَعۡدِ وَكَانَ رَسُولٗا نَّبِيّٗا ﴿٥٤﴾
وَكَانَ يَأۡمُرُ أَهۡلَهُۥ بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ
وَكَانَ عِندَ رَبِّهِۦ مَرۡضِيّٗا ﴿٥٥﴾
وَٱذۡكُرۡ فِي ٱلۡكِتَٰبِ إِدۡرِيسَۚ إِنَّهُۥ كَانَ
صِدِّيقٗا نَّبِيّٗا ﴿٥٦﴾
وَرَفَعۡنَٰهُ مَكَانًا عَلِيّٗا ﴿٥٧﴾
أُوْلَٰٓئِكَ ٱلَّذِينَ أَنۡعَمَ ٱللَّهُ عَلَيۡهِم مِّنَ
ٱلنَّبِيِّـۧنَ مِن ذُرِّيَّةِ ءَادَمَ وَمِمَّنۡ حَمَلۡنَا
مَعَ نُوحٖ وَمِن ذُرِّيَّةِ إِبۡرَٰهِيمَ وَإِسۡرَٰٓءِيلَ
وَمِمَّنۡ هَدَيۡنَا وَٱجۡتَبَيۡنَآۚ إِذَا تُتۡلَىٰ عَلَيۡهِمۡ
ءَايَٰتُ ٱلرَّحۡمَٰنِ خَرُّواْ سُجَّدٗا وَبُكِيّٗا
﴿٥٨﴾
۞ فَخَلَفَ مِنۢ بَعۡدِهِمۡ خَلۡفٌ أَضَاعُواْ
ٱلصَّلَوٰةَ وَٱتَّبَعُواْ ٱلشَّهَوَٰتِ فَسَوۡفَ
يَلۡقَوۡنَ غَيّٗا ﴿٥٩﴾
إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحٗا
فَأُوْلَٰٓئِكَ يَدۡخُلُونَ ٱلۡجَنَّةَ وَلَا يُظۡلَمُونَ
شَيۡـٔٗا ﴿٦٠﴾
جَنَّٰتِ عَدۡنٍ ٱلَّتِي وَعَدَ ٱلرَّحۡمَٰنُ عِبَادَهُۥ
بِٱلۡغَيۡبِۚ إِنَّهُۥ كَانَ وَعۡدُهُۥ مَأۡتِيّٗا ﴿٦١﴾
لَّا يَسۡمَعُونَ فِيهَا لَغۡوًا إِلَّا سَلَٰمٗاۖ وَلَهُمۡ

54 And remember thou in the Writ[1] Ishmael: — He was true to the promise[2] — and he was a messenger and a prophet;

55 He enjoined upon his people the duty[1] and the purity,[2] and was pleasing in the sight of his Lord.

56 And remember thou in the Writ[1] Idrīs:[2] — he was a man of truth and a prophet.

57 And We raised him to a high station.

58 Those are they whom God favoured among the prophets[1] of the progeny of Adam,[2] and of those We bore[3] with Noah, and of the progeny of Abraham and Israel,[4] and of those We guided and chose. When the proofs[5] of the Almighty[6] were recited to them, they fell down in submission[7] weeping.[8]

59 But there succeeded them successors who caused the duty[1] to be lost,[2] and followed lusts;[3] they will meet with error[4]

60 Save he who repents and believes and works righteousness,[1] for those will enter the Garden, and they will not be wronged in anything:

61 (Gardens of perpetual abode that the Almighty[1] has promised His servants in the Unseen — His promise is to come to pass.

62 They will hear therein no vain speech; only: “Peace!” And they will have therein

رِزۡقُهُمۡ فِيهَا بُكۡرَةٗ وَعَشِيّٗا ﴿٦٢﴾
تِلۡكَ ٱلۡجَنَّةُ ٱلَّتِي نُورِثُ مِنۡ عِبَادِنَا مَن
كَانَ تَقِيّٗا ﴿٦٣﴾
وَمَا نَتَنَزَّلُ إِلَّا بِأَمۡرِ رَبِّكَۖ لَهُۥ مَا بَيۡنَ
أَيۡدِينَا وَمَا خَلۡفَنَا وَمَا بَيۡنَ ذَٰلِكَ وَمَا
كَانَ رَبُّكَ نَسِيّٗا ﴿٦٤﴾
رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا بَيۡنَهُمَا
فَٱعۡبُدۡهُ وَٱصۡطَبِرۡ لِعِبَٰدَتِهِۦۚ هَلۡ تَعۡلَمُ
لَهُۥ سَمِيّٗا ﴿٦٥﴾
وَيَقُولُ ٱلۡإِنسَٰنُ أَءِذَا مَا مِتُّ لَسَوۡفَ
أُخۡرَجُ حَيّٗا ﴿٦٦﴾
أَوَلَا يَذۡكُرُ ٱلۡإِنسَٰنُ أَنَّا خَلَقۡنَٰهُ مِن قَبۡلُ
وَلَمۡ يَكُ شَيۡـٔٗا ﴿٦٧﴾
فَوَرَبِّكَ لَنَحۡشُرَنَّهُمۡ وَٱلشَّيَٰطِينَ ثُمَّ
لَنُحۡضِرَنَّهُمۡ حَوۡلَ جَهَنَّمَ جِثِيّٗا ﴿٦٨﴾
ثُمَّ لَنَنزِعَنَّ مِن كُلِّ شِيعَةٍ أَيُّهُمۡ أَشَدُّ
عَلَى ٱلرَّحۡمَٰنِ عِتِيّٗا ﴿٦٩﴾
ثُمَّ لَنَحۡنُ أَعۡلَمُ بِٱلَّذِينَ هُمۡ أَوۡلَىٰ بِهَا
صِلِيّٗا ﴿٧٠﴾
وَإِن مِّنكُمۡ إِلَّا وَارِدُهَاۚ كَانَ عَلَىٰ
رَبِّكَ حَتۡمٗا مَّقۡضِيّٗا ﴿٧١﴾
ثُمَّ نُنَجِّي ٱلَّذِينَ ٱتَّقَواْ وَّنَذَرُ ٱلظَّٰلِمِينَ

provision morning and evening.)

63 That is the Garden which We cause those to inherit among Our servants who are in prudent fear.[1]

64 “And we[1] come down only by command of thy Lord. Unto Him belongs what is before us,[2] and what following us, and what is in-between; and never is thy Lord forgetful,

65 “Lord of the Heavens and the Earth and what is between them;[1] so serve thou Him, and be thou steadfast in His service; knowest thou one named[2] like Him?”[3]

66 **¶19.5** And man says: “When I am dead, am I then to be brought forth alive?”

67 Does not man remember that We created him before, when he was nothing?

68 Then, by thy Lord, will We gather them and the satans![1] Then will We bring them to be present round about Gehenna on bended knee;

69 Then will We extract from every sect[1] those of them most severe towards the Almighty[2] in disdain;

70 Then will We best know those most worthy to be burned therein.

71 And there is not one of you save will arrive at[1] it; that is upon thy Lord an inevitability decreed.

72 Then will We deliver those who were in prudent fear,[1] and leave the wrongdoers[2]

فِيهَا جِثِيًّا ﴿٧٢﴾

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ
قَالَ ٱلَّذِينَ كَفَرُوا۟ لِلَّذِينَ ءَامَنُوٓا۟ أَىُّ
ٱلْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا
﴿٧٣﴾

وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هُمْ
أَحْسَنُ أَثَٰثًا وَرِءْيًا ﴿٧٤﴾

قُلْ مَن كَانَ فِى ٱلضَّلَٰلَةِ فَلْيَمْدُدْ لَهُ
ٱلرَّحْمَٰنُ مَدًّا حَتَّىٰٓ إِذَا رَأَوْا۟ مَا يُوعَدُونَ
إِمَّا ٱلْعَذَابَ وَإِمَّا ٱلسَّاعَةَ فَسَيَعْلَمُونَ
مَنْ هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ جُندًا
﴿٧٥﴾

وَيَزِيدُ ٱللَّهُ ٱلَّذِينَ ٱهْتَدَوْا۟ هُدًى
وَٱلْبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ خَيْرٌ عِندَ رَبِّكَ
ثَوَابًا وَخَيْرٌ مَّرَدًّا ﴿٧٦﴾

أَفَرَءَيْتَ ٱلَّذِى كَفَرَ بِـَٔايَٰتِنَا وَقَالَ
لَأُوتَيَنَّ مَالًا وَوَلَدًا ﴿٧٧﴾

أَطَّلَعَ ٱلْغَيْبَ أَمِ ٱتَّخَذَ عِندَ ٱلرَّحْمَٰنِ
عَهْدًا ﴿٧٨﴾

كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُۥ مِنَ
ٱلْعَذَابِ مَدًّا ﴿٧٩﴾

وَنَرِثُهُۥ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٨٠﴾

therein on bended knee.

73 And when Our proofs[1] are recited to them as clear signs, those who ignore warning[2] say to those who heed warning:[3] "Which of the two factions[4] is better in standing[5] and better in assembly?"[6]

74 But how many a generation We destroyed before them which was better in possessions and outward appearance!

75 Say thou: "Whoso is in error — no matter the extent the Almighty[1] extends for him[2] — when[3] they have seen what they are promised, whether it be the punishment[4] or the Hour, then will they know who is worse in position and weaker in force."

76 And God increases those who were guided in guidance; and the enduring things — the righteous deeds — are better with thy Lord as reward, and better as recourse.[1]

77 Hast thou then seen him who denies Our proofs[1] and says: "I will be given wealth and children"?[2]

78 Has he looked into the Unseen, or taken a covenant with the Almighty?[1]

79 No, indeed![1] We will write down what he says, and extend for him the punishment greatly.[2]

80 And We will inherit from him what he says;[1] and he will come to Us alone.

وَٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ ءَالِهَةً لِّيَكُونُوا۟
لَهُمْ عِزًّا ﴿٨١﴾

كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ
عَلَيْهِمْ ضِدًّا ﴿٨٢﴾

أَلَمْ تَرَ أَنَّآ أَرْسَلْنَا ٱلشَّيَٰطِينَ عَلَى
ٱلْكَٰفِرِينَ تَؤُزُّهُمْ أَزًّا ﴿٨٣﴾

فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا
﴿٨٤﴾

يَوْمَ نَحْشُرُ ٱلْمُتَّقِينَ إِلَى ٱلرَّحْمَٰنِ وَفْدًا
﴿٨٥﴾

وَنَسُوقُ ٱلْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وِرْدًا ﴿٨٦﴾

لَّا يَمْلِكُونَ ٱلشَّفَٰعَةَ إِلَّا مَنِ ٱتَّخَذَ
عِندَ ٱلرَّحْمَٰنِ عَهْدًا ﴿٨٧﴾

وَقَالُوا۟ ٱتَّخَذَ ٱلرَّحْمَٰنُ وَلَدًا ﴿٨٨﴾

لَّقَدْ جِئْتُمْ شَيْـًٔا إِدًّا ﴿٨٩﴾

تَكَادُ ٱلسَّمَٰوَٰتُ يَتَفَطَّرْنَ مِنْهُ وَتَنشَقُّ
ٱلْأَرْضُ وَتَخِرُّ ٱلْجِبَالُ هَدًّا ﴿٩٠﴾

أَن دَعَوْا۟ لِلرَّحْمَٰنِ وَلَدًا ﴿٩١﴾

وَمَا يَنۢبَغِى لِلرَّحْمَٰنِ أَن يَتَّخِذَ وَلَدًا
﴿٩٢﴾

إِن كُلُّ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ إِلَّآ
ءَاتِى ٱلرَّحْمَٰنِ عَبْدًا ﴿٩٣﴾

81 And they have taken gods, besides[1] God, that they might be for them an honour.[2]

82 No, indeed![1] They will deny their service, and be a foe[2] to them.

83 **¶19.6** Dost thou not see[1] that We send the satans[2] upon the false claimers of guidance,[3] inciting them ever onwards?[4]

84 So hasten thou not against them;[1] We but number for them a number.[2]

85 (The day We gather those of prudent fear[1] to the Almighty[2] as a crowd of honoured guests[3]

86 And drive the lawbreakers to Gehenna as a destination,[1]

87 They will have no power of intercession save he who has taken a covenant with the Almighty.[1]

88 And they say: "The Almighty[1] has taken a son."[2]

89 You have done[1] a monstrous thing.

90 The heavens are nigh rent therefrom, and the earth split open, and the mountains fallen in destruction

91 That they urge upon[1] the Almighty[2] a son

92 When it behoves not the Almighty[1] to take a son;[2]

93 There is none in the heavens and the earth but comes to the Almighty[1] as a servant.)

لَّقَدۡ أَحۡصَىٰهُمۡ وَعَدَّهُمۡ عَدّٗا ٩٤

وَكُلُّهُمۡ ءَاتِيهِ يَوۡمَ ٱلۡقِيَٰمَةِ فَرۡدًا ٩٥

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ

سَيَجۡعَلُ لَهُمُ ٱلرَّحۡمَٰنُ وُدّٗا ٩٦

فَإِنَّمَا يَسَّرۡنَٰهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ

ٱلۡمُتَّقِينَ وَتُنذِرَ بِهِۦ قَوۡمٗا لُّدّٗا ٩٧

وَكَمۡ أَهۡلَكۡنَا قَبۡلَهُم مِّن قَرۡنٍ هَلۡ

تُحِسُّ مِنۡهُم مِّنۡ أَحَدٍ أَوۡ تَسۡمَعُ لَهُمۡ رِكۡزَۢا ٩٨

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

طه ١

مَآ أَنزَلۡنَا عَلَيۡكَ ٱلۡقُرۡءَانَ لِتَشۡقَىٰٓ ٢

إِلَّا تَذۡكِرَةٗ لِّمَن يَخۡشَىٰ ٣

تَنزِيلٗا مِّمَّنۡ خَلَقَ ٱلۡأَرۡضَ وَٱلسَّمَٰوَٰتِ

ٱلۡعُلَى ٤

ٱلرَّحۡمَٰنُ عَلَى ٱلۡعَرۡشِ ٱسۡتَوَىٰ ٥

لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ وَمَا

بَيۡنَهُمَا وَمَا تَحۡتَ ٱلثَّرَىٰ ٦

وَإِن تَجۡهَرۡ بِٱلۡقَوۡلِ فَإِنَّهُۥ يَعۡلَمُ ٱلسِّرَّ

وَأَخۡفَى ٧

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ لَهُ ٱلۡأَسۡمَآءُ ٱلۡحُسۡنَىٰ ٨

94 He has counted them; and He numbered them exactly.[1]
95 And each of them will come to Him on the Day of Resurrection alone.
96 Those who heed warning[1] and do righteous deeds — the Almighty[2] will appoint for them love.[3]

97 And We have made it[1] easy[2] in thy tongue,[3] only that thou bear glad tidings therewith to those of prudent fear,[4] and thou warn therewith a contentious people.
98 And how many a generation We destroyed before them! Perceivest thou any one of them, or hearest thou from them a sound?

In the name of God, the Almighty,[1] the Merciful.

20[2]

1 *ṭā hā*[1]

2 We have not sent down upon thee the Qur'an[1] that thou be wretched,
3 But only as a reminder to him who fears —

4 A revelation[1] from Him who created the earth and the high heavens.

5 The Almighty[1] established Himself upon the Throne;
6 To Him belongs what is in the heavens and what is in the earth, and what is between them,[1] and what is under the soil.

7 And if thou be public in speech, then He knows the secret and what is more hidden.

8 God, there is no god save He;[1] to Him belong the best names.

وَهَلۡ أَتَىٰكَ حَدِيثُ مُوسَىٰٓ ٩

إِذۡ رَءَا نَارٗا فَقَالَ لِأَهۡلِهِ ٱمۡكُثُوٓاْ إِنِّيٓ

ءَانَسۡتُ نَارٗا لَّعَلِّيٓ ءَاتِيكُم مِّنۡهَا بِقَبَسٍ

أَوۡ أَجِدُ عَلَى ٱلنَّارِ هُدٗى ١٠

فَلَمَّآ أَتَىٰهَا نُودِيَ يَٰمُوسَىٰٓ ١١

إِنِّيٓ أَنَا۠ رَبُّكَ فَٱخۡلَعۡ نَعۡلَيۡكَ إِنَّكَ بِٱلۡوَادِ

ٱلۡمُقَدَّسِ طُوٗى ١٢

وَأَنَا ٱخۡتَرۡتُكَ فَٱسۡتَمِعۡ لِمَا يُوحَىٰٓ ١٣

إِنَّنِيٓ أَنَا ٱللَّهُ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعۡبُدۡنِي

وَأَقِمِ ٱلصَّلَوٰةَ لِذِكۡرِيٓ ١٤

إِنَّ ٱلسَّاعَةَ ءَاتِيَةٌ أَكَادُ أُخۡفِيهَا لِتُجۡزَىٰ

كُلُّ نَفۡسِۭ بِمَا تَسۡعَىٰ ١٥

فَلَا يَصُدَّنَّكَ عَنۡهَا مَن لَّا يُؤۡمِنُ بِهَا

وَٱتَّبَعَ هَوَىٰهُ فَتَرۡدَىٰ ١٦

وَمَا تِلۡكَ بِيَمِينِكَ يَٰمُوسَىٰ ١٧

قَالَ هِيَ عَصَايَ أَتَوَكَّؤُاْ عَلَيۡهَا وَأَهُشُّ

بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَـَٔارِبُ أُخۡرَىٰ

١٨

قَالَ أَلۡقِهَا يَٰمُوسَىٰ ١٩

فَأَلۡقَىٰهَا فَإِذَا هِيَ حَيَّةٞ تَسۡعَىٰ ٢٠

قَالَ خُذۡهَا وَلَا تَخَفۡ سَنُعِيدُهَا سِيرَتَهَا

ٱلۡأُولَىٰ ٢١

9 **¶20.2** And has there come to thee the story[1] of Moses?
10 When he saw a fire, and said to his people: "Stay here; I perceive a fire. I might bring you therefrom a firebrand, or find at the fire guidance."

11 And when he came to it, he was called: "O Moses:
12 "I am thy Lord; so remove thou thy sandals; thou art in the sacred valley of Ṭuwa.[1]

13 "And I have chosen thee, so hearken thou to what is revealed:[1]
14 "I am God. There is no god save I, so serve thou Me; and uphold thou the duty[1] for My remembrance:[2]

15 "The Hour is coming — I almost conceal it — that every soul might be rewarded for that for which it strives;

16 "And let not turn thee away from[1] it him who believes not in[2] it but follows his vain desire, or thou wilt perish.

17 "And what is that in thy right hand, O Moses?"
18 Said he: "It is my staff. I lean on it, and beat down therewith leaves for my sheep; and I have therefor other uses."

19 He said: "Cast thou it down, O Moses."

20 And he cast it down, and then was it a serpent moving.
21 He said: "Take thou it, and fear thou not; We will return it to its former state.

وَٱضۡمُمۡ يَدَكَ إِلَىٰ جَنَاحِكَ تَخۡرُجۡ
بَيۡضَآءَ مِنۡ غَيۡرِ سُوٓءٍ ءَايَةً أُخۡرَىٰ ﴿٢٢﴾

لِنُرِيَكَ مِنۡ ءَايَٰتِنَا ٱلۡكُبۡرَى ﴿٢٣﴾

ٱذۡهَبۡ إِلَىٰ فِرۡعَوۡنَ إِنَّهُۥ طَغَىٰ ﴿٢٤﴾

قَالَ رَبِّ ٱشۡرَحۡ لِي صَدۡرِي ﴿٢٥﴾

وَيَسِّرۡ لِيٓ أَمۡرِي ﴿٢٦﴾

وَٱحۡلُلۡ عُقۡدَةً مِّن لِّسَانِي ﴿٢٧﴾

يَفۡقَهُواْ قَوۡلِي ﴿٢٨﴾

وَٱجۡعَل لِّي وَزِيرًا مِّنۡ أَهۡلِي ﴿٢٩﴾

هَٰرُونَ أَخِي ﴿٣٠﴾

ٱشۡدُدۡ بِهِۦٓ أَزۡرِي ﴿٣١﴾

وَأَشۡرِكۡهُ فِيٓ أَمۡرِي ﴿٣٢﴾

كَيۡ نُسَبِّحَكَ كَثِيرًا ﴿٣٣﴾

وَنَذۡكُرَكَ كَثِيرًا ﴿٣٤﴾

إِنَّكَ كُنتَ بِنَا بَصِيرًا ﴿٣٥﴾

قَالَ قَدۡ أُوتِيتَ سُؤۡلَكَ يَٰمُوسَىٰ ﴿٣٦﴾

وَلَقَدۡ مَنَنَّا عَلَيۡكَ مَرَّةً أُخۡرَىٰٓ ﴿٣٧﴾

إِذۡ أَوۡحَيۡنَآ إِلَىٰٓ أُمِّكَ مَا يُوحَىٰٓ ﴿٣٨﴾

أَنِ ٱقۡذِفِيهِ فِي ٱلتَّابُوتِ فَٱقۡذِفِيهِ فِي ٱلۡيَمِّ
فَلۡيُلۡقِهِ ٱلۡيَمُّ بِٱلسَّاحِلِ يَأۡخُذۡهُ عَدُوٌّ لِّي
وَعَدُوٌّ لَّهُۥ وَأَلۡقَيۡتُ عَلَيۡكَ مَحَبَّةً مِّنِّي
وَلِتُصۡنَعَ عَلَىٰ عَيۡنِيٓ ﴿٣٩﴾

22 "And draw thou thy hand into thy bosom:
it will come forth white, without evil,[1] as
another proof,[2]

23 "That We might show thee some of Our
greater proofs.[1]
24 "Go thou to Pharaoh.[1] He has
transgressed."[2]
25 **¶20.3** Said he: "My Lord: expand Thou for
me my breast,
26 "And ease Thou for me my affair,

27 "And loosen Thou the knot from my
tongue,
28 "That they might understand my speech.[1]

29 "And appoint Thou for me an assistant[1]
from my family:
30 "Aaron, my brother;

31 "Strengthen Thou by him my strength,

32 "And make Thou him share[1] in my affair,

33 "That we might glorify[1] Thee much,

34 "And remember Thee much.

35 "Thou dost see us."

36 He said: "Thou hast been granted thy
request, O Moses.
37 "And We bestowed favour upon thee
another time,
38 "When We instructed[1] thy mother with
what was instructed:[2]
39 "'Hurl[1] thou him into the chest, and hurl
thou it into the water;[2] the water[3] will cast
him[4] upon the shore. An enemy to Me and an
enemy to him will take him.' And I cast upon
thee love from Me, and that thou be wrought
under My eye

إِذۡ تَمۡشِيٓ أُخۡتُكَ فَتَقُولُ هَلۡ أَدُلُّكُمۡ
عَلَىٰ مَن يَكۡفُلُهُۥ فَرَجَعۡنَٰكَ إِلَىٰٓ أُمِّكَ
كَيۡ تَقَرَّ عَيۡنُهَا وَلَا تَحۡزَنَ وَقَتَلۡتَ
نَفۡسٗا فَنَجَّيۡنَٰكَ مِنَ ٱلۡغَمِّ وَفَتَنَّٰكَ فُتُونٗا
فَلَبِثۡتَ سِنِينَ فِيٓ أَهۡلِ مَدۡيَنَ ثُمَّ جِئۡتَ
عَلَىٰ قَدَرٖ يَٰمُوسَىٰ ﴿٤٠﴾

وَٱصۡطَنَعۡتُكَ لِنَفۡسِي ﴿٤١﴾

ٱذۡهَبۡ أَنتَ وَأَخُوكَ بِـَٔايَٰتِي وَلَا تَنِيَا
فِي ذِكۡرِي ﴿٤٢﴾

ٱذۡهَبَآ إِلَىٰ فِرۡعَوۡنَ إِنَّهُۥ طَغَىٰ ﴿٤٣﴾

فَقُولَا لَهُۥ قَوۡلٗا لَّيِّنٗا لَّعَلَّهُۥ يَتَذَكَّرُ أَوۡ
يَخۡشَىٰ ﴿٤٤﴾

قَالَا رَبَّنَآ إِنَّنَا نَخَافُ أَن يَفۡرُطَ عَلَيۡنَآ
أَوۡ أَن يَطۡغَىٰ ﴿٤٥﴾

قَالَ لَا تَخَافَآ إِنَّنِي مَعَكُمَآ أَسۡمَعُ وَأَرَىٰ
﴿٤٦﴾

فَأۡتِيَاهُ فَقُولَآ إِنَّا رَسُولَا رَبِّكَ فَأَرۡسِلۡ
مَعَنَا بَنِيٓ إِسۡرَٰٓءِيلَ وَلَا تُعَذِّبۡهُمۡ قَدۡ
جِئۡنَٰكَ بِـَٔايَةٖ مِّن رَّبِّكَ وَٱلسَّلَٰمُ عَلَىٰ
مَنِ ٱتَّبَعَ ٱلۡهُدَىٰٓ ﴿٤٧﴾

إِنَّا قَدۡ أُوحِيَ إِلَيۡنَآ أَنَّ ٱلۡعَذَابَ عَلَىٰ مَن
كَذَّبَ وَتَوَلَّىٰ ﴿٤٨﴾

40 "When thy sister went and said: 'Shall I
direct you to one who will take care of him?'
So We returned thee to thy mother, that her
eye might be comforted and grieve not. And
thou didst kill a soul; and We delivered thee
from distress, and subjected thee to means of
denial[1] by a trial. And thou didst tarry years
among the people of Madyan;[2] then camest
thou as ordained, O Moses.

41 "And I chose[1] thee for Myself;

42 "Go thou and thy brother with My proofs[1]
— and flag[2] not in My remembrance[3] —

43 "Go[1] to Pharaoh.[2] He has transgressed.[3]

44 "And speak[1] to him a gentle word,[2] that he
might take heed, or fear."

45 They[1] said: "Our Lord: we fear lest he
hasten against us, or that he will transgress."

46 He said: "Fear[1] not; I am with you,[2] hearing
and seeing.[3]

47 "So go[1] to him, and say:[2] 'We are the
messengers[3] of thy Lord, so send thou the
children of Israel with us, and punish thou
them not. We have come to thee with a proof[4]
from thy Lord; and peace be upon him who
follows the guidance!

48 "'It has been revealed[1] to us that the
punishment is upon him who denies and
turns away.'"[2]

قَالَ فَمَن رَّبُّكُمَا يَٰمُوسَىٰ ﴿٤٩﴾

قَالَ رَبُّنَا ٱلَّذِىٓ أَعۡطَىٰ كُلَّ شَىۡءٍ خَلۡقَهُۥ ثُمَّ هَدَىٰ ﴿٥٠﴾

قَالَ فَمَا بَالُ ٱلۡقُرُونِ ٱلۡأُولَىٰ ﴿٥١﴾

قَالَ عِلۡمُهَا عِندَ رَبِّى فِى كِتَٰبٍ لَّا يَضِلُّ رَبِّى وَلَا يَنسَى ﴿٥٢﴾

ٱلَّذِى جَعَلَ لَكُمُ ٱلۡأَرۡضَ مَهۡدًا وَسَلَكَ لَكُمۡ فِيهَا سُبُلًا وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخۡرَجۡنَا بِهِۦٓ أَزۡوَٰجًا مِّن نَّبَاتٍ شَتَّىٰ ﴿٥٣﴾

كُلُواْ وَٱرۡعَوۡاْ أَنۡعَٰمَكُمۡ إِنَّ فِى ذَٰلِكَ لَأٓيَٰتٍ لِّأُوْلِى ٱلنُّهَىٰ ﴿٥٤﴾

۞ مِنۡهَا خَلَقۡنَٰكُمۡ وَفِيهَا نُعِيدُكُمۡ وَمِنۡهَا نُخۡرِجُكُمۡ تَارَةً أُخۡرَىٰ ﴿٥٥﴾

وَلَقَدۡ أَرَيۡنَٰهُ ءَايَٰتِنَا كُلَّهَا فَكَذَّبَ وَأَبَىٰ ﴿٥٦﴾

قَالَ أَجِئۡتَنَا لِتُخۡرِجَنَا مِنۡ أَرۡضِنَا بِسِحۡرِكَ يَٰمُوسَىٰ ﴿٥٧﴾

فَلَنَأۡتِيَنَّكَ بِسِحۡرٍ مِّثۡلِهِۦ فَٱجۡعَلۡ بَيۡنَنَا وَبَيۡنَكَ مَوۡعِدًا لَّا نُخۡلِفُهُۥ نَحۡنُ وَلَآ أَنتَ مَكَانًا سُوًى ﴿٥٨﴾

قَالَ مَوۡعِدُكُمۡ يَوۡمُ ٱلزِّينَةِ وَأَن يُحۡشَرَ

49 Said he:[1] "And who is your[2] Lord, O Moses?"

50 He said: "Our Lord is He who gave everything its creation, then guided."

51 Said he: "And what is the case of the former generations?"

52 He said: "The knowledge thereof is with my Lord in a writ;[1] my Lord neither errs, nor forgets."

53 (Who made the earth for you as a bed,[1] and inserted roads for you therein; and sent down from the sky water, and thereby have We brought forth diverse kinds[2] of plants:

54 "Eat, and pasture[1] your cattle." In that are proofs[2] for possessors of intelligence.[3]

55 Therefrom[1] did We create you, and thereto will We return you, and therefrom will We bring you forth another time.)

56 ¶**20.4** And We showed him[1] all Our proofs,[2] but he denied and refused.

57 Said he: "Hast thou come to turn us out of our land by thy sorcery,[1] O Moses?

58 "Then will we bring thee sorcery the like thereof; so make thou an appointment between us and thee, which neither we nor thou shall fail to keep — an equal[1] place."

59 He said: "Your appointment is the day of the festival;[1] and let the people be gathered

ٱلنَّاسُ ضُحًى ﴿٥٩﴾

فَتَوَلَّىٰ فِرۡعَوۡنُ فَجَمَعَ كَيۡدَهُۥ ثُمَّ أَتَىٰ ﴿٦٠﴾

قَالَ لَهُم مُّوسَىٰ وَيۡلَكُمۡ لَا تَفۡتَرُواْ عَلَى ٱللَّهِ كَذِبًا فَيُسۡحِتَكُم بِعَذَابٍ وَقَدۡ خَابَ مَنِ ٱفۡتَرَىٰ ﴿٦١﴾

فَتَنَٰزَعُوٓاْ أَمۡرَهُم بَيۡنَهُمۡ وَأَسَرُّواْ ٱلنَّجۡوَىٰ ﴿٦٢﴾

قَالُوٓاْ إِنۡ هَٰذَٰنِ لَسَٰحِرَٰنِ يُرِيدَانِ أَن يُخۡرِجَاكُم مِّنۡ أَرۡضِكُم بِسِحۡرِهِمَا وَيَذۡهَبَا بِطَرِيقَتِكُمُ ٱلۡمُثۡلَىٰ ﴿٦٣﴾

فَأَجۡمِعُواْ كَيۡدَكُمۡ ثُمَّ ٱئۡتُواْ صَفّٗا وَقَدۡ أَفۡلَحَ ٱلۡيَوۡمَ مَنِ ٱسۡتَعۡلَىٰ ﴿٦٤﴾

قَالُواْ يَٰمُوسَىٰٓ إِمَّآ أَن تُلۡقِىَ وَإِمَّآ أَن نَّكُونَ أَوَّلَ مَنۡ أَلۡقَىٰ ﴿٦٥﴾

قَالَ بَلۡ أَلۡقُواْ فَإِذَا حِبَالُهُمۡ وَعِصِيُّهُمۡ يُخَيَّلُ إِلَيۡهِ مِن سِحۡرِهِمۡ أَنَّهَا تَسۡعَىٰ ﴿٦٦﴾

فَأَوۡجَسَ فِى نَفۡسِهِۦ خِيفَةً مُّوسَىٰ ﴿٦٧﴾

قُلۡنَا لَا تَخَفۡ إِنَّكَ أَنتَ ٱلۡأَعۡلَىٰ ﴿٦٨﴾

وَأَلۡقِ مَا فِى يَمِينِكَ تَلۡقَفۡ مَا صَنَعُوٓاْ إِنَّمَا صَنَعُواْ كَيۡدُ سَٰحِرٖ وَلَا يُفۡلِحُ ٱلسَّاحِرُ حَيۡثُ أَتَىٰ ﴿٦٩﴾

at midday."

60 And Pharaoh[1] turned away, and gathered his plan; then he came.

61 Moses said to them: "Woe to you! Invent not a lie against God lest He utterly destroy[1] you with a punishment; and he has failed who invents."

62 And they disputed about their affair among themselves, and kept secret their[1] private conversation.

63 (They said: "These are two sorcerers[1] who want to turn you out of your land by their sorcery,[2] and take away your exemplary tradition.[3]

64 "So resolve upon your plan, then come with one accord;[1] and he has succeeded who prevails this day.")

65 They said: "O Moses: either thou wilt cast, or we will be the first who cast."

66 He said: "Nay,[1] you cast." And then their ropes and their staffs seemed to him, by their sorcery, to be moving,

67 And Moses conceived a fear within him.

68 We said: "Fear thou not; thou art the uppermost.

69 "And cast thou what is in thy right hand; it will swallow up what they have wrought. They have wrought but the plan of a sorcerer,[1] and the sorcerer[2] will not be successful, no matter where he goes."[3]

فَأُلْقِيَ ٱلسَّحَرَةُ سُجَّدًا قَالُوٓاْ ءَامَنَّا بِرَبِّ
هَٰرُونَ وَمُوسَىٰ ﴿٧٠﴾
قَالَ ءَامَنتُمْ لَهُۥ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّهُۥ
لَكَبِيرُكُمُ ٱلَّذِى عَلَّمَكُمُ ٱلسِّحْرَ
فَلَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم
مِّنْ خِلَٰفٍ وَلَأُصَلِّبَنَّكُمْ فِى جُذُوعِ
ٱلنَّخْلِ وَلَتَعْلَمُنَّ أَيُّنَآ أَشَدُّ عَذَابًا
وَأَبْقَىٰ ﴿٧١﴾
قَالُواْ لَن نُّؤْثِرَكَ عَلَىٰ مَا جَآءَنَا مِنَ
ٱلْبَيِّنَٰتِ وَٱلَّذِى فَطَرَنَا فَٱقْضِ مَآ أَنتَ
قَاضٍ إِنَّمَا تَقْضِى هَٰذِهِ ٱلْحَيَوٰةَ ٱلدُّنْيَآ
﴿٧٢﴾
إِنَّآ ءَامَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَٰيَٰنَا وَمَآ
أَكْرَهْتَنَا عَلَيْهِ مِنَ ٱلسِّحْرِ وَٱللَّهُ خَيْرٌ
وَأَبْقَىٰٓ ﴿٧٣﴾
إِنَّهُۥ مَن يَأْتِ رَبَّهُۥ مُجْرِمًا فَإِنَّ لَهُۥ جَهَنَّمَ
لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴿٧٤﴾
وَمَن يَأْتِهِۦ مُؤْمِنًا قَدْ عَمِلَ ٱلصَّٰلِحَٰتِ
فَأُوْلَٰٓئِكَ لَهُمُ ٱلدَّرَجَٰتُ ٱلْعُلَىٰ ﴿٧٥﴾
جَنَّٰتُ عَدْنٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
خَٰلِدِينَ فِيهَا وَذَٰلِكَ جَزَٰٓؤُاْ مَن تَزَكَّىٰ
﴿٧٦﴾

70 And the sorcerers[1] cast themselves down[2] in submission.[3] They said: "We have believed in[4] the Lord of Aaron and Moses."

71 Said he: "You have believed him[1] before I gave you leave. He is your chief who taught you sorcery;[2] then will I will cut off your hands and your feet on opposite sides, and crucify[3] you on the trunks of date-palms; and you will know which of us is severer in punishment and more enduring."

72 They said: "We will not prefer thee over what has come to us of clear signs, or Him who created us. So decide thou what thou wilt decide; thou canst but decide this worldly life.

73 "We have believed in[1] our Lord, that He might forgive us our offences,[2] and what thou didst compel us to of sorcery;[3] and God is better and more enduring."

74 (Whoso comes to his Lord as a lawbreaker, for him is Gehenna; he will neither die therein nor live.

75 And whoso comes to Him as a believer,[1] having done righteous deeds, those have the high degrees:

76 Gardens of perpetual abode, beneath which rivers flow, they abiding eternally therein. And that is the reward of him who purifies himself.)

وَلَقَدْ أَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَسْرِ
بِعِبَادِى فَٱضْرِبْ لَهُمْ طَرِيقًا فِى ٱلْبَحْرِ
يَبَسًا لَّا تَخَٰفُ دَرَكًا وَلَا تَخْشَىٰ ﴿٧٧﴾
فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِۦ فَغَشِيَهُم مِّنَ
ٱلْيَمِّ مَا غَشِيَهُمْ ﴿٧٨﴾
وَأَضَلَّ فِرْعَوْنُ قَوْمَهُۥ وَمَا هَدَىٰ ﴿٧٩﴾
يَٰبَنِىٓ إِسْرَٰٓءِيلَ قَدْ أَنجَيْنَٰكُمْ
مِّنْ عَدُوِّكُمْ وَوَٰعَدْنَٰكُمْ جَانِبَ
ٱلطُّورِ ٱلْأَيْمَنَ وَنَزَّلْنَا عَلَيْكُمُ ٱلْمَنَّ
وَٱلسَّلْوَىٰ ﴿٨٠﴾
كُلُواْ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ وَلَا
تَطْغَوْاْ فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِى
وَمَن يَحْلِلْ عَلَيْهِ غَضَبِى فَقَدْ هَوَىٰ
﴿٨١﴾
وَإِنِّى لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ
صَٰلِحًا ثُمَّ ٱهْتَدَىٰ ﴿٨٢﴾
۞ وَمَآ أَعْجَلَكَ عَن قَوْمِكَ يَٰمُوسَىٰ
﴿٨٣﴾
قَالَ هُمْ أُوْلَآءِ عَلَىٰٓ أَثَرِى وَعَجِلْتُ إِلَيْكَ
رَبِّ لِتَرْضَىٰ ﴿٨٤﴾
قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنۢ بَعْدِكَ
وَأَضَلَّهُمُ ٱلسَّامِرِىُّ ﴿٨٥﴾

77 ¶**20.5** And We instructed[1] Moses: "Travel thou by night with My servants; and strike thou for them a dry path in the sea, neither fearing overtaking nor being afraid."

78 And Pharaoh[1] followed[2] them with his forces, and there covered them of the sea[3] what covered them.[4]

79 And Pharaoh[1] led his people astray, and did not guide.

80 O children of Israel: We delivered you from your enemy; and We made an appointment with you on the right side of the mount;[1] and We sent down upon you manna and quails:[2]

81 "Eat of the good things that We have provided you, and transgress not therein lest My wrath descend upon you; and he upon whom My wrath descends has fallen."[1]

82 And I am all-forgiving[1] towards him who repents and believes and works righteousness; then is he guided.

83 "And what made thee hasten from thy people, O Moses?"

84 Said he: "They were close, in my footsteps,[1] so I hastened to Thee, my Lord, that Thou be pleased."

85 He said: "We have subjected thy people to means of denial[1] in thy absence,[2] and the Sāmiriyy[3] has led them astray."

فَرَجَعَ مُوسَىٰٓ إِلَىٰ قَوْمِهِۦ غَضْبَـٰنَ أَسِفًا
قَالَ يَـٰقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعْدًا
حَسَنًا أَفَطَالَ عَلَيْكُمُ ٱلْعَهْدُ أَمْ
أَرَدتُّمْ أَن يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّن
رَّبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِى ﴿٨٦﴾
قَالُوا۟ مَآ أَخْلَفْنَا مَوْعِدَكَ بِمَلْكِنَا
وَلَـٰكِنَّا حُمِّلْنَآ أَوْزَارًا مِّن زِينَةِ ٱلْقَوْمِ
فَقَذَفْنَـٰهَا فَكَذَٰلِكَ أَلْقَى ٱلسَّامِرِىُّ ﴿٨٧﴾
فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَّهُۥ خُوَارٌ
فَقَالُوا۟ هَـٰذَآ إِلَـٰهُكُمْ وَإِلَـٰهُ مُوسَىٰ
فَنَسِىَ ﴿٨٨﴾
أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا
يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٨٩﴾
وَلَقَدْ قَالَ لَهُمْ هَـٰرُونُ مِن قَبْلُ يَـٰقَوْمِ
إِنَّمَا فُتِنتُم بِهِۦ وَإِنَّ رَبَّكُمُ ٱلرَّحْمَـٰنُ
فَٱتَّبِعُونِى وَأَطِيعُوٓا۟ أَمْرِى ﴿٩٠﴾
قَالُوا۟ لَن نَّبْرَحَ عَلَيْهِ عَـٰكِفِينَ حَتَّىٰ
يَرْجِعَ إِلَيْنَا مُوسَىٰ ﴿٩١﴾
قَالَ يَـٰهَـٰرُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوٓا۟
﴿٩٢﴾
أَلَّا تَتَّبِعَنِ أَفَعَصَيْتَ أَمْرِى ﴿٩٣﴾
قَالَ يَبْنَؤُمَّ لَا تَأْخُذْ بِلِحْيَتِى وَلَا بِرَأْسِىٓ

86 So Moses returned to his people, wrathful and grieved. He said: “O my people: did not your Lord promise you a fair promise? Was the covenant long in coming[1] for you, or did you wish that wrath from your Lord should descend upon you, so failed in your promise[2] to me?”[3]

87 They said: “We failed not to keep our promise[1] to thee[2] of our own accord, but we were given to bear burdens of the adornment of the people[3] — so we hurled them. (And[4] thus the Sāmiriyy[5] cast,

88 And he brought forth for them a calf as a body that lowed; and they[1] said: “This is your god, and the god of Moses, but he forgot.”[2]

89 Did they then not[1] see that it returned no word[2] to them, nor possessed for them harm or benefit!

90 And Aaron had said to them before: “O my people: you are but subjected to means of denial[1] thereby, and your Lord is the Almighty;[2] so follow me, and obey my command.”

91 They said: “We will not cease to be devoted to[1] it until Moses returns to us.”)

92 ¶**20.6** He[1] said: “O Aaron: what prevented thee, when thou sawest them going astray,

93 “From following me? Didst thou then disobey my command?”
94 Said he: “O son of my mother: seize thou me not by my beard, nor by my head! I feared

إِنِّى خَشِيتُ أَن تَقُولَ فَرَّقْتَ بَيْنَ بَنِىٓ
إِسْرَٰٓءِيلَ وَلَمْ تَرْقُبْ قَوْلِى ﴿٩٤﴾
قَالَ فَمَا خَطْبُكَ يَـٰسَـٰمِرِىُّ ﴿٩٥﴾
قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا۟ بِهِۦ
فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ ٱلرَّسُولِ فَنَبَذْتُهَا
وَكَذَٰلِكَ سَوَّلَتْ لِى نَفْسِى ﴿٩٦﴾
قَالَ فَٱذْهَبْ فَإِنَّ لَكَ فِى ٱلْحَيَوٰةِ أَن تَقُولَ
لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَّن تُخْلَفَهُۥ
وَٱنظُرْ إِلَىٰٓ إِلَـٰهِكَ ٱلَّذِى ظَلْتَ عَلَيْهِ
عَاكِفًا لَّنُحَرِّقَنَّهُۥ ثُمَّ لَنَنسِفَنَّهُۥ فِى ٱلْيَمِّ
نَسْفًا ﴿٩٧﴾
إِنَّمَآ إِلَـٰهُكُمُ ٱللَّهُ ٱلَّذِى لَآ إِلَـٰهَ إِلَّا
هُوَ وَسِعَ كُلَّ شَىْءٍ عِلْمًا ﴿٩٨﴾
كَذَٰلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنۢبَآءِ مَا قَدْ
سَبَقَ وَقَدْ ءَاتَيْنَـٰكَ مِن لَّدُنَّا ذِكْرًا ﴿٩٩﴾
مَّنْ أَعْرَضَ عَنْهُ فَإِنَّهُۥ يَحْمِلُ يَوْمَ
ٱلْقِيَـٰمَةِ وِزْرًا ﴿١٠٠﴾
خَـٰلِدِينَ فِيهِ وَسَآءَ لَهُمْ يَوْمَ ٱلْقِيَـٰمَةِ
حِمْلًا ﴿١٠١﴾
يَوْمَ يُنفَخُ فِى ٱلصُّورِ وَنَحْشُرُ ٱلْمُجْرِمِينَ
يَوْمَئِذٍ زُرْقًا ﴿١٠٢﴾
يَتَخَـٰفَتُونَ بَيْنَهُمْ إِن لَّبِثْتُمْ إِلَّا عَشْرًا

lest thou say: ‘Thou hast caused division among the children of Israel, and hast not observed my word.’”

95 He said: “And what is thy case, O Sāmiriyy?”[1]
96 Said he: “I saw what they saw not; so I took a handful[1] from the track[2] of the Messenger, and did throw it;[3] and thus my soul enticed me.”

97 He said: “Then go thou, for in this life it is for thee to say: ‘Outcast!’[1] And there is for thee an appointment thou canst not fail to keep. And look thou upon thy god to which thou remainedst devoted![2] We will burn it; then will we scatter it in the sea[3] with a blast.”[4]

98 Your God is but God. There is no god[1] save He.[2] He encompasses all things in knowledge.

99 Thus do We relate to thee from reports of what has gone before, and have given thee a remembrance[1] from Us.

100 Whoso turns away from it, he will bear a burden on the Day of Resurrection,

101 They abiding eternally therein; and evil is it for them on the Day of Resurrection as a load,

102 The day the Trumpet is blown. And We will assemble the lawbreakers, that day, white-eyed,[1]

103 Whispering among themselves: “You tarried only ten.”[1]

١٠٣
نَّحۡنُ أَعۡلَمُ بِمَا يَقُولُونَ إِذۡ يَقُولُ أَمۡثَلُهُمۡ
طَرِيقَةً إِن لَّبِثۡتُمۡ إِلَّا يَوۡمٗا ١٠٤
وَيَسۡـَٔلُونَكَ عَنِ ٱلۡجِبَالِ فَقُلۡ يَنسِفُهَا
رَبِّي نَسۡفٗا ١٠٥
فَيَذَرُهَا قَاعٗا صَفۡصَفٗا ١٠٦
لَّا تَرَىٰ فِيهَا عِوَجٗا وَلَآ أَمۡتٗا ١٠٧
يَوۡمَئِذٖ يَتَّبِعُونَ ٱلدَّاعِيَ لَا عِوَجَ لَهُۥۖ
وَخَشَعَتِ ٱلۡأَصۡوَاتُ لِلرَّحۡمَٰنِ فَلَا تَسۡمَعُ
إِلَّا هَمۡسٗا ١٠٨
يَوۡمَئِذٖ لَّا تَنفَعُ ٱلشَّفَٰعَةُ إِلَّا مَنۡ أَذِنَ لَهُ
ٱلرَّحۡمَٰنُ وَرَضِيَ لَهُۥ قَوۡلٗا ١٠٩
يَعۡلَمُ مَا بَيۡنَ أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡ وَلَا
يُحِيطُونَ بِهِۦ عِلۡمٗا ١١٠
۞ وَعَنَتِ ٱلۡوُجُوهُ لِلۡحَيِّ ٱلۡقَيُّومِۖ وَقَدۡ
خَابَ مَنۡ حَمَلَ ظُلۡمٗا ١١١
وَمَن يَعۡمَلۡ مِنَ ٱلصَّٰلِحَٰتِ وَهُوَ مُؤۡمِنٞ
فَلَا يَخَافُ ظُلۡمٗا وَلَا هَضۡمٗا ١١٢
وَكَذَٰلِكَ أَنزَلۡنَٰهُ قُرۡءَانًا عَرَبِيّٗا وَصَرَّفۡنَا
فِيهِ مِنَ ٱلۡوَعِيدِ لَعَلَّهُمۡ يَتَّقُونَ أَوۡ يُحۡدِثُ
لَهُمۡ ذِكۡرٗا ١١٣
فَتَعَٰلَى ٱللَّهُ ٱلۡمَلِكُ ٱلۡحَقُّۗ وَلَا تَعۡجَلۡ

104 We best know what they will say, when their exemplars in the path[1] will say: "You tarried only a day."

105 **¶20.7** And they ask thee about the mountains. Say thou: "My Lord will scatter them with a blast[1]

106 "And leave it[1] a level plain."

107 Thou wilt see therein neither deviation nor bend.[1]
108 That day will they follow the Caller having no deviation; and voices will be stilled[1] before the Almighty,[2] and thou wilt hear not save a murmur.[3]

109 That day no intercession will avail save one whom the Almighty[1] has given leave and with whose word[2] He is pleased.

110 He knows what is before them[1] and what following them, and they do not encompass it[2] in knowledge.

111 And faces will be humble[1] before the Living, the Eternal. And he will have failed who carries[2] injustice.

112 And whoso does righteous deeds and is a believer:[1] he fears neither injustice nor deprivation.[2]

113 And thus have We sent it[1] down as an Arabic recitation[2] and expounded[3] therein warnings,[4] that they might be in prudent fear,[5] or it cause in them remembrance.[6]

114 And exalted be God, the True[1] King! And hasten thou not[2] with the recitation[3] before

بِٱلۡقُرۡءَانِ مِن قَبۡلِ أَن يُقۡضَىٰٓ إِلَيۡكَ
وَحۡيُهُۥۖ وَقُل رَّبِّ زِدۡنِي عِلۡمٗا ١١٤
وَلَقَدۡ عَهِدۡنَآ إِلَىٰٓ ءَادَمَ مِن قَبۡلُ فَنَسِيَ
وَلَمۡ نَجِدۡ لَهُۥ عَزۡمٗا ١١٥
وَإِذۡ قُلۡنَا لِلۡمَلَٰٓئِكَةِ ٱسۡجُدُواْ لِأٓدَمَ
فَسَجَدُوٓاْ إِلَّآ إِبۡلِيسَ أَبَىٰ ١١٦
فَقُلۡنَا يَٰٓـَٔادَمُ إِنَّ هَٰذَا عَدُوّٞ لَّكَ
وَلِزَوۡجِكَ فَلَا يُخۡرِجَنَّكُمَا مِنَ ٱلۡجَنَّةِ
فَتَشۡقَىٰٓ ١١٧
إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعۡرَىٰ ١١٨
وَأَنَّكَ لَا تَظۡمَؤُاْ فِيهَا وَلَا تَضۡحَىٰ ١١٩
فَوَسۡوَسَ إِلَيۡهِ ٱلشَّيۡطَٰنُ قَالَ يَٰٓـَٔادَمُ هَلۡ
أَدُلُّكَ عَلَىٰ شَجَرَةِ ٱلۡخُلۡدِ وَمُلۡكٖ لَّا يَبۡلَىٰ
١٢٠
فَأَكَلَا مِنۡهَا فَبَدَتۡ لَهُمَا سَوۡءَٰتُهُمَا
وَطَفِقَا يَخۡصِفَانِ عَلَيۡهِمَا مِن وَرَقِ
ٱلۡجَنَّةِۚ وَعَصَىٰٓ ءَادَمُ رَبَّهُۥ فَغَوَىٰ ١٢١
ثُمَّ ٱجۡتَبَٰهُ رَبُّهُۥ فَتَابَ عَلَيۡهِ وَهَدَىٰ
١٢٢
قَالَ ٱهۡبِطَا مِنۡهَا جَمِيعَۢاۖ بَعۡضُكُمۡ
لِبَعۡضٍ عَدُوّٞۖ فَإِمَّا يَأۡتِيَنَّكُم مِّنِّي
هُدٗى فَمَنِ ٱتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا

its revelation[4] to thee be complete; and say thou: "My Lord: increase Thou me in knowledge."

115 And We made a covenant with Adam before, but he forgot;[1] and We found not in him determination.[2]

116 **¶20.8** And when We said to the angels: "Submit[1] to Adam," then they submitted.[2] Not so[2] Iblīs; he refused.

117 Then We said: "O Adam: this is an enemy to thee and to thy wife. Then let him not turn you[1] out of the garden, that thou be wretched.

118 "It is for thee to be neither hungry nor naked therein,
119 "And that thou suffer neither thirst therein, nor the heat of the sun."
120 Then the satan[1] whispered to him,[2] saying: "O Adam: shall I direct thee to the Tree of Eternity and a dominion that decays not?"

121 And they[1] ate thereof, and their[2] shame[3] became clear to them; and they[4] began to draw over them of the leaves of the garden; and Adam opposed his Lord, so he erred.

122 Then his Lord chose him, and turned towards him, and guided.

123 He said: "Get you[1] down from it[2] all together, an enemy to one another.[3] And if there comes to you guidance from Me, then whoso follows My guidance, he will neither go astray, nor will he be wretched.

يَشْقَىٰ ﴿١٢٣﴾

وَمَنْ أَعْرَضَ عَن ذِكْرِى فَإِنَّ لَهُۥ مَعِيشَةً ضَنكًا وَنَحْشُرُهُۥ يَوْمَ ٱلْقِيَٰمَةِ أَعْمَىٰ ﴿١٢٤﴾

قَالَ رَبِّ لِمَ حَشَرْتَنِىٓ أَعْمَىٰ وَقَدْ كُنتُ بَصِيرًا ﴿١٢٥﴾

قَالَ كَذَٰلِكَ أَتَتْكَ ءَايَٰتُنَا فَنَسِيتَهَا وَكَذَٰلِكَ ٱلْيَوْمَ تُنسَىٰ ﴿١٢٦﴾

وَكَذَٰلِكَ نَجْزِى مَنْ أَسْرَفَ وَلَمْ يُؤْمِنۢ بِـَٔايَٰتِ رَبِّهِۦ وَلَعَذَابُ ٱلْءَاخِرَةِ أَشَدُّ وَأَبْقَىٰٓ ﴿١٢٧﴾

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ ٱلْقُرُونِ يَمْشُونَ فِى مَسَٰكِنِهِمْ إِنَّ فِى ذَٰلِكَ لَـَٔايَٰتٍ لِّأُو۟لِى ٱلنُّهَىٰ ﴿١٢٨﴾

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى ﴿١٢٩﴾

فَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ ءَانَآئِ ٱلَّيْلِ فَسَبِّحْ وَأَطْرَافَ ٱلنَّهَارِ لَعَلَّكَ تَرْضَىٰ ﴿١٣٠﴾

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِۦٓ أَزْوَٰجًا مِّنْهُمْ زَهْرَةَ ٱلْحَيَوٰةِ ٱلدُّنْيَا

124 "But whoso turns away from My remembrance:[1] he will have a straitened life, and We will gather him blind on the Day of Resurrection."

125 He will say: "My Lord: why hast Thou raised[1] me blind, when I was seeing?"

126 God[1] will say: "Thus Our proofs[2] came to thee, and thou didst forget[3] them; so thus art thou this day forgotten."

127 And thus do We reward him who commits excess, and believes not in[1] the proofs[2] of his Lord; and the punishment of the Hereafter is more severe and more enduring.

128 ¶**20.9** Does it not then guide them how many generations We destroyed before them in whose dwellings they walk?[1] In that are proofs[2] for possessors of intelligence.

129 And were it not for a word that preceded from thy Lord and a stated term it[1] would have been requisite.[2]

130 So be thou patient over what they say, and give thou glory[1] with the praise of thy Lord before the rising of the sun, and before its setting. And some periods of the night give thou glory;[2] and at the ends of the day,[3] that thou mightest be satisfied.

131 And extend thou not thine eyes towards what We have granted some[1] among them to enjoy — the flower[2] of the life of this world — that We might subject them to means of

لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿١٣١﴾

وَأْمُرْ أَهْلَكَ بِٱلصَّلَوٰةِ وَٱصْطَبِرْ عَلَيْهَا لَا نَسْـَٔلُكَ رِزْقًا نَّحْنُ نَرْزُقُكَ وَٱلْعَٰقِبَةُ لِلتَّقْوَىٰ ﴿١٣٢﴾

وَقَالُوا۟ لَوْلَا يَأْتِينَا بِـَٔايَةٍ مِّن رَّبِّهِۦٓ أَوَلَمْ تَأْتِهِم بَيِّنَةُ مَا فِى ٱلصُّحُفِ ٱلْأُولَىٰ ﴿١٣٣﴾

وَلَوْ أَنَّآ أَهْلَكْنَٰهُم بِعَذَابٍ مِّن قَبْلِهِۦ لَقَالُوا۟ رَبَّنَا لَوْلَآ أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ ءَايَٰتِكَ مِن قَبْلِ أَن نَّذِلَّ وَنَخْزَىٰ ﴿١٣٤﴾

قُلْ كُلٌّ مُّتَرَبِّصٌ فَتَرَبَّصُوا۟ فَسَتَعْلَمُونَ مَنْ أَصْحَٰبُ ٱلصِّرَٰطِ ٱلسَّوِىِّ وَمَنِ ٱهْتَدَىٰ ﴿١٣٥﴾

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

۞ ٱقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِى غَفْلَةٍ مُّعْرِضُونَ ﴿١﴾

مَا يَأْتِيهِم مِّن ذِكْرٍ مِّن رَّبِّهِم مُّحْدَثٍ إِلَّا ٱسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ ﴿٢﴾

لَاهِيَةً قُلُوبُهُمْ وَأَسَرُّوا۟ ٱلنَّجْوَى ٱلَّذِينَ ظَلَمُوا۟ هَلْ هَٰذَآ إِلَّا بَشَرٌ مِّثْلُكُمْ أَفَتَأْتُونَ ٱلسِّحْرَ وَأَنتُمْ تُبْصِرُونَ ﴿٣﴾

denial[3] therein; and the provision of thy Lord is better and more enduring.

132 And enjoin thou upon thy people the duty,[1] and be thou steadfast therein. We ask thee not for provision; We provide for thee. And the final outcome is for those of prudent fear.[2]

133 And they say: "Oh, that he would but[1] bring us a proof[2] from his Lord!" Has there not come to them clear evidence of what is in the former scriptures?

134 And had We destroyed them with a punishment before him,[1] they would have said: "Our Lord: oh, that Thou hadst but[2] sent to us a messenger, so we might have followed Thy proofs before we were humiliated and disgraced!"[3]

135 Say thou: "All are waiting[1] — so wait; and you will come to know who are the companions of the even path, and who is guided."

In the name of God, the Almighty,[1] the Merciful.

21 [2] **1** Drawn nigh[1] to men has their reckoning, while they in heedlessness are turning away;

2 No remembrance[1] from their Lord comes to them anew but they listen to it while they play,

3 Their hearts distracted. And those who do wrong conceal their[1] private conversation: "Is this[2] save a mortal like you? Will you go to sorcery[3] with open eyes?"[4]

قَالَ رَبِّي يَعْلَمُ ٱلْقَوْلَ فِي ٱلسَّمَآءِ
وَٱلْأَرْضِ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٤﴾
بَلْ قَالُوٓاْ أَضْغَٰثُ أَحْلَٰمٍ بَلِ ٱفْتَرَىٰهُ بَلْ
هُوَ شَاعِرٌ فَلْيَأْتِنَا بِـَٔايَةٍ كَمَآ أُرْسِلَ
ٱلْأَوَّلُونَ ﴿٥﴾
مَآ ءَامَنَتْ قَبْلَهُم مِّن قَرْيَةٍ أَهْلَكْنَٰهَآ
أَفَهُمْ يُؤْمِنُونَ ﴿٦﴾
وَمَآ أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُّوحِيٓ
إِلَيْهِمْ فَسْـَٔلُوٓاْ أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا
تَعْلَمُونَ ﴿٧﴾
وَمَا جَعَلْنَٰهُمْ جَسَدًا لَّا يَأْكُلُونَ ٱلطَّعَامَ
وَمَا كَانُواْ خَٰلِدِينَ ﴿٨﴾
ثُمَّ صَدَقْنَٰهُمُ ٱلْوَعْدَ فَأَنجَيْنَٰهُمْ وَمَن نَّشَآءُ
وَأَهْلَكْنَا ٱلْمُسْرِفِينَ ﴿٩﴾
لَقَدْ أَنزَلْنَآ إِلَيْكُمْ كِتَٰبًا فِيهِ ذِكْرُكُمْ
أَفَلَا تَعْقِلُونَ ﴿١٠﴾
وَكَمْ قَصَمْنَا مِن قَرْيَةٍ كَانَتْ ظَالِمَةً
وَأَنشَأْنَا بَعْدَهَا قَوْمًا ءَاخَرِينَ ﴿١١﴾
فَلَمَّآ أَحَسُّواْ بَأْسَنَآ إِذَا هُم مِّنْهَا
يَرْكُضُونَ ﴿١٢﴾
لَا تَرْكُضُواْ وَٱرْجِعُوٓاْ إِلَىٰ مَآ أُتْرِفْتُمْ فِيهِ
وَمَسَٰكِنِكُمْ لَعَلَّكُمْ تُسْـَٔلُونَ

4 Say thou:[1] "My Lord knows what is said[2] in the heaven and the earth; and He is the Hearing, the Knowing."

5 "But,"[1] — they say — "a confused medley of dreams; but[2] he has invented it; but[3] he is a poet. So let him bring us a proof[4] like that sent to the former peoples!"

6 No city believed before them among those We destroyed; will they then believe?[1]

7 And We sent before thee only men to whom We revealed[1] — and ask the people of the remembrance,[2] if you know not —

8 And We gave them not bodies that ate not food, nor were they immortals;

9 Then fulfilled We the promise to them, and delivered them and whom We wished, and destroyed the committers of excess.

10 We have sent down to you a Writ[1] wherein is your remembrance;[2] will you then not[3] use reason!

11 ¶**21.2** And how many a city that was doing wrong[1] did We utterly destroy,[2] and produced after it another people!

12 And when they perceived Our might, then did they flee from it.

13 "Flee not! But return to that wherein you were given opulence, and your dwellings, that you might be questioned."

﴿١٣﴾
قَالُواْ يَٰوَيْلَنَآ إِنَّا كُنَّا ظَٰلِمِينَ ﴿١٤﴾
فَمَا زَالَت تِّلْكَ دَعْوَىٰهُمْ حَتَّىٰ جَعَلْنَٰهُمْ
حَصِيدًا خَٰمِدِينَ ﴿١٥﴾
وَمَا خَلَقْنَا ٱلسَّمَآءَ وَٱلْأَرْضَ وَمَا
بَيْنَهُمَا لَٰعِبِينَ ﴿١٦﴾
لَوْ أَرَدْنَآ أَن نَّتَّخِذَ لَهْوًا لَّٱتَّخَذْنَٰهُ مِن
لَّدُنَّآ إِن كُنَّا فَٰعِلِينَ ﴿١٧﴾
بَلْ نَقْذِفُ بِٱلْحَقِّ عَلَى ٱلْبَٰطِلِ فَيَدْمَغُهُۥ
فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ ٱلْوَيْلُ مِمَّا
تَصِفُونَ ﴿١٨﴾
وَلَهُۥ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَنْ
عِندَهُۥ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِۦ وَلَا
يَسْتَحْسِرُونَ ﴿١٩﴾
يُسَبِّحُونَ ٱلَّيْلَ وَٱلنَّهَارَ لَا يَفْتُرُونَ ﴿٢٠﴾
أَمِ ٱتَّخَذُوٓاْ ءَالِهَةً مِّنَ ٱلْأَرْضِ هُمْ
يُنشِرُونَ ﴿٢١﴾
لَوْ كَانَ فِيهِمَآ ءَالِهَةٌ إِلَّا ٱللَّهُ لَفَسَدَتَا
فَسُبْحَٰنَ ٱللَّهِ رَبِّ ٱلْعَرْشِ عَمَّا
يَصِفُونَ ﴿٢٢﴾
لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَٔلُونَ ﴿٢٣﴾
أَمِ ٱتَّخَذُواْ مِن دُونِهِۦٓ ءَالِهَةً قُلْ هَاتُواْ

14 They said: "Woe is us! We were wrongdoers."[1]
15 And that, their call, ceased not until We made them a harvest, extinguished.

16 And We created not the heaven and the earth and what is between them[1] in play.

17 Had We wished to take a diversion, We would have taken it from Ourselves — if We are the doers.[1]

18 But[1] We hurl the truth[2] against vanity and it triumphs[3] over it, and then it passes away.[4] And woe to you for what you describe!

19 And to Him belongs whoso is in the heavens and the earth; and those in His presence are not too proud for His service, nor do they grow weary,

20 They give glory[1] night and day, and they flag not.
21 If[1] they have taken gods from the earth who resurrect:[2]

22 Were there in them[1] gods save God, they[2] would have been corrupted; and glory[3] be to God, the Lord of the Throne, above what they describe!

23 He is not questioned about what He does, but they will be questioned.
24 If[1] they have taken gods besides[2] Him,[3] say thou: "Bring your evidence. This[4] is the

بُرْهَـٰنَكُمْ هَـٰذَا ذِكْرُ مَن مَّعِىَ وَذِكْرُ
مَن قَبْلِى بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ٱلْحَقَّ
فَهُم مُّعْرِضُونَ ﴿٢٤﴾

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا
نُوحِىٓ إِلَيْهِ أَنَّهُۥ لَآ إِلَـٰهَ إِلَّآ أَنَا۠ فَٱعْبُدُونِ
﴿٢٥﴾

وَقَالُوا۟ ٱتَّخَذَ ٱلرَّحْمَـٰنُ وَلَدًا سُبْحَـٰنَهُۥ بَلْ
عِبَادٌ مُّكْرَمُونَ ﴿٢٦﴾

لَا يَسْبِقُونَهُۥ بِٱلْقَوْلِ وَهُم بِأَمْرِهِۦ
يَعْمَلُونَ ﴿٢٧﴾

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا
يَشْفَعُونَ إِلَّا لِمَنِ ٱرْتَضَىٰ وَهُم مِّنْ
خَشْيَتِهِۦ مُشْفِقُونَ ﴿٢٨﴾

۞ وَمَن يَقُلْ مِنْهُمْ إِنِّىٓ إِلَـٰهٌ مِّن دُونِهِۦ
فَذَٰلِكَ نَجْزِيهِ جَهَنَّمَ كَذَٰلِكَ نَجْزِى
ٱلظَّـٰلِمِينَ ﴿٢٩﴾

أَوَلَمْ يَرَ ٱلَّذِينَ كَفَرُوٓا۟ أَنَّ ٱلسَّمَـٰوَٰتِ
وَٱلْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَـٰهُمَا وَجَعَلْنَا
مِنَ ٱلْمَآءِ كُلَّ شَىْءٍ حَىٍّ أَفَلَا يُؤْمِنُونَ
﴿٣٠﴾

وَجَعَلْنَا فِى ٱلْأَرْضِ رَوَٰسِىَ أَن تَمِيدَ بِهِمْ
وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَّعَلَّهُمْ يَهْتَدُونَ

remembrance[5] of him with me,[6] and the remembrance[7] of him before me."[8] But[9] most of them know not the truth,[10] so they are turning away.[11]

25 And We sent not before thee any messenger save We revealed[1] to him that: "There is no god save I; so serve Me."

26 And they say: "The Almighty[1] has taken a son." Glory[2] be to Him! But[3] honoured servants[4]

27 Precede Him not in word,[1] but they act by His command.

28 He knows what is before them,[1] and what following them, and they intercede not save for him with whom He is pleased; and they are from fear of Him in dread.

29 And whoso among them says: "I am a god besides[1] Him!" — then that: We reward him with Gehenna; thus reward We the wrongdoers.[2]

30 ¶**21.3** Have not those who ignore warning[1] considered that the heavens and the earth were stitched together,[2] then We ripped them[3] apart[4] and made of water every living thing? Will they then not[5] believe!

31 And We made in the earth firm mountains lest it sway with them; and We made therein mountain passes as ways, that they might be guided;

﴿٣١﴾

وَجَعَلْنَا ٱلسَّمَآءَ سَقْفًا مَّحْفُوظًا وَهُمْ
عَنْ ءَايَـٰتِهَا مُعْرِضُونَ ﴿٣٢﴾

وَهُوَ ٱلَّذِى خَلَقَ ٱلَّيْلَ وَٱلنَّهَارَ وَٱلشَّمْسَ
وَٱلْقَمَرَ كُلٌّ فِى فَلَكٍ يَسْبَحُونَ ﴿٣٣﴾

وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ ٱلْخُلْدَ
أَفَإِين مِّتَّ فَهُمُ ٱلْخَـٰلِدُونَ ﴿٣٤﴾

كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ وَنَبْلُوكُم
بِٱلشَّرِّ وَٱلْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ
﴿٣٥﴾

وَإِذَا رَءَاكَ ٱلَّذِينَ كَفَرُوٓا۟ إِن يَتَّخِذُونَكَ
إِلَّا هُزُوًا أَهَـٰذَا ٱلَّذِى يَذْكُرُ ءَالِهَتَكُمْ
وَهُم بِذِكْرِ ٱلرَّحْمَـٰنِ هُمْ كَـٰفِرُونَ ﴿٣٦﴾

خُلِقَ ٱلْإِنسَـٰنُ مِنْ عَجَلٍ سَأُو۟رِيكُمْ
ءَايَـٰتِى فَلَا تَسْتَعْجِلُونِ ﴿٣٧﴾

وَيَقُولُونَ مَتَىٰ هَـٰذَا ٱلْوَعْدُ إِن كُنتُمْ
صَـٰدِقِينَ ﴿٣٨﴾

لَوْ يَعْلَمُ ٱلَّذِينَ كَفَرُوا۟ حِينَ لَا يَكُفُّونَ
عَن وُجُوهِهِمُ ٱلنَّارَ وَلَا عَن ظُهُورِهِمْ وَلَا
هُمْ يُنصَرُونَ ﴿٣٩﴾

بَلْ تَأْتِيهِم بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ
رَدَّهَا وَلَا هُمْ يُنظَرُونَ ﴿٤٠﴾

32 And We made the sky a roof protected; but they, from its proofs,[1] are turning away.

33 And He it is that created the night and the day, and the sun and the moon, each in a circuit[1] swimming.[2]

34 And We appointed not eternity for a mortal before thee; if then thou wilt die, then are they eternal?

35 Every soul will taste death; and We will try you with evil and good as a means of denial;[1] and to Us will you be returned.

36 And when those who ignore warning[1] see thee, they take thee only in mockery: "Is this he who mentions your gods!"[2] And they — of the remembrance[3] of the Almighty[4] — they are deniers.

37 Man was created of haste.[1] I will show you My proofs,[2] so ask Me not to make haste.

38 And they say: "When is this promise, if you[1] be truthful?"[2]

39 ¶**21.4** If those who ignore warning[1] but knew the time when they will not restrain the Fire from their faces, nor from their backs, nor will they be helped![2]

40 But[1] it will come upon them unexpectedly, and render them speechless, and they will be unable to repel it, nor will they be granted respite.

وَلَقَدِ ٱسۡتُهۡزِئَ بِرُسُلٖ مِّن قَبۡلِكَ فَحَاقَ
بِٱلَّذِينَ سَخِرُواْ مِنۡهُم مَّا كَانُواْ بِهِۦ
يَسۡتَهۡزِءُونَ ﴿٤١﴾

قُلۡ مَن يَكۡلَؤُكُم بِٱلَّيۡلِ وَٱلنَّهَارِ مِنَ
ٱلرَّحۡمَٰنِۚ بَلۡ هُمۡ عَن ذِكۡرِ رَبِّهِم مُّعۡرِضُونَ
﴿٤٢﴾

أَمۡ لَهُمۡ ءَالِهَةٞ تَمۡنَعُهُم مِّن دُونِنَاۚ لَا
يَسۡتَطِيعُونَ نَصۡرَ أَنفُسِهِمۡ وَلَا هُم مِّنَّا
يُصۡحَبُونَ ﴿٤٣﴾

بَلۡ مَتَّعۡنَا هَٰٓؤُلَآءِ وَءَابَآءَهُمۡ حَتَّىٰ طَالَ
عَلَيۡهِمُ ٱلۡعُمُرُۗ أَفَلَا يَرَوۡنَ أَنَّا نَأۡتِي ٱلۡأَرۡضَ
نَنقُصُهَا مِنۡ أَطۡرَافِهَآۚ أَفَهُمُ ٱلۡغَٰلِبُونَ
﴿٤٤﴾

قُلۡ إِنَّمَآ أُنذِرُكُم بِٱلۡوَحۡيِۚ وَلَا يَسۡمَعُ
ٱلصُّمُّ ٱلدُّعَآءَ إِذَا مَا يُنذَرُونَ ﴿٤٥﴾

وَلَئِن مَّسَّتۡهُمۡ نَفۡحَةٞ مِّنۡ عَذَابِ رَبِّكَ
لَيَقُولُنَّ يَٰوَيۡلَنَآ إِنَّا كُنَّا ظَٰلِمِينَ ﴿٤٦﴾

وَنَضَعُ ٱلۡمَوَٰزِينَ ٱلۡقِسۡطَ لِيَوۡمِ ٱلۡقِيَٰمَةِ
فَلَا تُظۡلَمُ نَفۡسٞ شَيۡـٔٗاۖ وَإِن كَانَ مِثۡقَالَ
حَبَّةٖ مِّنۡ خَرۡدَلٍ أَتَيۡنَا بِهَاۗ وَكَفَىٰ بِنَا
حَٰسِبِينَ ﴿٤٧﴾

وَلَقَدۡ ءَاتَيۡنَا مُوسَىٰ وَهَٰرُونَ ٱلۡفُرۡقَانَ

41 And messengers were mocked before thee; then there surrounded those who derided them that whereat they mocked.

42 Say thou: “Who can protect you by night and day from the Almighty?”[1] But[2] they, from the remembrance[3] of their Lord, are turning away.

43 If[1] they have gods to defend them besides[2] Us:[3] they are unable to help themselves, nor are they protected from Us.

44 But[1] We gave these and their fathers enjoyment until life became long for them. Have they then not[2] considered that We come to[3] the earth, diminishing it from its extremities?[4] Is it then they who will be the victors?

45 Say thou: “I but warn you by revelation.”[1] But the deaf hear not the call when they are warned.

46 And if there touch them a hint[1] of the punishment of thy Lord, they will say: “Woe is us! We were wrongdoers.”[2]

47 And We will set up the balances of equity[1] for the Day of Resurrection, so no soul will be wronged in anything; and though[2] it be the weight of a mustard seed,[3] We will bring it. And sufficient are We as account-takers.

48 And We gave Moses and Aaron the Division,[1] and an illumination, and a

وَضِيَآءٗ وَذِكۡرٗا لِّلۡمُتَّقِينَ ﴿٤٨﴾

ٱلَّذِينَ يَخۡشَوۡنَ رَبَّهُم بِٱلۡغَيۡبِ وَهُم مِّنَ
ٱلسَّاعَةِ مُشۡفِقُونَ ﴿٤٩﴾

وَهَٰذَا ذِكۡرٞ مُّبَارَكٌ أَنزَلۡنَٰهُۚ أَفَأَنتُمۡ لَهُۥ
مُنكِرُونَ ﴿٥٠﴾

۞ وَلَقَدۡ ءَاتَيۡنَآ إِبۡرَٰهِيمَ رُشۡدَهُۥ مِن قَبۡلُ
وَكُنَّا بِهِۦ عَٰلِمِينَ ﴿٥١﴾

إِذۡ قَالَ لِأَبِيهِ وَقَوۡمِهِۦ مَا هَٰذِهِ
ٱلتَّمَاثِيلُ ٱلَّتِيٓ أَنتُمۡ لَهَا عَٰكِفُونَ ﴿٥٢﴾

قَالُواْ وَجَدۡنَآ ءَابَآءَنَا لَهَا عَٰبِدِينَ ﴿٥٣﴾

قَالَ لَقَدۡ كُنتُمۡ أَنتُمۡ وَءَابَآؤُكُمۡ فِي ضَلَٰلٖ
مُّبِينٖ ﴿٥٤﴾

قَالُوٓاْ أَجِئۡتَنَا بِٱلۡحَقِّ أَمۡ أَنتَ مِنَ
ٱللَّٰعِبِينَ ﴿٥٥﴾

قَالَ بَل رَّبُّكُمۡ رَبُّ ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضِ ٱلَّذِي فَطَرَهُنَّ وَأَنَا۠ عَلَىٰ
ذَٰلِكُم مِّنَ ٱلشَّٰهِدِينَ ﴿٥٦﴾

وَتَٱللَّهِ لَأَكِيدَنَّ أَصۡنَٰمَكُم بَعۡدَ أَن
تُوَلُّواْ مُدۡبِرِينَ ﴿٥٧﴾

فَجَعَلَهُمۡ جُذَٰذًا إِلَّا كَبِيرٗا لَّهُمۡ لَعَلَّهُمۡ إِلَيۡهِ
يَرۡجِعُونَ ﴿٥٨﴾

قَالُواْ مَن فَعَلَ هَٰذَا بِـَٔالِهَتِنَآ إِنَّهُۥ لَمِنَ

remembrance[2] for those of prudent fear:[3]

49 Those who fear their Lord unseen, and are of the Hour in dread.

50 And this[1] is a blessed remembrance[2] We sent down. Will you then not recognise[3] it?

51 ¶**21.5** And We gave Abraham his sound judgment before; and We knew him

52 When he said to his father and his people: “What are these statues[1] to which you are devoted?”[2]

53 They said: “We found our fathers serving them.”
54 He said: “You and your fathers have been in manifest error.”

55 They said: “Hast thou come to us with the truth,[1] or art thou of those who play?”[2]

56 He said: “But[1] your Lord is the Lord of the Heavens and the Earth who created them, and I am of those who bear witness to that.

57 “And, by God, I will plan against your idols,[1] after you have turned and gone!”[2]

58 And he made them into pieces save a great one they had,[1] that they might return to it.

59 They said: “Who has done this to our gods, he is surely of the wrongdoers!”[1]

ٱلظَّٰلِمِينَ ﴿٥٩﴾

قَالُواْ سَمِعۡنَا فَتٗى يَذۡكُرُهُمۡ يُقَالُ لَهُۥٓ

إِبۡرَٰهِيمُ ﴿٦٠﴾

قَالُواْ فَأۡتُواْ بِهِۦ عَلَىٰٓ أَعۡيُنِ ٱلنَّاسِ لَعَلَّهُمۡ

يَشۡهَدُونَ ﴿٦١﴾

قَالُوٓاْ ءَأَنتَ فَعَلۡتَ هَٰذَا بِـَٔالِهَتِنَا

يَٰٓإِبۡرَٰهِيمُ ﴿٦٢﴾

قَالَ بَلۡ فَعَلَهُۥ كَبِيرُهُمۡ هَٰذَا فَسۡـَٔلُوهُمۡ إِن

كَانُواْ يَنطِقُونَ ﴿٦٣﴾

فَرَجَعُوٓاْ إِلَىٰٓ أَنفُسِهِمۡ فَقَالُوٓاْ إِنَّكُمۡ أَنتُمُ

ٱلظَّٰلِمُونَ ﴿٦٤﴾

ثُمَّ نُكِسُواْ عَلَىٰ رُءُوسِهِمۡ لَقَدۡ عَلِمۡتَ مَا

هَٰٓؤُلَآءِ يَنطِقُونَ ﴿٦٥﴾

قَالَ أَفَتَعۡبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا

يَنفَعُكُمۡ شَيۡـٔٗا وَلَا يَضُرُّكُمۡ ﴿٦٦﴾

أُفّٖ لَّكُمۡ وَلِمَا تَعۡبُدُونَ مِن دُونِ ٱللَّهِۖ

أَفَلَا تَعۡقِلُونَ ﴿٦٧﴾

قَالُواْ حَرِّقُوهُ وَٱنصُرُوٓاْ ءَالِهَتَكُمۡ إِن

كُنتُمۡ فَٰعِلِينَ ﴿٦٨﴾

قُلۡنَا يَٰنَارُ كُونِي بَرۡدٗا وَسَلَٰمًا عَلَىٰٓ

إِبۡرَٰهِيمَ ﴿٦٩﴾

وَأَرَادُواْ بِهِۦ كَيۡدٗا فَجَعَلۡنَٰهُمُ ٱلۡأَخۡسَرِينَ

60 They said: "We heard a youth make mention of[1] them; he is called Abraham."

61 They said: "Then bring him before the eyes of the people, that they might bear witness."[1]

62 They said: "Didst thou this to our gods, O Abraham?"

63 He said: "But[1] this their great one[2] did it; so ask them, if they speak."

64 And they returned to themselves and said: "It is you who are the wrongdoers."[1]

65 Then they went back on themselves:[1] "Thou knewest that these speak not."

66 He said: "Then serve you, besides[1] God, what can neither benefit you at all nor harm you?

67 "Fie upon you and all that you serve besides[1] God! Will you then not[2] use reason!"

68 They said: "Burn him, and support[1] your gods, if you are doers!"[2]

69 We said: "O fire: be thou coolness and safety[1] upon Abraham."

70 And they desired a plan for him, but We made them the greatest losers,

﴿٧٠﴾

وَنَجَّيۡنَٰهُ وَلُوطًا إِلَى ٱلۡأَرۡضِ ٱلَّتِي بَٰرَكۡنَا

فِيهَا لِلۡعَٰلَمِينَ ﴿٧١﴾

وَوَهَبۡنَا لَهُۥٓ إِسۡحَٰقَ وَيَعۡقُوبَ نَافِلَةٗۖ

وَكُلّٗا جَعَلۡنَا صَٰلِحِينَ ﴿٧٢﴾

وَجَعَلۡنَٰهُمۡ أَئِمَّةٗ يَهۡدُونَ بِأَمۡرِنَا وَأَوۡحَيۡنَآ

إِلَيۡهِمۡ فِعۡلَ ٱلۡخَيۡرَٰتِ وَإِقَامَ ٱلصَّلَوٰةِ

وَإِيتَآءَ ٱلزَّكَوٰةِ وَكَانُواْ لَنَا عَٰبِدِينَ

﴿٧٣﴾

وَلُوطًا ءَاتَيۡنَٰهُ حُكۡمٗا وَعِلۡمٗا وَنَجَّيۡنَٰهُ

مِنَ ٱلۡقَرۡيَةِ ٱلَّتِي كَانَت تَّعۡمَلُ ٱلۡخَبَٰٓئِثَۚ

إِنَّهُمۡ كَانُواْ قَوۡمَ سَوۡءٖ فَٰسِقِينَ ﴿٧٤﴾

وَأَدۡخَلۡنَٰهُ فِي رَحۡمَتِنَآۖ إِنَّهُۥ مِنَ ٱلصَّٰلِحِينَ

﴿٧٥﴾

وَنُوحًا إِذۡ نَادَىٰ مِن قَبۡلُ فَٱسۡتَجَبۡنَا لَهُۥ

فَنَجَّيۡنَٰهُ وَأَهۡلَهُۥ مِنَ ٱلۡكَرۡبِ ٱلۡعَظِيمِ

﴿٧٦﴾

وَنَصَرۡنَٰهُ مِنَ ٱلۡقَوۡمِ ٱلَّذِينَ كَذَّبُواْ

بِـَٔايَٰتِنَآۚ إِنَّهُمۡ كَانُواْ قَوۡمَ سَوۡءٖ فَأَغۡرَقۡنَٰهُمۡ

أَجۡمَعِينَ ﴿٧٧﴾

وَدَاوُۥدَ وَسُلَيۡمَٰنَ إِذۡ يَحۡكُمَانِ فِي

ٱلۡحَرۡثِ إِذۡ نَفَشَتۡ فِيهِ غَنَمُ ٱلۡقَوۡمِ وَكُنَّا

71 And We delivered him and Lot to the land We had blessed for all mankind.[1]

72 And We gave him Isaac, and Jacob in addition; and each We made righteous,[1]

73 And We made them leaders, guiding by Our command, and revealed[1] to them the doing of good deeds, and the upholding of duty,[2] and the rendering of the purity;[3] and Us they served.

74 And Lot: We gave him judgment and knowledge; and We delivered him from the city that was doing bad deeds;[1] they were an evil people, perfidious;[2]

75 And We made him enter into Our mercy; he was among the righteous.

76 ¶**21.6** And Noah: when[1] he called before, then We responded to him and delivered him and his household from the great distress.

77 And We helped him against the people who denied Our proofs;[1] they were a people of evil, so We drowned them all together.

78 And David and Solomon: when[1] they[2] passed judgment concerning the tilth, when the sheep of the people had strayed and pastured[3] therein; and We were witnesses to

لِحُكْمِهِمْ شَٰهِدِينَ ﴿٧٨﴾

their[4] judgment.

فَفَهَّمْنَٰهَا سُلَيْمَٰنَ ۚ وَكُلًّا ءَاتَيْنَا حُكْمًا
وَعِلْمًا ۚ وَسَخَّرْنَا مَعَ دَاوُۥدَ ٱلْجِبَالَ
يُسَبِّحْنَ وَٱلطَّيْرَ ۚ وَكُنَّا فَٰعِلِينَ ﴿٧٩﴾

79 And We gave understanding of it to Solomon; and to each We gave judgment and knowledge. And We made subject with David the mountains giving glory,[1] and the birds. And We are the doers.[2]

وَعَلَّمْنَٰهُ صَنْعَةَ لَبُوسٍ لَّكُمْ
لِتُحْصِنَكُم مِّنۢ بَأْسِكُمْ ۖ فَهَلْ أَنتُمْ
شَٰكِرُونَ ﴿٨٠﴾

80 And We taught him the making of garments[1] for you, to protect you from your might; are you then grateful?

وَلِسُلَيْمَٰنَ ٱلرِّيحَ عَاصِفَةً تَجْرِى
بِأَمْرِهِۦٓ إِلَى ٱلْأَرْضِ ٱلَّتِى بَٰرَكْنَا فِيهَا ۚ
وَكُنَّا بِكُلِّ شَىْءٍ عَٰلِمِينَ ﴿٨١﴾

81 And to Solomon: the wind raging,[1] running by his command to the land that We had blessed;[2] and We knew everything.

وَمِنَ ٱلشَّيَٰطِينِ مَن يَغُوصُونَ لَهُۥ
وَيَعْمَلُونَ عَمَلًا دُونَ ذَٰلِكَ ۖ وَكُنَّا لَهُمْ
حَٰفِظِينَ ﴿٨٢﴾

82 And among the satans[1] were those diving for him, and doing work besides that; and We were over them a guardian.[2]

۞ وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥٓ أَنِّى مَسَّنِىَ
ٱلضُّرُّ وَأَنتَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٨٣﴾

83 And Job:[1] when[2] he called to his Lord: "Adversity has touched me, and Thou art the most merciful of those who show mercy,"

فَٱسْتَجَبْنَا لَهُۥ فَكَشَفْنَا مَا بِهِۦ مِن ضُرٍّ ۖ
وَءَاتَيْنَٰهُ أَهْلَهُۥ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنْ
عِندِنَا وَذِكْرَىٰ لِلْعَٰبِدِينَ ﴿٨٤﴾

84 Then We answered him, and removed what was upon him of adversity. And We gave him his household and their like with them as a mercy from Us and a reminder to those who serve.

وَإِسْمَٰعِيلَ وَإِدْرِيسَ وَذَا ٱلْكِفْلِ ۖ كُلٌّ
مِّنَ ٱلصَّٰبِرِينَ ﴿٨٥﴾

85 And Ishmael and Idrīs and Dhūl-Kifl:[1] each was among the patient,[2]

وَأَدْخَلْنَٰهُمْ فِى رَحْمَتِنَآ ۖ إِنَّهُم مِّنَ
ٱلصَّٰلِحِينَ ﴿٨٦﴾

86 And We made them enter into Our mercy; they were among the righteous.

وَذَا ٱلنُّونِ إِذ ذَّهَبَ مُغَٰضِبًا فَظَنَّ أَن
لَّن نَّقْدِرَ عَلَيْهِ فَنَادَىٰ فِى ٱلظُّلُمَٰتِ أَن
لَّآ إِلَٰهَ إِلَّآ أَنتَ سُبْحَٰنَكَ إِنِّى كُنتُ مِنَ
ٱلظَّٰلِمِينَ ﴿٨٧﴾

87 And Dhūl-Nūn:[1] when[2] he left in wrath, and thought that We would have no power over him; then he called in the darkness:[3] "There is no god save Thou. Glory[4] be to Thee! I have been among the wrongdoers!"[5]

فَٱسْتَجَبْنَا لَهُۥ وَنَجَّيْنَٰهُ مِنَ ٱلْغَمِّ ۚ وَكَذَٰلِكَ
نُنجِى ٱلْمُؤْمِنِينَ ﴿٨٨﴾

88 So We responded to him, and delivered him from distress. And thus do We deliver the believers.[1]

وَزَكَرِيَّآ إِذْ نَادَىٰ رَبَّهُۥ رَبِّ لَا تَذَرْنِى
فَرْدًا وَأَنتَ خَيْرُ ٱلْوَٰرِثِينَ ﴿٨٩﴾

89 And Zachariah: when[1] he called to his Lord: "My Lord: leave Thou me not solitary;[2] and Thou art the best of inheritors,"[3]

فَٱسْتَجَبْنَا لَهُۥ وَوَهَبْنَا لَهُۥ يَحْيَىٰ
وَأَصْلَحْنَا لَهُۥ زَوْجَهُۥٓ ۚ إِنَّهُمْ كَانُوا۟
يُسَٰرِعُونَ فِى ٱلْخَيْرَٰتِ وَيَدْعُونَنَا رَغَبًا
وَرَهَبًا ۖ وَكَانُوا۟ لَنَا خَٰشِعِينَ ﴿٩٠﴾

90 Then We answered him, and gave him John,[1] and made right his wife for him. They[2] competed in good deeds, and called to Us in hope and fear; and they were humble[3] towards Us.

وَٱلَّتِىٓ أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا
مِن رُّوحِنَا وَجَعَلْنَٰهَا وَٱبْنَهَآ ءَايَةً
لِّلْعَٰلَمِينَ ﴿٩١﴾

91 And she who guarded her chastity:[1] We breathed into her of Our Spirit,[2] and made her and her son a proof[3] for all mankind.

إِنَّ هَٰذِهِۦٓ أُمَّتُكُمْ أُمَّةً وَٰحِدَةً وَأَنَا
رَبُّكُمْ فَٱعْبُدُونِ ﴿٩٢﴾

92 This, your community,[1] is one community, and I am your Lord; so serve Me.[2]

وَتَقَطَّعُوٓا۟ أَمْرَهُم بَيْنَهُمْ ۖ كُلٌّ إِلَيْنَا رَٰجِعُونَ
﴿٩٣﴾

93 But they divided their affair between them;[1] all are returning to Us.

فَمَن يَعْمَلْ مِنَ ٱلصَّٰلِحَٰتِ وَهُوَ مُؤْمِنٌ
فَلَا كُفْرَانَ لِسَعْيِهِۦ ۖ وَإِنَّا لَهُۥ كَٰتِبُونَ
﴿٩٤﴾

94 ¶**21.7** And whoso works any righteous deeds, and is a believer:[1] there is no rejection of his effort, and We are writers for him.[2]

وَحَرَٰمٌ عَلَىٰ قَرۡيَةٍ أَهۡلَكۡنَٰهَآ أَنَّهُمۡ لَا
يَرۡجِعُونَ ﴿٩٥﴾

حَتَّىٰٓ إِذَا فُتِحَتۡ يَأۡجُوجُ وَمَأۡجُوجُ وَهُم
مِّن كُلِّ حَدَبٖ يَنسِلُونَ ﴿٩٦﴾

وَٱقۡتَرَبَ ٱلۡوَعۡدُ ٱلۡحَقُّ فَإِذَا هِيَ شَٰخِصَةٌ
أَبۡصَٰرُ ٱلَّذِينَ كَفَرُواْ يَٰوَيۡلَنَا قَدۡ كُنَّا فِي
غَفۡلَةٖ مِّنۡ هَٰذَا بَلۡ كُنَّا ظَٰلِمِينَ ﴿٩٧﴾

إِنَّكُمۡ وَمَا تَعۡبُدُونَ مِن دُونِ ٱللَّهِ
حَصَبُ جَهَنَّمَ أَنتُمۡ لَهَا وَٰرِدُونَ ﴿٩٨﴾

لَوۡ كَانَ هَٰٓؤُلَآءِ ءَالِهَةٗ مَّا وَرَدُوهَا وَكُلّٞ
فِيهَا خَٰلِدُونَ ﴿٩٩﴾

لَهُمۡ فِيهَا زَفِيرٞ وَهُمۡ فِيهَا لَا يَسۡمَعُونَ ﴿١٠٠﴾

إِنَّ ٱلَّذِينَ سَبَقَتۡ لَهُم مِّنَّا ٱلۡحُسۡنَىٰٓ
أُوْلَٰٓئِكَ عَنۡهَا مُبۡعَدُونَ ﴿١٠١﴾

لَا يَسۡمَعُونَ حَسِيسَهَا وَهُمۡ فِي مَا
ٱشۡتَهَتۡ أَنفُسُهُمۡ خَٰلِدُونَ ﴿١٠٢﴾

لَا يَحۡزُنُهُمُ ٱلۡفَزَعُ ٱلۡأَكۡبَرُ وَتَتَلَقَّىٰهُمُ
ٱلۡمَلَٰٓئِكَةُ هَٰذَا يَوۡمُكُمُ ٱلَّذِي كُنتُمۡ
تُوعَدُونَ ﴿١٠٣﴾

يَوۡمَ نَطۡوِي ٱلسَّمَآءَ كَطَيِّ ٱلسِّجِلِّ
لِلۡكُتُبِ كَمَا بَدَأۡنَآ أَوَّلَ خَلۡقٖ نُّعِيدُهُۥۚ
وَعۡدًا عَلَيۡنَآۚ إِنَّا كُنَّا فَٰعِلِينَ ﴿١٠٤﴾

95 And a prohibition is upon a city that We have destroyed, that they shall not return.[1]

96 When[1] Ya'jūj and Ma'jūj[2] have been loosed,[3] and they from every elevation[4] hasten forth[...][5]

97 And drawn nigh[1] has the true[2] promise;[3] and then the eyes of those who ignore warning[4] will stare:[5] "Woe is us! We had been in heedlessness of this. The truth is,[6] we were wrongdoers."[7]

98 You and what you serve, besides[1] God, are the fuel[2] of Gehenna! You will arrive at[3] it.

99 Had these[1] been gods, they would not have arrived at it; but all are therein abiding eternally.

100 They have therein roaring;[1] and therein they hear not.[2]
101 Those for whom the best from Us has preceded — those are from it far removed;

102 They hear not a whisper[1] thereof;[2] and they in what their souls desired abide eternally.

103 The greatest terror will not grieve them, and the angels will receive them: — "This is your day which you were promised" —

104 The day We fold up the heaven like the folding up of a scroll for the writs.[1] As We began the first creation, We will repeat it — a promise binding upon[2] Us. Truly, We are the doers.[3]

وَلَقَدۡ كَتَبۡنَا فِي ٱلزَّبُورِ مِنۢ بَعۡدِ ٱلذِّكۡرِ أَنَّ
ٱلۡأَرۡضَ يَرِثُهَا عِبَادِيَ ٱلصَّٰلِحُونَ ﴿١٠٥﴾

إِنَّ فِي هَٰذَا لَبَلَٰغٗا لِّقَوۡمٍ عَٰبِدِينَ ﴿١٠٦﴾

وَمَآ أَرۡسَلۡنَٰكَ إِلَّا رَحۡمَةٗ لِّلۡعَٰلَمِينَ ﴿١٠٧﴾

قُلۡ إِنَّمَا يُوحَىٰٓ إِلَيَّ أَنَّمَآ إِلَٰهُكُمۡ إِلَٰهٞ
وَٰحِدٞۖ فَهَلۡ أَنتُم مُّسۡلِمُونَ ﴿١٠٨﴾

فَإِن تَوَلَّوۡاْ فَقُلۡ ءَاذَنتُكُمۡ عَلَىٰ سَوَآءٖۖ
وَإِنۡ أَدۡرِيٓ أَقَرِيبٌ أَم بَعِيدٞ مَّا تُوعَدُونَ
﴿١٠٩﴾

إِنَّهُۥ يَعۡلَمُ ٱلۡجَهۡرَ مِنَ ٱلۡقَوۡلِ وَيَعۡلَمُ مَا
تَكۡتُمُونَ ﴿١١٠﴾

وَإِنۡ أَدۡرِي لَعَلَّهُۥ فِتۡنَةٞ لَّكُمۡ وَمَتَٰعٌ إِلَىٰ
حِينٖ ﴿١١١﴾

قَٰلَ رَبِّ ٱحۡكُم بِٱلۡحَقِّۗ وَرَبُّنَا
ٱلرَّحۡمَٰنُ ٱلۡمُسۡتَعَانُ عَلَىٰ مَا تَصِفُونَ
﴿١١٢﴾

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

۞ يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمۡۚ إِنَّ
زَلۡزَلَةَ ٱلسَّاعَةِ شَيۡءٌ عَظِيمٞ ﴿١﴾

يَوۡمَ تَرَوۡنَهَا تَذۡهَلُ كُلُّ مُرۡضِعَةٍ عَمَّآ
أَرۡضَعَتۡ وَتَضَعُ كُلُّ ذَاتِ حَمۡلٍ حَمۡلَهَا
وَتَرَى ٱلنَّاسَ سُكَٰرَىٰ وَمَا هُم بِسُكَٰرَىٰ

105 And We decreed in the Psalms[1] after the remembrance:[2] "My righteous servants will inherit the earth."

106 In this[1] is a notification for people who serve.[2]
107 And We sent thee only as a mercy for all mankind.
108 Say thou: "It is revealed[1] to me that your God is One God. Will you then be submitting?"[2]

109 And if they turn away, say thou: "I have proclaimed to you all alike;[1] and I know not whether near or far is what you are promised.

110 "He knows what is public of speech, and He knows what you conceal.

111 "And I know not; it might be a means of denial[1] for you and enjoyment for a time."

112 Say thou:[1] "My Lord: judge Thou with justice.[2] And our Lord is the Almighty,[3] the one whose aid is sought against what you describe."[4]

In the name of God, the Almighty,[1] the Merciful.

22[2] **1** O mankind: be in prudent fear[1] of your Lord! The convulsion of the Hour is a tremendous thing.

2 The day you see it, every one nursing will neglect what she suckled, and every one pregnant will deliver her burden,[1] and thou wilt see mankind intoxicated when they are not intoxicated; but the punishment of God is severe.

وَلَٰكِنَّ عَذَابَ ٱللَّهِ شَدِيدٌ ﴿٢﴾
وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِى ٱللَّهِ بِغَيْرِ
عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَٰنٍ مَّرِيدٍ ﴿٣﴾
كُتِبَ عَلَيْهِ أَنَّهُۥ مَن تَوَلَّاهُ فَأَنَّهُۥ يُضِلُّهُۥ
وَيَهْدِيهِ إِلَىٰ عَذَابِ ٱلسَّعِيرِ ﴿٤﴾
يَٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمْ فِى رَيْبٍ مِّنَ
ٱلْبَعْثِ فَإِنَّا خَلَقْنَٰكُم مِّن تُرَابٍ ثُمَّ
مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِن مُّضْغَةٍ
مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ
وَنُقِرُّ فِى ٱلْأَرْحَامِ مَا نَشَآءُ إِلَىٰٓ أَجَلٍ
مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ
لِتَبْلُغُوٓا۟ أَشُدَّكُمْ وَمِنكُم مَّن يُتَوَفَّىٰ
وَمِنكُم مَّن يُرَدُّ إِلَىٰٓ أَرْذَلِ ٱلْعُمُرِ
لِكَيْلَا يَعْلَمَ مِنۢ بَعْدِ عِلْمٍ شَيْـًٔا
وَتَرَى ٱلْأَرْضَ هَامِدَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا
ٱلْمَآءَ ٱهْتَزَّتْ وَرَبَتْ وَأَنۢبَتَتْ مِن كُلِّ
زَوْجٍۭ بَهِيجٍ ﴿٥﴾
ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّهُۥ يُحْىِ
ٱلْمَوْتَىٰ وَأَنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٦﴾
وَأَنَّ ٱلسَّاعَةَ ءَاتِيَةٌ لَّا رَيْبَ فِيهَا وَأَنَّ
ٱللَّهَ يَبْعَثُ مَن فِى ٱلْقُبُورِ ﴿٧﴾
وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِى ٱللَّهِ بِغَيْرِ

3 And among men is he who disputes concerning God, without knowledge,[1] and follows every rebellious satan[2]

4 Against whom it is decreed, that whoso takes him as ally: — him will he lead astray, and guide him to the punishment of the Inferno.

5 O mankind: if you are in doubt about the Resurrection, then: We created you from dust; then from a sperm-drop; then from a clinging thing;[1] then from a fleshy lump[2] formed and unformed — that We might make plain[3] to you. And We settle in the wombs what We will to a stated term; then We bring you forth as a child; then that you should reach your maturity. And among you is he who is taken.[4] And among you is he who is sent back to the most abject age, so that he knows not, after knowledge, anything. And thou seest the earth lifeless;[5] then when We send down upon it water it quivers and swells and grows every[6] delightful kind,

6 For it is that[1] God, He is the Truth;[2] and that He gives life to the dead; and that He is over all things powerful;

7 And that the Hour about which there is no doubt is coming; and that God will raise those in the graves!

8 And among men is he who disputes concerning God, without knowledge, or

عِلْمٍ وَلَا هُدًى وَلَا كِتَٰبٍ مُّنِيرٍ ﴿٨﴾
ثَانِىَ عِطْفِهِۦ لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ لَهُۥ
فِى ٱلدُّنْيَا خِزْىٌ وَنُذِيقُهُۥ يَوْمَ ٱلْقِيَٰمَةِ
عَذَابَ ٱلْحَرِيقِ ﴿٩﴾
ذَٰلِكَ بِمَا قَدَّمَتْ يَدَاكَ وَأَنَّ ٱللَّهَ لَيْسَ
بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿١٠﴾
وَمِنَ ٱلنَّاسِ مَن يَعْبُدُ ٱللَّهَ عَلَىٰ حَرْفٍ
فَإِنْ أَصَابَهُۥ خَيْرٌ ٱطْمَأَنَّ بِهِۦ وَإِنْ
أَصَابَتْهُ فِتْنَةٌ ٱنقَلَبَ عَلَىٰ وَجْهِهِۦ خَسِرَ
ٱلدُّنْيَا وَٱلْءَاخِرَةَ ذَٰلِكَ هُوَ ٱلْخُسْرَانُ
ٱلْمُبِينُ ﴿١١﴾
يَدْعُوا۟ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُۥ وَمَا
لَا يَنفَعُهُۥ ذَٰلِكَ هُوَ ٱلضَّلَٰلُ ٱلْبَعِيدُ ﴿١٢﴾
يَدْعُوا۟ لَمَن ضَرُّهُۥٓ أَقْرَبُ مِن نَّفْعِهِۦ
لَبِئْسَ ٱلْمَوْلَىٰ وَلَبِئْسَ ٱلْعَشِيرُ ﴿١٣﴾
إِنَّ ٱللَّهَ يُدْخِلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟
ٱلصَّٰلِحَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا
ٱلْأَنْهَٰرُ إِنَّ ٱللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿١٤﴾
مَن كَانَ يَظُنُّ أَن لَّن يَنصُرَهُ ٱللَّهُ فِى
ٱلدُّنْيَا وَٱلْءَاخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى
ٱلسَّمَآءِ ثُمَّ لْيَقْطَعْ فَلْيَنظُرْ هَلْ يُذْهِبَنَّ
كَيْدُهُۥ مَا يَغِيظُ ﴿١٥﴾

guidance, or an illuminating Writ,[1]

9 Turning aside proudly[1] to lead away[2] from the path of God. For him in the World is disgrace; and on the Day of Resurrection We will let him taste the punishment of the consuming fire:

10 "For it is that[1] thy hands sent ahead, and that God is not unjust to the servants!"[2]

11 ¶**22.2** And among men is he who serves God upon an edge: if good befalls him he is assuaged thereby, but if a means of denial[1] befalls him he makes an about-face;[2] he has lost the World and the Hereafter. That[3] is the clear loss.

12 He calls, besides[1] God, to that[2] which neither harms him nor benefits him. That[3] is the extreme error.[4]

13 He calls to him whose harm is nearer than his benefit. Evil is the protector! And evil is the associate![1]

14 God will make those who heed warning[1] and do righteous deeds enter gardens beneath which rivers flow; God does what He wills.

15 Whoso thinks that God will not help him[1] in the World and the Hereafter: let him stretch out means[2] to the sky; then let him cross[3] and let him look: will his plan remove what enrages?[4]

وَكَذَٰلِكَ أَنزَلْنَٰهُ ءَايَٰتٍۭ بَيِّنَٰتٍ وَأَنَّ ٱللَّهَ
يَهْدِى مَن يُرِيدُ ﴿١٦﴾
إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟
وَٱلصَّٰبِـُٔونَ وَٱلنَّصَٰرَىٰ وَٱلْمَجُوسَ
وَٱلَّذِينَ أَشْرَكُوٓا۟ إِنَّ ٱللَّهَ يَفْصِلُ بَيْنَهُمْ
يَوْمَ ٱلْقِيَٰمَةِ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ
شَهِيدٌ ﴿١٧﴾
أَلَمْ تَرَ أَنَّ ٱللَّهَ يَسْجُدُ لَهُۥ مَن فِى
ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ وَٱلشَّمْسُ
وَٱلْقَمَرُ وَٱلنُّجُومُ وَٱلْجِبَالُ وَٱلشَّجَرُ
وَٱلدَّوَآبُّ وَكَثِيرٌ مِّنَ ٱلنَّاسِ وَكَثِيرٌ حَقَّ
عَلَيْهِ ٱلْعَذَابُ وَمَن يُهِنِ ٱللَّهُ فَمَا لَهُۥ
مِن مُّكْرِمٍ إِنَّ ٱللَّهَ يَفْعَلُ مَا يَشَآءُ ﴿١٨﴾
۞ هَٰذَانِ خَصْمَانِ ٱخْتَصَمُوا۟ فِى رَبِّهِمْ
فَٱلَّذِينَ كَفَرُوا۟ قُطِّعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ
يُصَبُّ مِن فَوْقِ رُءُوسِهِمُ ٱلْحَمِيمُ ﴿١٩﴾
يُصْهَرُ بِهِۦ مَا فِى بُطُونِهِمْ وَٱلْجُلُودُ
﴿٢٠﴾
وَلَهُم مَّقَٰمِعُ مِنْ حَدِيدٍ ﴿٢١﴾
كُلَّمَآ أَرَادُوٓا۟ أَن يَخْرُجُوا۟ مِنْهَا مِنْ غَمٍّ
أُعِيدُوا۟ فِيهَا وَذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ
﴿٢٢﴾

16 And thus have We sent it[1] down as clear proofs,[2] and because God guides whom He wills.

17 Those who heed warning,[1] and those who hold to Judaism,[2] and the Sabaeans,[3] and the Christians,[4] and the Magians,[5] and those who ascribe a partnership:[6] God will decide between them on the Day of Resurrection; God is witness over all things.

18 Dost thou not see[1] that to God submits[2] whoso is in the heavens, and whoso is in the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the creatures, and many among mankind? And upon many has the punishment become binding.[3] And whom God humiliates, he has none to honour him; God does what He wills.

19 These are two disputants[1] who have disputed about their Lord.[2] Then those who ignore warning:[3] garments of fire have been cut for them; poured over their heads will be scalding water;

20 Melted thereby will be what is in their bellies, as well as their skins;[1]

21 And for them are restraints[1] of iron.

22 Whenever they desire to come out therefrom — from anguish[1] — they will be returned thereto: "And taste the punishment of the consuming fire!"

إِنَّ ٱللَّهَ يُدْخِلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟
ٱلصَّٰلِحَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا
ٱلْأَنْهَٰرُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن
ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٣﴾
وَهُدُوٓا۟ إِلَى ٱلطَّيِّبِ مِنَ ٱلْقَوْلِ وَهُدُوٓا۟
إِلَىٰ صِرَٰطِ ٱلْحَمِيدِ ﴿٢٤﴾
إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَيَصُدُّونَ عَن سَبِيلِ
ٱللَّهِ وَٱلْمَسْجِدِ ٱلْحَرَامِ ٱلَّذِى جَعَلْنَٰهُ
لِلنَّاسِ سَوَآءً ٱلْعَٰكِفُ فِيهِ وَٱلْبَادِ وَمَن
يُرِدْ فِيهِ بِإِلْحَادٍۭ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ
أَلِيمٍ ﴿٢٥﴾
وَإِذْ بَوَّأْنَا لِإِبْرَٰهِيمَ مَكَانَ ٱلْبَيْتِ أَن لَّا
تُشْرِكْ بِى شَيْـًٔا وَطَهِّرْ بَيْتِىَ لِلطَّآئِفِينَ
وَٱلْقَآئِمِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ﴿٢٦﴾
وَأَذِّن فِى ٱلنَّاسِ بِٱلْحَجِّ يَأْتُوكَ رِجَالًا
وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ
عَمِيقٍ ﴿٢٧﴾
لِّيَشْهَدُوا۟ مَنَٰفِعَ لَهُمْ وَيَذْكُرُوا۟ ٱسْمَ ٱللَّهِ
فِىٓ أَيَّامٍ مَّعْلُومَٰتٍ عَلَىٰ مَا رَزَقَهُم مِّنۢ
بَهِيمَةِ ٱلْأَنْعَٰمِ فَكُلُوا۟ مِنْهَا وَأَطْعِمُوا۟
ٱلْبَآئِسَ ٱلْفَقِيرَ ﴿٢٨﴾
ثُمَّ لْيَقْضُوا۟ تَفَثَهُمْ وَلْيُوفُوا۟ نُذُورَهُمْ

23 ¶**22.3** God will make those who heed warning[1] and do righteous deeds enter gardens beneath which rivers flow. They will be adorned therein with bracelets of gold, and pearls, and their raiment therein will be silk.[2]

24 And they were guided to the good of speech,[1] and were guided to the path of the Praiseworthy.

25 Those who ignore warning[1] and turn away from[2] the path of God and the inviolable place of worship[3] which We made for mankind[...].[4] Alike are the one remaining[5] in it and the one without; and whoso seeks therein deviation[6] by injustice, him will We let taste of a painful punishment.

26 ¶**22.4** And when We settled for Abraham the position[1] of the house: "Ascribe thou not a partnership[2] with Me to anything; and purify thou My house for those who walk around,[3] and those who stand, and the lowly,[4] and the submitting.[5]

27 "And proclaim thou[1] among mankind the pilgrimage;[2] they will come to thee on foot, and on every lean mount;[3] they will come from every deep[4] mountain pass,[5]

28 "That they might witness benefits for them, and remember the name of God on days appointed[1] over their provision of livestock cattle." So[2] eat thereof, and feed the unfortunate poor;

29 Then let them make an end of their unkemptness,[1] and fulfil their vows,[2] and

وَلْيَطَّوَّفُوا۟ بِٱلْبَيْتِ ٱلْعَتِيقِ ﴿٢٩﴾

ذَٰلِكَ وَمَن يُعَظِّمْ حُرُمَٰتِ ٱللَّهِ فَهُوَ
خَيْرٌ لَّهُۥ عِندَ رَبِّهِۦ ۗ وَأُحِلَّتْ لَكُمُ
ٱلْأَنْعَٰمُ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ
فَٱجْتَنِبُوا۟ ٱلرِّجْسَ مِنَ ٱلْأَوْثَٰنِ
وَٱجْتَنِبُوا۟ قَوْلَ ٱلزُّورِ ﴿٣٠﴾

حُنَفَآءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِۦ ۚ وَمَن
يُشْرِكْ بِٱللَّهِ فَكَأَنَّمَا خَرَّ مِنَ ٱلسَّمَآءِ
فَتَخْطَفُهُ ٱلطَّيْرُ أَوْ تَهْوِى بِهِ ٱلرِّيحُ فِى
مَكَانٍ سَحِيقٍ ﴿٣١﴾

ذَٰلِكَ وَمَن يُعَظِّمْ شَعَٰٓئِرَ ٱللَّهِ فَإِنَّهَا مِن
تَقْوَى ٱلْقُلُوبِ ﴿٣٢﴾

لَكُمْ فِيهَا مَنَٰفِعُ إِلَىٰٓ أَجَلٍ مُّسَمًّى ثُمَّ
مَحِلُّهَآ إِلَى ٱلْبَيْتِ ٱلْعَتِيقِ ﴿٣٣﴾

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا لِّيَذْكُرُوا۟
ٱسْمَ ٱللَّهِ عَلَىٰ مَا رَزَقَهُم مِّنۢ بَهِيمَةِ
ٱلْأَنْعَٰمِ ۗ فَإِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ فَلَهُۥٓ
أَسْلِمُوا۟ ۗ وَبَشِّرِ ٱلْمُخْبِتِينَ ﴿٣٤﴾

ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ
وَٱلصَّٰبِرِينَ عَلَىٰ مَآ أَصَابَهُمْ وَٱلْمُقِيمِى
ٱلصَّلَوٰةِ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿٣٥﴾

وَٱلْبُدْنَ جَعَلْنَٰهَا لَكُم مِّن شَعَٰٓئِرِ

walk around[3] the ancient house.[4]

30 That[...].[1] And whoso honours the sacred things[2] of God, it is better for him in the sight of his Lord. And the cattle are lawful to you save that recited to you. And avoid the abomination of idols.[3] And avoid false speech,[4]

31 Inclining[1] towards God, not ascribing a partnership[2] to Him. And whoso ascribes a partnership[3] to God, it is as if he had fallen from the sky, then the birds snatch him away, or the wind sweeps him away to a far-off place.

32 That[...].[1] And whoso honours the tokens of God,[2] then is it from the prudent fear[3] of the hearts.

33 For you in them are benefits[1] to a stated term;[2] then is their place of sacrifice[3] to the ancient house.[4]

34 ¶**22.5** And for every community We appointed a rite: that they remember the name of God over what He has provided them of livestock cattle.[1] And your God is One God; so submit to Him. And bear thou glad tidings to the humble:

35 Whose hearts are afraid when God is remembered, and those patient[1] over what befalls them, and who uphold the duty,[2] and of what We have provided them they spend.[3]

36 And the camels: We appointed them for you among the tokens of God;[1] for you in

ٱللَّهِ لَكُمْ فِيهَا خَيْرٌ ۖ فَٱذْكُرُوا۟ ٱسْمَ
ٱللَّهِ عَلَيْهَا صَوَآفَّ ۖ فَإِذَا وَجَبَتْ جُنُوبُهَا
فَكُلُوا۟ مِنْهَا وَأَطْعِمُوا۟ ٱلْقَانِعَ وَٱلْمُعْتَرَّ ۚ
كَذَٰلِكَ سَخَّرْنَٰهَا لَكُمْ لَعَلَّكُمْ
تَشْكُرُونَ ﴿٣٦﴾

لَن يَنَالَ ٱللَّهَ لُحُومُهَا وَلَا دِمَآؤُهَا
وَلَٰكِن يَنَالُهُ ٱلتَّقْوَىٰ مِنكُمْ ۚ كَذَٰلِكَ
سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا۟ ٱللَّهَ عَلَىٰ مَا
هَدَىٰكُمْ ۗ وَبَشِّرِ ٱلْمُحْسِنِينَ ﴿٣٧﴾

۞ إِنَّ ٱللَّهَ يُدَٰفِعُ عَنِ ٱلَّذِينَ ءَامَنُوٓا۟ ۗ إِنَّ
ٱللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿٣٨﴾

أُذِنَ لِلَّذِينَ يُقَٰتَلُونَ بِأَنَّهُمْ ظُلِمُوا۟ ۚ وَإِنَّ
ٱللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾

ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَٰرِهِم بِغَيْرِ حَقٍّ
إِلَّآ أَن يَقُولُوا۟ رَبُّنَا ٱللَّهُ ۗ وَلَوْلَا دَفْعُ ٱللَّهِ
ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ لَّهُدِّمَتْ صَوَٰمِعُ
وَبِيَعٌ وَصَلَوَٰتٌ وَمَسَٰجِدُ يُذْكَرُ فِيهَا
ٱسْمُ ٱللَّهِ كَثِيرًا ۗ وَلَيَنصُرَنَّ ٱللَّهُ مَن
يَنصُرُهُۥٓ ۗ إِنَّ ٱللَّهَ لَقَوِىٌّ عَزِيزٌ ﴿٤٠﴾

ٱلَّذِينَ إِن مَّكَّنَّٰهُمْ فِى ٱلْأَرْضِ أَقَامُوا۟
ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ وَأَمَرُوا۟
بِٱلْمَعْرُوفِ وَنَهَوْا۟ عَنِ ٱلْمُنكَرِ ۗ وَلِلَّهِ

them is good. So remember the name of God over them when they are in lines; and when their flanks collapse,[2] eat thereof and feed the reticent poor[3] and the beggar.[4] Thus have We made them subject for you, that you might be grateful.

37 Their flesh does not reach God, nor their blood. But prudent fear[1] reaches Him from you. Thus have We made them subject for you, that you might magnify God for guiding you. And bear thou glad tidings to the doers of good.[2]

38 ¶**22.6** God defends those who heed warning;[1] God loves not every treacherous ingrate.

39 Leave is given those who are fought because they were wronged: — and God is able to help them —

40 Those who have been turned out of their homes without cause[1] save that they said: "Our Lord is God." And were God not to repel some people by means of others,[2] pious communities[3] would be destroyed,[4] and trade,[5] and duties,[6] and places of worship[7] wherein the name of God is remembered much[...].[8] But God will help him who helps Him: — God is strong and exalted in might —

41 Those who,[1] if We establish them in the land, uphold the duty[2] and render the purity,[3] and enjoin what is fitting,[4] and forbid perversity;[5] and to God belongs the final outcome of matters.[6]

عَـٰقِبَةُ ٱلْأُمُورِ ﴿٤١﴾

42 And if they deny thee, then there have denied before them the people of Noah, and ʿĀd, and Thamūd,

وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ
نُوحٍ وَعَادٌ وَثَمُودُ ﴿٤٢﴾

43 And the people of Abraham,[1] and the people of Lot,
44 And the people[1] of Madyan.[2] And Moses was denied. So I granted the false claimers of guidance[3] respite; then I seized them — then how was My rejection!

وَقَوْمُ إِبْرَٰهِيمَ وَقَوْمُ لُوطٍ ﴿٤٣﴾
وَأَصْحَـٰبُ مَدْيَنَ وَكُذِّبَ مُوسَىٰ فَأَمْلَيْتُ
لِلْكَـٰفِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ
نَكِيرِ ﴿٤٤﴾

45 And how many a city did We destroy when it was doing wrong[1] and is desolate![2] — and[3] a deserted well[...]![4] and[5] a lofty castle[...]![6]

فَكَأَيِّن مِّن قَرْيَةٍ أَهْلَكْنَـٰهَا وَهِىَ
ظَالِمَةٌ فَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَبِئْرٍ
مُّعَطَّلَةٍ وَقَصْرٍ مَّشِيدٍ ﴿٤٥﴾

46 (Have they not travelled in the earth and had hearts with which to reason, or ears with which to hear? And it is not the eyes that are blind, but blind are the hearts which are in the breasts.

أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَتَكُونَ لَهُمْ
قُلُوبٌ يَعْقِلُونَ بِهَآ أَوْ ءَاذَانٌ يَسْمَعُونَ
بِهَا فَإِنَّهَا لَا تَعْمَى ٱلْأَبْصَـٰرُ وَلَـٰكِن
تَعْمَى ٱلْقُلُوبُ ٱلَّتِى فِى ٱلصُّدُورِ ﴿٤٦﴾

47 And they ask thee to hasten the punishment! But God does not fail in His promise. And a day with thy Lord is as a thousand years of what you count.)

وَيَسْتَعْجِلُونَكَ بِٱلْعَذَابِ وَلَن يُخْلِفَ
ٱللَّهُ وَعْدَهُۥ وَإِنَّ يَوْمًا عِندَ رَبِّكَ كَأَلْفِ
سَنَةٍ مِّمَّا تَعُدُّونَ ﴿٤٧﴾

48 And how many a city did I grant respite when it was doing wrong![1] — then I seized it; and to Me is the journey's end.

وَكَأَيِّن مِّن قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِىَ
ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَىَّ ٱلْمَصِيرُ ﴿٤٨﴾

49 ¶**22.7** Say thou: "O mankind: I am only a clear warner to you."

قُلْ يَـٰٓأَيُّهَا ٱلنَّاسُ إِنَّمَآ أَنَا۠ لَكُمْ نَذِيرٌ
مُّبِينٌ ﴿٤٩﴾

50 Those who heed warning[1] and do righteous deeds: they have pardon and a

فَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ لَهُم

noble provision.

مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٥٠﴾

51 And those who strive against Our proofs,[1] to frustrate[2] them: those are the companions of Hell.

وَٱلَّذِينَ سَعَوْا۟ فِىٓ ءَايَـٰتِنَا مُعَـٰجِزِينَ
أُو۟لَـٰٓئِكَ أَصْحَـٰبُ ٱلْجَحِيمِ ﴿٥١﴾

52 And We sent not before thee any messenger or prophet save that when he desired[1] the satan[2] cast into his desire.[3] But God abolishes[4] what the satan[5] casts; then God makes firm His proofs,[6] — and God is knowing and wise —

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلَا
نَبِىٍّ إِلَّآ إِذَا تَمَنَّىٰٓ أَلْقَى ٱلشَّيْطَـٰنُ
فِىٓ أُمْنِيَّتِهِۦ فَيَنسَخُ ٱللَّهُ مَا يُلْقِى
ٱلشَّيْطَـٰنُ ثُمَّ يُحْكِمُ ٱللَّهُ ءَايَـٰتِهِۦ
وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٢﴾

53 That He might make what the satan[1] casts a means of denial[2] for those in whose hearts is disease and those whose hearts are hard, — and the wrongdoers[3] are in extreme schism —

لِّيَجْعَلَ مَا يُلْقِى ٱلشَّيْطَـٰنُ فِتْنَةً لِّلَّذِينَ
فِى قُلُوبِهِم مَّرَضٌ وَٱلْقَاسِيَةِ قُلُوبُهُمْ وَإِنَّ
ٱلظَّـٰلِمِينَ لَفِى شِقَاقٍۭ بَعِيدٍ ﴿٥٣﴾

54 And that those given knowledge might know that it[1] is the truth[2] from thy Lord, and believe in[3] it, and their hearts might humble themselves to Him;[4] and God guides those who heed warning[5] to a straight path.[6]

وَلِيَعْلَمَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ أَنَّهُ ٱلْحَقُّ مِن
رَّبِّكَ فَيُؤْمِنُوا۟ بِهِۦ فَتُخْبِتَ لَهُۥ قُلُوبُهُمْ
وَإِنَّ ٱللَّهَ لَهَادِ ٱلَّذِينَ ءَامَنُوٓا۟ إِلَىٰ صِرَٰطٍ
مُّسْتَقِيمٍ ﴿٥٤﴾

55 And those who ignore warning[1] will not cease to be in doubt about it[2] until the Hour comes upon them unexpectedly, or there comes to them the punishment of a barren day.[3]

وَلَا يَزَالُ ٱلَّذِينَ كَفَرُوا۟ فِى مِرْيَةٍ مِّنْهُ
حَتَّىٰ تَأْتِيَهُمُ ٱلسَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ
عَذَابُ يَوْمٍ عَقِيمٍ ﴿٥٥﴾

56 The dominion, that day, belongs to God; He will judge between them. Then will those who heed warning[1] and do righteous deeds be in the Gardens of Bliss,

ٱلْمُلْكُ يَوْمَئِذٍ لِّلَّهِ يَحْكُمُ بَيْنَهُمْ
فَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ فِى
جَنَّـٰتِ ٱلنَّعِيمِ ﴿٥٦﴾

57 And those who ignore warning[1] and deny Our proofs,[2] those will have a humiliating

وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَـٰتِنَا

فَأُوْلَـٰٓئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٥٧﴾

وَٱلَّذِينَ هَاجَرُواْ فِى سَبِيلِ ٱللَّـهِ ثُمَّ قُتِلُوٓاْ
أَوْ مَاتُواْ لَيَرْزُقَنَّهُمُ ٱللَّـهُ رِزْقًا حَسَنًا
وَإِنَّ ٱللَّـهَ لَهُوَ خَيْرُ ٱلرَّٰزِقِينَ ﴿٥٨﴾

لَيُدْخِلَنَّهُم مُّدْخَلًا يَرْضَوْنَهُۥ وَإِنَّ ٱللَّـهَ
لَعَلِيمٌ حَلِيمٌ ﴿٥٩﴾

۞ ذَٰلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ
بِهِۦ ثُمَّ بُغِىَ عَلَيْهِ لَيَنصُرَنَّهُ ٱللَّـهُ إِنَّ
ٱللَّـهَ لَعَفُوٌّ غَفُورٌ ﴿٦٠﴾

ذَٰلِكَ بِأَنَّ ٱللَّـهَ يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ
وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ وَأَنَّ ٱللَّـهَ سَمِيعٌۢ
بَصِيرٌ ﴿٦١﴾

ذَٰلِكَ بِأَنَّ ٱللَّـهَ هُوَ ٱلْحَقُّ وَأَنَّ مَا يَدْعُونَ
مِن دُونِهِۦ هُوَ ٱلْبَٰطِلُ وَأَنَّ ٱللَّـهَ هُوَ
ٱلْعَلِىُّ ٱلْكَبِيرُ ﴿٦٢﴾

أَلَمْ تَرَ أَنَّ ٱللَّـهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً
فَتُصْبِحُ ٱلْأَرْضُ مُخْضَرَّةً إِنَّ ٱللَّـهَ لَطِيفٌ
خَبِيرٌ ﴿٦٣﴾

لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَإِنَّ
ٱللَّـهَ لَهُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ﴿٦٤﴾

أَلَمْ تَرَ أَنَّ ٱللَّـهَ سَخَّرَ لَكُم مَّا فِى
ٱلْأَرْضِ وَٱلْفُلْكَ تَجْرِى فِى ٱلْبَحْرِ بِأَمْرِهِۦ

punishment.

58 ¶22.8 And those who emigrated in the cause of God, then were killed or died: God will provide for them a goodly provision; and God, He is the best of providers.

59 He will make them enter by an entrance with which they will be satisfied; and God is knowing and clement.

60 That[...].[1] And whoso retaliates with the like whereof he was harmed, then is oppressed: God will help him; God is pardoning and forgiving.[2]

61 For it is that[1] God makes the night enter into the day, and makes the day enter into the night; and that God is hearing and seeing!

62 For it is that[1] God, He is the Truth;[2] and that that to which they call besides[3] Him, it is vanity; and that God, He is the Exalted, the Great!

63 Dost thou not see[1] that God sends down from the sky water, and the earth becomes green? God is subtle and aware.

64 To Him belongs what is in the heavens and what is in the earth. And God, He is the Free from Need, the Praiseworthy.

65 ¶22.9 Dost thou not see[1] that God made subject for you what is in the earth, and the ships[2] run upon the sea by His command? And He holds back the sky lest it fall upon

وَيُمْسِكُ ٱلسَّمَآءَ أَن تَقَعَ عَلَى ٱلْأَرْضِ
إِلَّا بِإِذْنِهِۦٓ إِنَّ ٱللَّـهَ بِٱلنَّاسِ لَرَءُوفٌ
رَّحِيمٌ ﴿٦٥﴾

وَهُوَ ٱلَّذِىٓ أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ
يُحْيِيكُمْ إِنَّ ٱلْإِنسَٰنَ لَكَفُورٌ
﴿٦٦﴾

لِّكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا هُمْ نَاسِكُوهُ
فَلَا يُنَٰزِعُنَّكَ فِى ٱلْأَمْرِ وَٱدْعُ إِلَىٰ رَبِّكَ
إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ ﴿٦٧﴾

وَإِن جَٰدَلُوكَ فَقُلِ ٱللَّـهُ أَعْلَمُ بِمَا
تَعْمَلُونَ ﴿٦٨﴾

ٱللَّـهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ ٱلْقِيَٰمَةِ
فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿٦٩﴾

أَلَمْ تَعْلَمْ أَنَّ ٱللَّـهَ يَعْلَمُ مَا فِى ٱلسَّمَآءِ
وَٱلْأَرْضِ إِنَّ ذَٰلِكَ فِى كِتَٰبٍ إِنَّ ذَٰلِكَ عَلَى
ٱللَّـهِ يَسِيرٌ ﴿٧٠﴾

وَيَعْبُدُونَ مِن دُونِ ٱللَّـهِ مَا لَمْ يُنَزِّلْ
بِهِۦ سُلْطَٰنًا وَمَا لَيْسَ لَهُم بِهِۦ عِلْمٌ
وَمَا لِلظَّٰلِمِينَ مِن نَّصِيرٍ ﴿٧١﴾

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ تَعْرِفُ
فِى وُجُوهِ ٱلَّذِينَ كَفَرُواْ ٱلْمُنكَرَ يَكَادُونَ
يَسْطُونَ بِٱلَّذِينَ يَتْلُونَ عَلَيْهِمْ ءَايَٰتِنَا

the earth save by His leave; God is to mankind kind and merciful.

66 And He it is that gave you life; then will He give you death; then will He give you life. Man is an ingrate.

67 For every community We appointed a rite[1] for them to perform. Then let them not dispute with thee concerning the matter. And invite thou to thy Lord; thou art upon right guidance.

68 And if they dispute with thee, say thou: "God best knows what you do.

69 "God will judge between you on the Day of Resurrection concerning that wherein you differ."

70 Knowest thou not that God knows what is in the heaven and the earth? That[1] is in a Writ.[2] That[3] is easy for God.[4]

71 And they serve, besides[1] God, that for which He has not sent down authority, and that whereof they have no knowledge; and for the wrongdoers[2] there is no helper.

72 And when Our proofs[1] are recited to them as clear signs, thou recognisest perversity[2] in the faces of those who ignore warning;[3] they all but attack those[4] who recite Our proofs[5] to them. Say thou: "Then shall I inform you of worse than that? The Fire God has promised

قُلْ أَفَأُنَبِّئُكُم بِشَرٍّ مِّن ذَٰلِكُمُ
ٱلنَّارُ وَعَدَهَا ٱللَّهُ ٱلَّذِينَ كَفَرُواْ وَبِئْسَ
ٱلْمَصِيرُ ﴿٧٢﴾

يَٰٓأَيُّهَا ٱلنَّاسُ ضُرِبَ مَثَلٌ فَٱسْتَمِعُواْ
لَهُۥٓ إِنَّ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ لَن
يَخْلُقُواْ ذُبَابًا وَلَوِ ٱجْتَمَعُواْ لَهُۥ وَإِن
يَسْلُبْهُمُ ٱلذُّبَابُ شَيْـًٔا لَّا يَسْتَنقِذُوهُ مِنْهُ
ضَعُفَ ٱلطَّالِبُ وَٱلْمَطْلُوبُ ﴿٧٣﴾

مَا قَدَرُواْ ٱللَّهَ حَقَّ قَدْرِهِۦٓ إِنَّ ٱللَّهَ
لَقَوِىٌّ عَزِيزٌ ﴿٧٤﴾

ٱللَّهُ يَصْطَفِى مِنَ ٱلْمَلَٰٓئِكَةِ رُسُلًا
وَمِنَ ٱلنَّاسِ إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ﴿٧٥﴾

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى
ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٧٦﴾

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱرْكَعُواْ وَٱسْجُدُواْ
وَٱعْبُدُواْ رَبَّكُمْ وَٱفْعَلُواْ ٱلْخَيْرَ
لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٧﴾

وَجَٰهِدُواْ فِى ٱللَّهِ حَقَّ جِهَادِهِۦ هُوَ
ٱجْتَبَىٰكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِى
ٱلدِّينِ مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ إِبْرَٰهِيمَ
هُوَ سَمَّىٰكُمُ ٱلْمُسْلِمِينَ مِن قَبْلُ وَفِى
هَٰذَا لِيَكُونَ ٱلرَّسُولُ شَهِيدًا عَلَيْكُمْ

to those who ignore warning![6] And evil is the journey's end."

73 ¶**22.10** O mankind: a similitude is struck, so listen to it: — those to whom you call, besides[1] God, will never create a fly though they gather together for it.[2] And if the fly snatch away something from them, they could not recover it from it; weak are the seeker and the sought!

74 They measured God not with the measure due[1] Him; God is strong, and exalted in might.

75 God chooses from the angels messengers, and from men; God is hearing and seeing.

76 He knows what is before them,[1] and what following them; and to God are matters[2] returned.

77 O you who heed warning:[1] be lowly[2] and submit,[3] and serve your Lord, and do good that you might be successful;

78 And strive for God with the striving due[1] Him. He has chosen you, and has not placed upon you in doctrine[2] any distress — the creed of your father Abraham. He named you those submitting[3] before, and in this,[4] that the Messenger[5] might be a witness to you,[6] and that you might be witnesses to men.[7] So uphold the duty,[8] and render the purity,[9] and hold fast to God; He is your protector. Then excellent is the Protector! And excellent is

وَتَكُونُواْ شُهَدَآءَ عَلَى ٱلنَّاسِ فَأَقِيمُواْ
ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ وَٱعْتَصِمُواْ
بِٱللَّهِ هُوَ مَوْلَىٰكُمْ فَنِعْمَ ٱلْمَوْلَىٰ
وَنِعْمَ ٱلنَّصِيرُ ﴿٧٨﴾

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

۞ قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ ﴿١﴾
ٱلَّذِينَ هُمْ فِى صَلَاتِهِمْ خَٰشِعُونَ ﴿٢﴾
وَٱلَّذِينَ هُمْ عَنِ ٱللَّغْوِ مُعْرِضُونَ ﴿٣﴾
وَٱلَّذِينَ هُمْ لِلزَّكَوٰةِ فَٰعِلُونَ ﴿٤﴾
وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَٰفِظُونَ ﴿٥﴾
إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ
أَيْمَٰنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾
فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُوْلَٰٓئِكَ هُمُ
ٱلْعَادُونَ ﴿٧﴾
وَٱلَّذِينَ هُمْ لِأَمَٰنَٰتِهِمْ وَعَهْدِهِمْ رَٰعُونَ
﴿٨﴾
وَٱلَّذِينَ هُمْ عَلَىٰ صَلَوَٰتِهِمْ يُحَافِظُونَ ﴿٩﴾
أُوْلَٰٓئِكَ هُمُ ٱلْوَٰرِثُونَ ﴿١٠﴾
ٱلَّذِينَ يَرِثُونَ ٱلْفِرْدَوْسَ هُمْ فِيهَا خَٰلِدُونَ
﴿١١﴾
وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ مِن سُلَٰلَةٍ مِّن
طِينٍ ﴿١٢﴾

the Helper!

In the name of God, the Almighty,[1] the Merciful.

23[2] **1** Successful are the believers:[1]

2 Those who in their duty[1] are humble,[2]

3 And those who from vain speech turn away,

4 And those who act[1] upon the purity.[2]

5 And those who preserve their chastity[1]

6 Save with their wives[1] or what their right hands possess,[2] then are they not blameworthy;

7 — But whoso seeks beyond that: it is they who are the transgressors —

8 And those who attend to their trusts and their covenant,

9 And those who preserve their duties:[1]

10 It is they who are the heirs,

11 Those who inherit Paradise;[1] therein will they abide eternally.

12 And We created man from an extract[1] of clay;

ثُمَّ جَعَلْنَٰهُ نُطْفَةً فِى قَرَارٍ مَّكِينٍ ﴿١٣﴾
ثُمَّ خَلَقْنَا ٱلنُّطْفَةَ عَلَقَةً فَخَلَقْنَا
ٱلْعَلَقَةَ مُضْغَةً فَخَلَقْنَا ٱلْمُضْغَةَ عِظَٰمًا
فَكَسَوْنَا ٱلْعِظَٰمَ لَحْمًا ثُمَّ أَنشَأْنَٰهُ خَلْقًا
ءَاخَرَ فَتَبَارَكَ ٱللَّهُ أَحْسَنُ ٱلْخَٰلِقِينَ
﴿١٤﴾
ثُمَّ إِنَّكُم بَعْدَ ذَٰلِكَ لَمَيِّتُونَ ﴿١٥﴾
ثُمَّ إِنَّكُمْ يَوْمَ ٱلْقِيَٰمَةِ تُبْعَثُونَ ﴿١٦﴾
وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَآئِقَ
وَمَا كُنَّا عَنِ ٱلْخَلْقِ غَٰفِلِينَ ﴿١٧﴾
وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءًۢ بِقَدَرٍ فَأَسْكَنَّٰهُ
فِى ٱلْأَرْضِ وَإِنَّا عَلَىٰ ذَهَابٍۭ بِهِۦ
لَقَٰدِرُونَ ﴿١٨﴾
فَأَنشَأْنَا لَكُم بِهِۦ جَنَّٰتٍ مِّن نَّخِيلٍ
وَأَعْنَٰبٍ لَّكُمْ فِيهَا فَوَٰكِهُ كَثِيرَةٌ
وَمِنْهَا تَأْكُلُونَ ﴿١٩﴾
وَشَجَرَةً تَخْرُجُ مِن طُورِ سَيْنَآءَ تَنۢبُتُ
بِٱلدُّهْنِ وَصِبْغٍ لِّلْءَاكِلِينَ ﴿٢٠﴾
وَإِنَّ لَكُمْ فِى ٱلْأَنْعَٰمِ لَعِبْرَةً
نُّسْقِيكُم مِّمَّا فِى بُطُونِهَا وَلَكُمْ
فِيهَا مَنَٰفِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿٢١﴾
وَعَلَيْهَا وَعَلَى ٱلْفُلْكِ تُحْمَلُونَ ﴿٢٢﴾

13 Then We placed him as a sperm-drop in a secure fixed lodging;

14 Then We created the sperm-drop a clinging thing,[1] and created the clinging thing[2] a fleshy lump, and created the fleshy lump bones, and clothed the bones with flesh; then We produced it as another creation — and blessed be God, the best of creators!

15 Then after that will you die;

16 Then on the Day of Resurrection will you be raised.

17 And We have created above you seven paths, and We are not heedless of the creation.

18 And We sent down from the sky water in measure, and gave it lodging in the earth — and We are able to take it away —

19 And We produced for you therewith gardens of date-palms and grapevines — for you therein is much fruit, and thereof you eat —

20 And a tree that comes forth from Mount[1] Saynā'[2] yielding oil and a seasoning[3] for the eaters.

21 And for you in the cattle is a lesson: We give you drink of what is in their bellies,[1] and for you therein are many benefits; and of them you eat,

22 And upon them, and upon the ships,[1] are you carried.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦ فَقَالَ
يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ
غَيْرُهُۥٓ أَفَلَا تَتَّقُونَ ﴿٢٣﴾
فَقَالَ ٱلْمَلَؤُا۟ ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦ
مَا هَٰذَآ إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ
أَن يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ شَآءَ ٱللَّهُ
لَأَنزَلَ مَلَٰٓئِكَةً مَّا سَمِعْنَا بِهَٰذَا فِىٓ
ءَابَآئِنَا ٱلْأَوَّلِينَ ﴿٢٤﴾
إِنْ هُوَ إِلَّا رَجُلٌۢ بِهِۦ جِنَّةٌ فَتَرَبَّصُوا۟
بِهِۦ حَتَّىٰ حِينٍ ﴿٢٥﴾
قَالَ رَبِّ ٱنصُرْنِى بِمَا كَذَّبُونِ ﴿٢٦﴾
فَأَوْحَيْنَآ إِلَيْهِ أَنِ ٱصْنَعِ ٱلْفُلْكَ بِأَعْيُنِنَا
وَوَحْيِنَا فَإِذَا جَآءَ أَمْرُنَا وَفَارَ ٱلتَّنُّورُ
فَٱسْلُكْ فِيهَا مِن كُلٍّ زَوْجَيْنِ ٱثْنَيْنِ
وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ ٱلْقَوْلُ مِنْهُمْ
وَلَا تُخَٰطِبْنِى فِى ٱلَّذِينَ ظَلَمُوٓا۟ إِنَّهُم
مُّغْرَقُونَ ﴿٢٧﴾
فَإِذَا ٱسْتَوَيْتَ أَنتَ وَمَن مَّعَكَ عَلَى
ٱلْفُلْكِ فَقُلِ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى نَجَّىٰنَا مِنَ
ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٢٨﴾
وَقُل رَّبِّ أَنزِلْنِى مُنزَلًا مُّبَارَكًا وَأَنتَ
خَيْرُ ٱلْمُنزِلِينَ ﴿٢٩﴾

23 ¶**23.2** And We sent Noah to his people, and he said: "O my people: serve God; you have no god but He. Will you then not[1] be in prudent fear!"

24 Then said the eminent ones who disbelieved[1] among his people: "This is only a mortal like you, desiring to take precedence over you. And had God willed, He would have sent down angels. We heard not of this among our fathers of old.

25 "He is only a man possessed;[1] so wait for him for a time."[2]

26 He said: "My Lord: help Thou me because they have denied me."

27 And We instructed[1] him: "Make thou the ship under Our eyes and Our instruction;[2] then when Our command comes and the oven[3] boils over, load thou therein of each kind two, and thy household save him against whom the word has gone forth among them. And address thou Me not on behalf of those who do wrong; they will be drowned.

28 "And when thou art seated — thou and whoso is with thee — upon the ship, say thou: 'Praise belongs to God who has delivered us from the wrongdoing[1] people.'

29 "And say thou: 'My Lord: set Thou me down at a blessed landing-place; and Thou art the best of those who set down.'"

إِنَّ فِي ذَٰلِكَ لَـَٔايَٰتٍ وَإِن كُنَّا لَمُبۡتَلِينَ ٣٠

ثُمَّ أَنشَأۡنَا مِنۢ بَعۡدِهِمۡ قَرۡنًا ءَاخَرِينَ ٣١ فَأَرۡسَلۡنَا فِيهِمۡ رَسُولًا مِّنۡهُمۡ أَنِ ٱعۡبُدُواْ ٱللَّهَ مَا لَكُم مِّنۡ إِلَٰهٍ غَيۡرُهُۥٓۚ أَفَلَا تَتَّقُونَ ٣٢

وَقَالَ ٱلۡمَلَأُ مِن قَوۡمِهِ ٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِلِقَآءِ ٱلۡأٓخِرَةِ وَأَتۡرَفۡنَٰهُمۡ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا مَا هَٰذَآ إِلَّا بَشَرٞ مِّثۡلُكُمۡ يَأۡكُلُ مِمَّا تَأۡكُلُونَ مِنۡهُ وَيَشۡرَبُ مِمَّا تَشۡرَبُونَ ٣٣

وَلَئِنۡ أَطَعۡتُم بَشَرٗا مِّثۡلَكُمۡ إِنَّكُمۡ إِذٗا لَّخَٰسِرُونَ ٣٤

أَيَعِدُكُمۡ أَنَّكُمۡ إِذَا مِتُّمۡ وَكُنتُمۡ تُرَابٗا وَعِظَٰمًا أَنَّكُم مُّخۡرَجُونَ ٣٥

هَيۡهَاتَ هَيۡهَاتَ لِمَا تُوعَدُونَ ٣٦ إِنۡ هِيَ إِلَّا حَيَاتُنَا ٱلدُّنۡيَا نَمُوتُ وَنَحۡيَا وَمَا نَحۡنُ بِمَبۡعُوثِينَ ٣٧

إِنۡ هُوَ إِلَّا رَجُلُۢ ٱفۡتَرَىٰ عَلَى ٱللَّهِ كَذِبٗا وَمَا نَحۡنُ لَهُۥ بِمُؤۡمِنِينَ ٣٨

قَالَ رَبِّ ٱنصُرۡنِي بِمَا كَذَّبُونِ ٣٩ قَالَ عَمَّا قَلِيلٖ لَّيُصۡبِحُنَّ نَٰدِمِينَ ٤٠

30 In that are proofs;[1] and We are testing.

31 ¶**23.3** Then We produced, after them, another generation.
32 And We sent among them a messenger from among them: "Serve God; you have no god but He. Will you then not[1] be in prudent fear!"

33 And said the eminent ones of his people, those who ignored warning[1] and denied the meeting of the Hereafter and to whom We had given opulence in the life of this world: "This is only a mortal like you: he eats of that whereof you eat, and drinks of that you drink.

34 "And if you obey a mortal like yourselves, you will then be the losers.

35 "Does he promise you that when you are dead, and are dust and bones, you will be brought forth?

36 "Far-fetched![1] Far-fetched is what you are promised!
37 "There is only our life of this world: we die, and we live; and we will not be raised up.

38 "He is only a man who invented a lie about God, and we will not believe him."

39 He said: "My Lord: help Thou me because they have denied me."
40 Said He: "In a little while will they become remorseful."

فَأَخَذَتۡهُمُ ٱلصَّيۡحَةُ بِٱلۡحَقِّ فَجَعَلۡنَٰهُمۡ غُثَآءٗۚ فَبُعۡدٗا لِّلۡقَوۡمِ ٱلظَّٰلِمِينَ ٤١

ثُمَّ أَنشَأۡنَا مِنۢ بَعۡدِهِمۡ قُرُونًا ءَاخَرِينَ ٤٢

مَا تَسۡبِقُ مِنۡ أُمَّةٍ أَجَلَهَا وَمَا يَسۡتَـٔۡخِرُونَ ٤٣

ثُمَّ أَرۡسَلۡنَا رُسُلَنَا تَتۡرَا كُلَّ مَا جَآءَ أُمَّةٗ رَّسُولُهَا كَذَّبُوهُ فَأَتۡبَعۡنَا بَعۡضَهُم بَعۡضٗا وَجَعَلۡنَٰهُمۡ أَحَادِيثَ فَبُعۡدٗا لِّقَوۡمٖ لَّا يُؤۡمِنُونَ ٤٤

ثُمَّ أَرۡسَلۡنَا مُوسَىٰ وَأَخَاهُ هَٰرُونَ بِـَٔايَٰتِنَا وَسُلۡطَٰنٖ مُّبِينٍ ٤٥

إِلَىٰ فِرۡعَوۡنَ وَمَلَإِيْهِۦ فَٱسۡتَكۡبَرُواْ وَكَانُواْ قَوۡمًا عَالِينَ ٤٦

فَقَالُوٓاْ أَنُؤۡمِنُ لِبَشَرَيۡنِ مِثۡلِنَا وَقَوۡمُهُمَا لَنَا عَٰبِدُونَ ٤٧

فَكَذَّبُوهُمَا فَكَانُواْ مِنَ ٱلۡمُهۡلَكِينَ ٤٨

وَلَقَدۡ ءَاتَيۡنَا مُوسَى ٱلۡكِتَٰبَ لَعَلَّهُمۡ يَهۡتَدُونَ ٤٩

وَجَعَلۡنَا ٱبۡنَ مَرۡيَمَ وَأُمَّهُۥٓ ءَايَةٗ وَءَاوَيۡنَٰهُمَآ إِلَىٰ رَبۡوَةٖ ذَاتِ قَرَارٖ وَمَعِينٖ

41 Then the Blast seized them with justice,[1] and We made them as decaying herbage:[2] — "Then away with the wrongdoing[3] people!"

42 Then We produced, after them, other generations.

43 No community outstrips its term, nor will they defer.

44 Then We sent Our messengers in succession. Every time its messenger came to a community, they denied him; and We caused some of them to follow[1] others, and made them legends:[2] — "Then away with a people who do not believe!"[3]

45 Then sent We Moses and his brother Aaron with Our proofs[1] and a clear authority

46 To Pharaoh[1] and his eminent ones; but they had waxed proud, and they were a self-exalting people.

47 And they said: "Shall we believe two mortals like ourselves, and whose people serve us?"

48 Then they denied them,[1] and were among those destroyed.

49 And We gave Moses the Writ,[1] that they might be guided.

50 And We made the son[1] of Mary[2] and his mother[3] a proof,[4] and We gave them[5] shelter upon high ground: a fixed lodging and a running spring.

٥٠

يَٰٓأَيُّهَا ٱلرُّسُلُ كُلُوا۟ مِنَ ٱلطَّيِّبَٰتِ
وَٱعْمَلُوا۟ صَٰلِحًا إِنِّى بِمَا تَعْمَلُونَ عَلِيمٌ

٥١

وَإِنَّ هَٰذِهِۦٓ أُمَّتُكُمْ أُمَّةً وَٰحِدَةً وَأَنَا۠
رَبُّكُمْ فَٱتَّقُونِ ٥٢

فَتَقَطَّعُوٓا۟ أَمْرَهُم بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍۭ
بِمَا لَدَيْهِمْ فَرِحُونَ ٥٣

فَذَرْهُمْ فِى غَمْرَتِهِمْ حَتَّىٰ حِينٍ ٥٤

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِۦ مِن مَّالٍ
وَبَنِينَ ٥٥

نُسَارِعُ لَهُمْ فِى ٱلْخَيْرَٰتِ بَل لَّا يَشْعُرُونَ

٥٦

إِنَّ ٱلَّذِينَ هُم مِّنْ خَشْيَةِ رَبِّهِم مُّشْفِقُونَ

٥٧

وَٱلَّذِينَ هُم بِـَٔايَٰتِ رَبِّهِمْ يُؤْمِنُونَ ٥٨

وَٱلَّذِينَ هُم بِرَبِّهِمْ لَا يُشْرِكُونَ ٥٩

وَٱلَّذِينَ يُؤْتُونَ مَآ ءَاتَوا۟ وَّقُلُوبُهُمْ وَجِلَةٌ
أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَٰجِعُونَ ٦٠

أُو۟لَٰٓئِكَ يُسَٰرِعُونَ فِى ٱلْخَيْرَٰتِ وَهُمْ لَهَا
سَٰبِقُونَ ٦١

وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا

51 ¶**23.4** "O you Messengers: eat of the good things, and work righteousness; I know what you do."

52 And this, your community,[1] is one community, and I am your Lord; so be in prudent fear[2] of Me.

53 But they divided their command[1] among them into writings,[2] each party exulting at what it has,

54 So leave thou them in their flood of ignorance[1] for a time.[2]
55 Think they that in the wealth and sons wherewith We supply them

56 We hasten for them good things? The truth is,[1] they perceive not.[2]

57 (Those who are from fear of their Lord in dread,

58 And those who believe in[1] the proofs[2] of their Lord,
59 And those who ascribe not a partnership[1] to their Lord,
60 And those who give what they give with[1] their hearts in dread[2] that they are returning to their Lord:

61 Those compete in good deeds, and they are forerunners therein.

62 And We burden not any soul save to its capacity; and with Us is a writ[1] which speaks

كِتَٰبٌ يَنطِقُ بِٱلْحَقِّ وَهُمْ لَا يُظْلَمُونَ

٦٢

بَلْ قُلُوبُهُمْ فِى غَمْرَةٍ مِّنْ هَٰذَا وَلَهُمْ
أَعْمَالٌ مِّن دُونِ ذَٰلِكَ هُمْ لَهَا عَٰمِلُونَ

٦٣

حَتَّىٰٓ إِذَآ أَخَذْنَا مُتْرَفِيهِم بِٱلْعَذَابِ إِذَا
هُمْ يَجْـَٔرُونَ ٦٤

لَا تَجْـَٔرُوا۟ ٱلْيَوْمَ إِنَّكُم مِّنَّا لَا
تُنصَرُونَ ٦٥

قَدْ كَانَتْ ءَايَٰتِى تُتْلَىٰ عَلَيْكُمْ فَكُنتُمْ
عَلَىٰٓ أَعْقَٰبِكُمْ تَنكِصُونَ ٦٦

مُسْتَكْبِرِينَ بِهِۦ سَٰمِرًا تَهْجُرُونَ ٦٧

أَفَلَمْ يَدَّبَّرُوا۟ ٱلْقَوْلَ أَمْ جَآءَهُم مَّا لَمْ
يَأْتِ ءَابَآءَهُمُ ٱلْأَوَّلِينَ ٦٨

أَمْ لَمْ يَعْرِفُوا۟ رَسُولَهُمْ فَهُمْ لَهُۥ مُنكِرُونَ

٦٩

أَمْ يَقُولُونَ بِهِۦ جِنَّةٌۢ بَلْ جَآءَهُم بِٱلْحَقِّ
وَأَكْثَرُهُمْ لِلْحَقِّ كَٰرِهُونَ ٧٠

وَلَوِ ٱتَّبَعَ ٱلْحَقُّ أَهْوَآءَهُمْ لَفَسَدَتِ
ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ وَمَن فِيهِنَّ بَلْ
أَتَيْنَٰهُم بِذِكْرِهِمْ فَهُمْ عَن ذِكْرِهِم مُّعْرِضُونَ

٧١

the truth,[2] and they will not be wronged.)

63 The truth is,[1] their hearts are in a flood of ignorance[2] about this.[3] And they have works besides[4] that[5] which they are doing.

64 When[1] We have seized their opulent ones with punishment, then will they cry out.

65 "Cry not out this day! You will not be helped by Us!

66 "My proofs[1] were recited to you, and you turned back therefrom on your heels,

67 "Waxing proud thereat, talking to no purpose into the night."[1]
68 Have they then not considered the word[1] with care? If[2] there has come to them what came not to their fathers of old,[3]

69 Or if[1] they did not know their messenger, and so do not recognise him,[2]

70 Or if[1] they say: "He is possessed,"[2] — the truth is,[3] he has brought them the truth,[4] but most of them are averse to the truth.[5]

71 And had the truth[1] followed their vain desires,[2] the heavens and the earth and whoso is therein would have been corrupted; the truth is,[3] We brought them their remembrance,[4] and they from their remembrance[5] are turning away.

أَمۡ تَسۡـَٔلُهُمۡ خَرۡجٗا فَخَرَاجُ رَبِّكَ خَيۡرٞۖ
وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٧٢
وَإِنَّكَ لَتَدۡعُوهُمۡ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ٧٣
وَإِنَّ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ عَنِ
ٱلصِّرَٰطِ لَنَٰكِبُونَ ٧٤
۞ وَلَوۡ رَحِمۡنَٰهُمۡ وَكَشَفۡنَا مَا بِهِم مِّن
ضُرّٖ لَّلَجُّواْ فِي طُغۡيَٰنِهِمۡ يَعۡمَهُونَ ٧٥
وَلَقَدۡ أَخَذۡنَٰهُم بِٱلۡعَذَابِ فَمَا ٱسۡتَكَانُواْ
لِرَبِّهِمۡ وَمَا يَتَضَرَّعُونَ ٧٦
حَتَّىٰٓ إِذَا فَتَحۡنَا عَلَيۡهِم بَابٗا ذَا عَذَابٖ
شَدِيدٍ إِذَا هُمۡ فِيهِ مُبۡلِسُونَ ٧٧
وَهُوَ ٱلَّذِيٓ أَنشَأَ لَكُمُ ٱلسَّمۡعَ
وَٱلۡأَبۡصَٰرَ وَٱلۡأَفۡـِٔدَةَۚ قَلِيلٗا مَّا تَشۡكُرُونَ
٧٨
وَهُوَ ٱلَّذِي ذَرَأَكُمۡ فِي ٱلۡأَرۡضِ وَإِلَيۡهِ
تُحۡشَرُونَ ٧٩
وَهُوَ ٱلَّذِي يُحۡيِۦ وَيُمِيتُ وَلَهُ ٱخۡتِلَٰفُ
ٱلَّيۡلِ وَٱلنَّهَارِۚ أَفَلَا تَعۡقِلُونَ ٨٠
بَلۡ قَالُواْ مِثۡلَ مَا قَالَ ٱلۡأَوَّلُونَ ٨١
قَالُوٓاْ أَءِذَا مِتۡنَا وَكُنَّا تُرَابٗا وَعِظَٰمًا أَءِنَّا
لَمَبۡعُوثُونَ ٨٢
لَقَدۡ وُعِدۡنَا نَحۡنُ وَءَابَآؤُنَا هَٰذَا مِن

72 If[1] thou askest of them payment:[2] then is the reward of thy Lord better; and He is the best of providers.

73 And thou invitest them to a straight path;

74 And those who believe not in[1] the Hereafter are deviating from the path.

75 And were We to have mercy on them, and to remove what is upon them of distress, they would persist in wandering blindly in their inordinacy.[1]
76 (And We seized them with the punishment[...],[1] but they yielded not to their Lord, nor humbled themselves.

77 When[1] We have opened against them a gate of severe punishment, then are they therein in despair.[2])

78 **¶23.5** And He it is that produced for you hearing and sight and hearts;[1] little are you grateful.

79 And He it is that created[1] you in the earth; and to Him will you be gathered.

80 And He it is that gives life, and gives death; and His is the alternation of night and day. Will you then not[1] use reason!

81 The truth is,[1] they say the like of what the former peoples said;
82 They say: "When we are dead and are dust and bones, will we be raised?

83 "We have been promised this, we and our fathers, before; these are only legends of the

قَبۡلُ إِنۡ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلۡأَوَّلِينَ ٨٣
قُل لِّمَنِ ٱلۡأَرۡضُ وَمَن فِيهَآ إِن كُنتُمۡ
تَعۡلَمُونَ ٨٤
سَيَقُولُونَ لِلَّهِۚ قُلۡ أَفَلَا تَذَكَّرُونَ ٨٥
قُلۡ مَن رَّبُّ ٱلسَّمَٰوَٰتِ ٱلسَّبۡعِ وَرَبُّ
ٱلۡعَرۡشِ ٱلۡعَظِيمِ ٨٦
سَيَقُولُونَ لِلَّهِۚ قُلۡ أَفَلَا تَتَّقُونَ ٨٧
قُلۡ مَنۢ بِيَدِهِۦ مَلَكُوتُ كُلِّ شَيۡءٖ
وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيۡهِ إِن كُنتُمۡ
تَعۡلَمُونَ ٨٨
سَيَقُولُونَ لِلَّهِۚ قُلۡ فَأَنَّىٰ تُسۡحَرُونَ ٨٩
بَلۡ أَتَيۡنَٰهُم بِٱلۡحَقِّ وَإِنَّهُمۡ لَكَٰذِبُونَ
٩٠
مَا ٱتَّخَذَ ٱللَّهُ مِن وَلَدٖ وَمَا كَانَ مَعَهُۥ
مِنۡ إِلَٰهٍۚ إِذٗا لَّذَهَبَ كُلُّ إِلَٰهِۭ بِمَا خَلَقَ
وَلَعَلَا بَعۡضُهُمۡ عَلَىٰ بَعۡضٖۚ سُبۡحَٰنَ ٱللَّهِ
عَمَّا يَصِفُونَ ٩١
عَٰلِمِ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِ فَتَعَٰلَىٰ عَمَّا
يُشۡرِكُونَ ٩٢
قُل رَّبِّ إِمَّا تُرِيَنِّي مَا يُوعَدُونَ ٩٣
رَبِّ فَلَا تَجۡعَلۡنِي فِي ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ
٩٤

former peoples."

84 Say thou: "To whom belong the earth and whoso is therein, if you know?"

85 They will say: "To God." Say thou: "Will you then not[1] take heed!"
86 Say thou: "Who is Lord of the Seven Heavens and Lord of the Great Throne?"

87 They will say: "God."[1] Say thou: "Will you then not[2] be in prudent fear!"
88 Say thou: "In whose hand is dominion of all things — and He grants protection, and against whom there is no protection, if you know?"

89 They will say: "In God's." Say thou: "How then are you taken by sorcery?"[1]
90 The truth is,[1] We brought them the truth,[2] and they are liars.

91 God has not taken any son. And there is not with Him any god; then would each god have taken what he created, and some of them would have overcome others. Glory[1] be to God above what they describe —

92 The Knower of the Unseen and the Seen — and exalted above that to which they ascribe a partnership![1]

93 **¶23.6** Say thou: "My Lord: if Thou show me what they are promised,[1]
94 "My Lord: then place Thou me not among the wrongdoing[1] people."

وَإِنَّا عَلَىٰٓ أَن نُّرِيَكَ مَا نَعِدُهُمۡ لَقَٰدِرُونَ ﴿٩٥﴾

ٱدۡفَعۡ بِٱلَّتِي هِيَ أَحۡسَنُ ٱلسَّيِّئَةَۚ نَحۡنُ أَعۡلَمُ بِمَا يَصِفُونَ ﴿٩٦﴾

وَقُل رَّبِّ أَعُوذُ بِكَ مِنۡ هَمَزَٰتِ ٱلشَّيَٰطِينِ ﴿٩٧﴾

وَأَعُوذُ بِكَ رَبِّ أَن يَحۡضُرُونِ ﴿٩٨﴾

حَتَّىٰٓ إِذَا جَآءَ أَحَدَهُمُ ٱلۡمَوۡتُ قَالَ رَبِّ ٱرۡجِعُونِ ﴿٩٩﴾

لَعَلِّيٓ أَعۡمَلُ صَٰلِحٗا فِيمَا تَرَكۡتُۚ كَلَّآۚ إِنَّهَا كَلِمَةٌ هُوَ قَآئِلُهَاۖ وَمِن وَرَآئِهِم بَرۡزَخٌ إِلَىٰ يَوۡمِ يُبۡعَثُونَ ﴿١٠٠﴾

فَإِذَا نُفِخَ فِي ٱلصُّورِ فَلَآ أَنسَابَ بَيۡنَهُمۡ يَوۡمَئِذٖ وَلَا يَتَسَآءَلُونَ ﴿١٠١﴾

فَمَن ثَقُلَتۡ مَوَٰزِينُهُۥ فَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ ﴿١٠٢﴾

وَمَنۡ خَفَّتۡ مَوَٰزِينُهُۥ فَأُوْلَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓاْ أَنفُسَهُمۡ فِي جَهَنَّمَ خَٰلِدُونَ ﴿١٠٣﴾

تَلۡفَحُ وُجُوهَهُمُ ٱلنَّارُ وَهُمۡ فِيهَا كَٰلِحُونَ ﴿١٠٤﴾

أَلَمۡ تَكُنۡ ءَايَٰتِي تُتۡلَىٰ عَلَيۡكُمۡ فَكُنتُم

95 And We are able to show thee what We promise them.

96 Repel thou the evil[1] with what is better — We best know what they describe[2] —

97 And say thou: "My Lord: I seek refuge in Thee from the goading[1] of the satans,[2]

98 "And I seek refuge in Thee my Lord lest they be present with me."
99 When[1] death has come to one of them, he says: "My Lord: send Thou me back,

100 "That I might work righteousness in what I left behind." No, indeed![1] It is but a word that he says;[2] and behind them is a barrier until the day they are raised.[3]

101 And when the Trumpet is blown, then no ties of kinship are between them that day nor will they ask one of another.

102 Then whose balances are heavy, it is they who are the successful.[1]

103 And whose balances are light, those are they who have lost their souls, in Gehenna abiding eternally,

104 The Fire scorching their faces, and they scowling therein:

105 "Were not My proofs[1] recited to you, and you denied them?"

بِهَا تُكَذِّبُونَ ﴿١٠٥﴾

قَالُواْ رَبَّنَا غَلَبَتۡ عَلَيۡنَا شِقۡوَتُنَا وَكُنَّا قَوۡمٗا ضَآلِّينَ ﴿١٠٦﴾

رَبَّنَآ أَخۡرِجۡنَا مِنۡهَا فَإِنۡ عُدۡنَا فَإِنَّا ظَٰلِمُونَ ﴿١٠٧﴾

قَالَ ٱخۡسَـُٔواْ فِيهَا وَلَا تُكَلِّمُونِ ﴿١٠٨﴾

إِنَّهُۥ كَانَ فَرِيقٞ مِّنۡ عِبَادِي يَقُولُونَ رَبَّنَآ ءَامَنَّا فَٱغۡفِرۡ لَنَا وَٱرۡحَمۡنَا وَأَنتَ خَيۡرُ ٱلرَّٰحِمِينَ ﴿١٠٩﴾

فَٱتَّخَذۡتُمُوهُمۡ سِخۡرِيًّا حَتَّىٰٓ أَنسَوۡكُمۡ ذِكۡرِي وَكُنتُم مِّنۡهُمۡ تَضۡحَكُونَ ﴿١١٠﴾

إِنِّي جَزَيۡتُهُمُ ٱلۡيَوۡمَ بِمَا صَبَرُوٓاْ أَنَّهُمۡ هُمُ ٱلۡفَآئِزُونَ ﴿١١١﴾

قَٰلَ كَمۡ لَبِثۡتُمۡ فِي ٱلۡأَرۡضِ عَدَدَ سِنِينَ ﴿١١٢﴾

قَالُواْ لَبِثۡنَا يَوۡمًا أَوۡ بَعۡضَ يَوۡمٖ فَسۡـَٔلِ ٱلۡعَآدِّينَ ﴿١١٣﴾

قَٰلَ إِن لَّبِثۡتُمۡ إِلَّا قَلِيلٗا لَّوۡ أَنَّكُمۡ كُنتُمۡ تَعۡلَمُونَ ﴿١١٤﴾

أَفَحَسِبۡتُمۡ أَنَّمَا خَلَقۡنَٰكُمۡ عَبَثٗا وَأَنَّكُمۡ إِلَيۡنَا لَا تُرۡجَعُونَ ﴿١١٥﴾

فَتَعَٰلَى ٱللَّهُ ٱلۡمَلِكُ ٱلۡحَقُّۖ لَآ إِلَٰهَ إِلَّا هُوَ

106 They will say: "Our Lord: our wretchedness overcame us, and we were a people astray.

107 "Our Lord: turn Thou us out therefrom; if we return,[1] then are we wrongdoers."[2]

108 He will say: "Be despised therein; and speak not to Me.
109 "A faction among My servants said: 'Our Lord: we believe, then forgive Thou us, and have mercy on us; and Thou art the best of those who have mercy.'

110 "Then you took them[1] in derision until they[2] made you forget My remembrance,[3] and you laughed at them.

111 "I have rewarded them this day for their patience; they are the attainers of success."

112 He will say: "How long tarried you in the earth, by number of years?"

113 They will say: "We tarried a day, or part of a day; ask Thou those who keep count."[1]

114 He will say: "You tarried only a little; had you but known[...].[1]

115 "Thought you that We only created you for amusement, and that to Us you would not be returned?"

116 Then exalted be God, the True[1] King! There is no god save He:[2] the Lord of the

رَبُّ ٱلۡعَرۡشِ ٱلۡكَرِيمِ ﴿١١٦﴾

وَمَن يَدۡعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ لَا
بُرۡهَٰنَ لَهُۥ بِهِۦ فَإِنَّمَا حِسَابُهُۥ عِندَ
رَبِّهِۦٓ إِنَّهُۥ لَا يُفۡلِحُ ٱلۡكَٰفِرُونَ ﴿١١٧﴾

وَقُل رَّبِّ ٱغۡفِرۡ وَٱرۡحَمۡ وَأَنتَ خَيۡرُ
ٱلرَّٰحِمِينَ ﴿١١٨﴾

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

۞ سُورَةٌ أَنزَلۡنَٰهَا وَفَرَضۡنَٰهَا وَأَنزَلۡنَا
فِيهَآ ءَايَٰتِۭ بَيِّنَٰتٍ لَّعَلَّكُمۡ تَذَكَّرُونَ
﴿١﴾

ٱلزَّانِيَةُ وَٱلزَّانِي فَٱجۡلِدُواْ كُلَّ وَٰحِدٖ
مِّنۡهُمَا مِاْئَةَ جَلۡدَةٖۖ وَلَا تَأۡخُذۡكُم بِهِمَا
رَأۡفَةٞ فِي دِينِ ٱللَّهِ إِن كُنتُمۡ تُؤۡمِنُونَ
بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۖ وَلۡيَشۡهَدۡ عَذَابَهُمَا
طَآئِفَةٞ مِّنَ ٱلۡمُؤۡمِنِينَ ﴿٢﴾

ٱلزَّانِي لَا يَنكِحُ إِلَّا زَانِيَةً أَوۡ مُشۡرِكَةٗ
وَٱلزَّانِيَةُ لَا يَنكِحُهَآ إِلَّا زَانٍ أَوۡ مُشۡرِكٞ
وَحُرِّمَ ذَٰلِكَ عَلَى ٱلۡمُؤۡمِنِينَ ﴿٣﴾

وَٱلَّذِينَ يَرۡمُونَ ٱلۡمُحۡصَنَٰتِ ثُمَّ لَمۡ يَأۡتُواْ
بِأَرۡبَعَةِ شُهَدَآءَ فَٱجۡلِدُوهُمۡ ثَمَٰنِينَ جَلۡدَةٗ
وَلَا تَقۡبَلُواْ لَهُمۡ شَهَٰدَةً أَبَدٗاۚ وَأُوْلَٰٓئِكَ هُمُ
ٱلۡفَٰسِقُونَ ﴿٤﴾

Noble Throne.

117 And whoso calls, with God, to another god, whereof he has no evidence, then is his reckoning but with his Lord; the false claimers of guidance[1] will not be successful.

118 And say thou: "My Lord: forgive Thou, and have Thou mercy; and Thou art the best of those who have mercy."

In the name of God, the Almighty,[1] the Merciful.

24[2] **1** A sūrah[1] We have sent down and made obligatory, and wherein We sent down clear proofs,[2] that you might take heed:

2 The unchaste woman[1] and the unchaste man: lash each one of the two[2] with a hundred lashes,[3] and let not pity for them[4] take you concerning the doctrine[5] of God if you believe in[6] God and the Last Day. And let witness their[7] punishment a number of the believers.[8]

3 The unchaste man[1] shall not marry save an unchaste woman or an idolatress;[2] and an unchaste woman shall not marry save an unchaste man or an idolater[3] — and that is unlawful to the believers[4] —

4 And those who accuse chaste women[1] then bring not four witnesses:[2] lash them with eighty lashes, and accept not of them witness ever — and it is they who are the perfidious[3] —

إِلَّا ٱلَّذِينَ تَابُواْ مِنۢ بَعۡدِ ذَٰلِكَ وَأَصۡلَحُواْ
فَإِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ ﴿٥﴾

وَٱلَّذِينَ يَرۡمُونَ أَزۡوَٰجَهُمۡ وَلَمۡ يَكُن
لَّهُمۡ شُهَدَآءُ إِلَّآ أَنفُسُهُمۡ فَشَهَٰدَةُ
أَحَدِهِمۡ أَرۡبَعُ شَهَٰدَٰتِۭ بِٱللَّهِ إِنَّهُۥ لَمِنَ
ٱلصَّٰدِقِينَ ﴿٦﴾

وَٱلۡخَٰمِسَةُ أَنَّ لَعۡنَتَ ٱللَّهِ عَلَيۡهِ إِن كَانَ
مِنَ ٱلۡكَٰذِبِينَ ﴿٧﴾

وَيَدۡرَؤُاْ عَنۡهَا ٱلۡعَذَابَ أَن تَشۡهَدَ أَرۡبَعَ
شَهَٰدَٰتِۭ بِٱللَّهِ إِنَّهُۥ لَمِنَ ٱلۡكَٰذِبِينَ
﴿٨﴾

وَٱلۡخَٰمِسَةَ أَنَّ غَضَبَ ٱللَّهِ عَلَيۡهَآ إِن
كَانَ مِنَ ٱلصَّٰدِقِينَ ﴿٩﴾

وَلَوۡلَا فَضۡلُ ٱللَّهِ عَلَيۡكُمۡ وَرَحۡمَتُهُۥ
وَأَنَّ ٱللَّهَ تَوَّابٌ حَكِيمٌ ﴿١٠﴾

إِنَّ ٱلَّذِينَ جَآءُو بِٱلۡإِفۡكِ عُصۡبَةٞ
مِّنكُمۡۚ لَا تَحۡسَبُوهُ شَرّٗا لَّكُمۖ بَلۡ
هُوَ خَيۡرٞ لَّكُمۡۚ لِكُلِّ ٱمۡرِيٕٖ مِّنۡهُم
مَّا ٱكۡتَسَبَ مِنَ ٱلۡإِثۡمِۚ وَٱلَّذِي تَوَلَّىٰ كِبۡرَهُۥ
مِنۡهُمۡ لَهُۥ عَذَابٌ عَظِيمٞ ﴿١١﴾

لَّوۡلَآ إِذۡ سَمِعۡتُمُوهُ ظَنَّ ٱلۡمُؤۡمِنُونَ
وَٱلۡمُؤۡمِنَٰتُ بِأَنفُسِهِمۡ خَيۡرٗا وَقَالُواْ هَٰذَآ

5 Save[1] those who repent after that and make right; then is God forgiving and merciful.

6 And those who accuse their wives and have no witnesses save themselves, then the witness of one of them is four witnesses by God that he is of the truthful,

7 And the fifth, that the curse of God be upon him if he is of the liars.

8 And it averts the punishment from her that she bear witness: four witnesses by God that he is of the liars,[1]

9 And the fifth, that the wrath of God be upon her if he is of the truthful.

10 And were it not for the bounty of God to you and His mercy, and that God is accepting of repentance and wise[...].[1]

11 ¶**24.2** They who came with the falsehood are a group among you. Think it not an evil for you: — nay,[1] it is good for you. For every man among them is what he earned of the sin.[2] And who took upon himself the greater part thereof[3] among them, for him is a great punishment.

12 Oh, that when you heard it, the believing men[1] and the believing women[2] had but[3] thought good of themselves and said: "This is a clear falsehood!"

إِفْكٌ مُّبِينٌ ﴿١٢﴾

لَّوْلَا جَآءُو عَلَيْهِ بِأَرْبَعَةِ شُهَدَآءَ فَإِذْ لَمْ
يَأْتُوا۟ بِٱلشُّهَدَآءِ فَأُو۟لَٰٓئِكَ عِندَ ٱللَّهِ هُمُ
ٱلْكَٰذِبُونَ ﴿١٣﴾

وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ
فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ لَمَسَّكُمْ فِى مَآ
أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾

إِذْ تَلَقَّوْنَهُۥ بِأَلْسِنَتِكُمْ وَتَقُولُونَ
بِأَفْوَٰهِكُم مَّا لَيْسَ لَكُم بِهِۦ
عِلْمٌ وَتَحْسَبُونَهُۥ هَيِّنًا وَهُوَ عِندَ ٱللَّهِ
عَظِيمٌ ﴿١٥﴾

وَلَوْلَآ إِذْ سَمِعْتُمُوهُ قُلْتُم مَّا يَكُونُ لَنَآ
أَن نَّتَكَلَّمَ بِهَٰذَا سُبْحَٰنَكَ هَٰذَا بُهْتَٰنٌ
عَظِيمٌ ﴿١٦﴾

يَعِظُكُمُ ٱللَّهُ أَن تَعُودُوا۟ لِمِثْلِهِۦٓ
أَبَدًا إِن كُنتُم مُّؤْمِنِينَ ﴿١٧﴾

وَيُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْءَايَٰتِ وَٱللَّهُ
عَلِيمٌ حَكِيمٌ ﴿١٨﴾

إِنَّ ٱلَّذِينَ يُحِبُّونَ أَن تَشِيعَ ٱلْفَٰحِشَةُ فِى
ٱلَّذِينَ ءَامَنُوا۟ لَهُمْ عَذَابٌ أَلِيمٌ فِى ٱلدُّنْيَا
وَٱلْءَاخِرَةِ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ

﴿١٩﴾

13 Oh, that they had but[1] come against it with four witnesses! Then when they bring not the witnesses, then those, in the sight of God, are the liars.

14 And were it not for the bounty of God to you and His mercy in the World and the Hereafter, a great punishment would have touched you for what you expounded upon[1]

15 When you received it with your tongues and said with your mouths that whereof you had no knowledge, and thought it insignificant when it was in the sight of God monstrous.[1]

16 Oh, that when you heard it you had but[1] said: "It is not for us to speak of this. Glory[2] be to Thee! This is a monstrous[3] slander!"[4]

17 God admonishes you, that you return not to the like thereof ever, if you be believers.[1]

18 And God makes plain[1] to you the proofs;[2] and God is knowing and wise.

19 Those who love that there be spread sexual immorality[1] among those who heed warning,[2] theirs will be a painful punishment in the World and the Hereafter; and God knows and you know not.

وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ
وَأَنَّ ٱللَّهَ رَءُوفٌ رَّحِيمٌ ﴿٢٠﴾

۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّبِعُوا۟
خُطُوَٰتِ ٱلشَّيْطَٰنِ وَمَن يَتَّبِعْ خُطُوَٰتِ
ٱلشَّيْطَٰنِ فَإِنَّهُۥ يَأْمُرُ بِٱلْفَحْشَآءِ
وَٱلْمُنكَرِ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ
وَرَحْمَتُهُۥ مَا زَكَىٰ مِنكُم مِّنْ أَحَدٍ
أَبَدًا وَلَٰكِنَّ ٱللَّهَ يُزَكِّى مَن يَشَآءُ
وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢١﴾

وَلَا يَأْتَلِ أُو۟لُوا۟ ٱلْفَضْلِ مِنكُمْ
وَٱلسَّعَةِ أَن يُؤْتُوٓا۟ أُو۟لِى ٱلْقُرْبَىٰ
وَٱلْمَسَٰكِينَ وَٱلْمُهَٰجِرِينَ فِى سَبِيلِ
ٱللَّهِ وَلْيَعْفُوا۟ وَلْيَصْفَحُوٓا۟ أَلَا تُحِبُّونَ أَن
يَغْفِرَ ٱللَّهُ لَكُمْ وَٱللَّهُ غَفُورٌ رَّحِيمٌ

﴿٢٢﴾

إِنَّ ٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَٰتِ ٱلْغَٰفِلَٰتِ
ٱلْمُؤْمِنَٰتِ لُعِنُوا۟ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ
وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٣﴾

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ
وَأَرْجُلُهُم بِمَا كَانُوا۟ يَعْمَلُونَ ﴿٢٤﴾

يَوْمَئِذٍ يُوَفِّيهِمُ ٱللَّهُ دِينَهُمُ ٱلْحَقَّ
وَيَعْلَمُونَ أَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ ٱلْمُبِينُ

20 And were it not for the bounty of God upon you and His mercy, and that God is kind and merciful[...].[1]

21 ¶**24.3** O you who heed warning:[1] follow not the footsteps of the satan.[2] And whoso follows the footsteps of the satan:[3] he enjoins sexual immorality[4] and perversity.[5] And were it not for the bounty of God upon you and His mercy, not one of you would have been pure ever. But God increases in purity[6] whom He wills; and God is hearing and knowing.

22 And let not swear those of bounty and abundance among you against giving to relatives, and the poor, and the émigrés in the cause of God; and let them pardon and overlook. Would you not love that God should forgive you? And God is forgiving and merciful.[1]

23 (Those who accuse chaste, heedless,[1] believing women[2] are cursed in the World and the Hereafter; and they have a great punishment.

24 The day their tongues and their hands and their feet will bear witness against them as to what they did:

25 That day will God pay them in full their true[1] due;[2] and they will know that God, He is the Manifest Truth.[3]

٢٥
ٱلۡخَبِيثَٰتُ لِلۡخَبِيثِينَ وَٱلۡخَبِيثُونَ
لِلۡخَبِيثَٰتِۖ وَٱلطَّيِّبَٰتُ لِلطَّيِّبِينَ
وَٱلطَّيِّبُونَ لِلطَّيِّبَٰتِۚ أُوْلَٰٓئِكَ مُبَرَّءُونَ
مِمَّا يَقُولُونَ لَهُم مَّغۡفِرَةٞ وَرِزۡقٞ كَرِيمٞ

٢٦
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَدۡخُلُواْ بُيُوتًا
غَيۡرَ بُيُوتِكُمۡ حَتَّىٰ تَسۡتَأۡنِسُواْ
وَتُسَلِّمُواْ عَلَىٰٓ أَهۡلِهَاۖ ذَٰلِكُمۡ خَيۡرٞ
لَّكُمۡ لَعَلَّكُمۡ تَذَكَّرُونَ ٢٧
فَإِن لَّمۡ تَجِدُواْ فِيهَآ أَحَدٗا فَلَا تَدۡخُلُوهَا
حَتَّىٰ يُؤۡذَنَ لَكُمۡ وَإِن قِيلَ لَكُمُ
ٱرۡجِعُواْ فَٱرۡجِعُواْ هُوَ أَزۡكَىٰ لَكُمۡ
وَٱللَّهُ بِمَا تَعۡمَلُونَ عَلِيمٞ ٢٨
لَّيۡسَ عَلَيۡكُمۡ جُنَاحٌ أَن تَدۡخُلُواْ
بُيُوتًا غَيۡرَ مَسۡكُونَةٖ فِيهَا مَتَٰعٞ لَّكُمۡ
وَٱللَّهُ يَعۡلَمُ مَا تُبۡدُونَ وَمَا تَكۡتُمُونَ

٢٩
قُل لِّلۡمُؤۡمِنِينَ يَغُضُّواْ مِنۡ أَبۡصَٰرِهِمۡ
وَيَحۡفَظُواْ فُرُوجَهُمۡۚ ذَٰلِكَ أَزۡكَىٰ لَهُمۡۚ إِنَّ
ٱللَّهَ خَبِيرُۢ بِمَا يَصۡنَعُونَ ٣٠
وَقُل لِّلۡمُؤۡمِنَٰتِ يَغۡضُضۡنَ مِنۡ

26 Bad women are for bad men, and bad men are for bad women. And good women are for good men, and good men are for good women.) Those[1] are acquitted of what they said: for them are pardon and a noble provision.[2]

27 **¶24.4** O you who heed warning:[1] enter not houses other than your houses until you have asked leave and greeted the people thereof;[2] that is best for you, that you might take heed.

28 And if you find not therein anyone, then enter not until leave be given you. And if it be said to you: "Go back," then go back; it is purer for you. And God knows what you do.[1]

29 You do no wrong[1] to enter uninhabited houses in which there is benefit for you. And God knows what you proclaim and what you conceal.

30 Say thou to the believing men[1] that they lower some of their sight,[2] and preserve their chastity;[3] that is purer for them. God is aware of what they do.

31 And say thou to the believing women,[1] that they lower some of their sight, and preserve

أَبۡصَٰرِهِنَّ وَيَحۡفَظۡنَ فُرُوجَهُنَّ وَلَا
يُبۡدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنۡهَا
وَلۡيَضۡرِبۡنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّۖ
وَلَا يُبۡدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوۡ
ءَابَآئِهِنَّ أَوۡ ءَابَآءِ بُعُولَتِهِنَّ أَوۡ أَبۡنَآئِهِنَّ
أَوۡ أَبۡنَآءِ بُعُولَتِهِنَّ أَوۡ إِخۡوَٰنِهِنَّ أَوۡ بَنِيٓ
إِخۡوَٰنِهِنَّ أَوۡ بَنِيٓ أَخَوَٰتِهِنَّ أَوۡ نِسَآئِهِنَّ
أَوۡ مَا مَلَكَتۡ أَيۡمَٰنُهُنَّ أَوِ ٱلتَّٰبِعِينَ
غَيۡرِ أُوْلِي ٱلۡإِرۡبَةِ مِنَ ٱلرِّجَالِ أَوِ ٱلطِّفۡلِ
ٱلَّذِينَ لَمۡ يَظۡهَرُواْ عَلَىٰ عَوۡرَٰتِ ٱلنِّسَآءِۖ
وَلَا يَضۡرِبۡنَ بِأَرۡجُلِهِنَّ لِيُعۡلَمَ مَا يُخۡفِينَ
مِن زِينَتِهِنَّۚ وَتُوبُوٓاْ إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ
ٱلۡمُؤۡمِنُونَ لَعَلَّكُمۡ تُفۡلِحُونَ ٣١
وَأَنكِحُواْ ٱلۡأَيَٰمَىٰ مِنكُمۡ
وَٱلصَّٰلِحِينَ مِنۡ عِبَادِكُمۡ وَإِمَآئِكُمۡۚ
إِن يَكُونُواْ فُقَرَآءَ يُغۡنِهِمُ ٱللَّهُ مِن
فَضۡلِهِۦۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٞ ٣٢
وَلۡيَسۡتَعۡفِفِ ٱلَّذِينَ لَا يَجِدُونَ نِكَاحًا
حَتَّىٰ يُغۡنِيَهُمُ ٱللَّهُ مِن فَضۡلِهِۦۗ وَٱلَّذِينَ
يَبۡتَغُونَ ٱلۡكِتَٰبَ مِمَّا مَلَكَتۡ
أَيۡمَٰنُكُمۡ فَكَاتِبُوهُمۡ إِنۡ عَلِمۡتُمۡ فِيهِمۡ
خَيۡرٗاۖ وَءَاتُوهُم مِّن مَّالِ ٱللَّهِ ٱلَّذِيٓ

their chastity,[2] and that they show not their adornment save that apparent of it, and that they draw their coverings over their bosoms[3] and not reveal their adornment save to their husbands, or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or the sons of their brothers, or the sons of their sisters, or their women, or what their right hands possess, or male attendants who have not the resourcefulness[4] of men, or the children not yet aware of a woman's private parts. And let them not strike their feet to make known what they hide of their adornment.[5] And turn to God altogether, O believers,[6] that you might be successful.

32 And give in marriage[1] the unmarried among you, and the righteous among your male slaves and your female slaves; if they be poor, God will enrich them out of His bounty; and God is encompassing and knowing.

33 And let abstain those who find not[1] marriage until God enriches them out of His bounty. And those who seek the writ[2] from among those your right hands possess: contract with them[3] if you know good to be in them; and give to them out of the wealth God has given you. And compel not your slave-girls to whoredom,[4] if they desire chastity[...][5] — seeking the enjoyment of the life of this world. And whoso compels them,[6]

ءَاتَىٰكُمۡۚ وَلَا تُكۡرِهُواْ فَتَيَٰتِكُمۡ
عَلَى ٱلۡبِغَآءِ إِنۡ أَرَدۡنَ تَحَصُّنٗا لِّتَبۡتَغُواْ
عَرَضَ ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۚ وَمَن يُكۡرِههُّنَّ
فَإِنَّ ٱللَّهَ مِنۢ بَعۡدِ إِكۡرَٰهِهِنَّ غَفُورٞ رَّحِيمٞ
٣٣

وَلَقَدۡ أَنزَلۡنَآ إِلَيۡكُمۡ ءَايَٰتٖ مُّبَيِّنَٰتٖ
وَمَثَلٗا مِّنَ ٱلَّذِينَ خَلَوۡاْ مِن قَبۡلِكُمۡ
وَمَوۡعِظَةٗ لِّلۡمُتَّقِينَ ٣٤

۞ ٱللَّهُ نُورُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ
مَثَلُ نُورِهِۦ كَمِشۡكَوٰةٖ فِيهَا مِصۡبَاحٌۖ
ٱلۡمِصۡبَاحُ فِي زُجَاجَةٍۖ ٱلزُّجَاجَةُ كَأَنَّهَا
كَوۡكَبٞ دُرِّيّٞ يُوقَدُ مِن شَجَرَةٖ مُّبَٰرَكَةٖ
زَيۡتُونَةٖ لَّا شَرۡقِيَّةٖ وَلَا غَرۡبِيَّةٖ يَكَادُ
زَيۡتُهَا يُضِيٓءُ وَلَوۡ لَمۡ تَمۡسَسۡهُ نَارٞۚ نُّورٌ
عَلَىٰ نُورٖۗ يَهۡدِي ٱللَّهُ لِنُورِهِۦ مَن يَشَآءُۚ
وَيَضۡرِبُ ٱللَّهُ ٱلۡأَمۡثَالَ لِلنَّاسِۗ وَٱللَّهُ
بِكُلِّ شَيۡءٍ عَلِيمٞ ٣٥

فِي بُيُوتٍ أَذِنَ ٱللَّهُ أَن تُرۡفَعَ وَيُذۡكَرَ فِيهَا
ٱسۡمُهُۥ يُسَبِّحُ لَهُۥ فِيهَا بِٱلۡغُدُوِّ وَٱلۡأٓصَالِ
٣٦

رِجَالٞ لَّا تُلۡهِيهِمۡ تِجَٰرَةٞ وَلَا بَيۡعٌ عَن
ذِكۡرِ ٱللَّهِ وَإِقَامِ ٱلصَّلَوٰةِ وَإِيتَآءِ ٱلزَّكَوٰةِ

then God, after their[7] compulsion, is forgiving and merciful.[8]

34 And We have sent down to you manifest proofs,[1] and an example of those who passed away before you, and an admonition for those of prudent fear.[2]

35 **¶24.5** God is the light of the heavens and the earth. The likeness of His light is as a niche wherein is a lamp — the lamp in a glass,[1] the glass as it were a shining star — lit from a blessed tree, an olive neither of East nor West; its oil would nigh illuminate, though no fire touched it: — light upon light! — God guides to His light whom He wills! And God strikes similitudes for men; and God knows all things.

36 In houses[1] God has given leave to be raised, and His name to be remembered therein, there give Him glory[2] therein in the mornings and the evenings

37 Men whom neither trade nor commerce divert from the remembrance[1] of God and upholding the duty[2] and rendering the purity.[3] They fear a day wherein the hearts

يَخَافُونَ يَوۡمٗا تَتَقَلَّبُ فِيهِ ٱلۡقُلُوبُ
وَٱلۡأَبۡصَٰرُ ٣٧

لِيَجۡزِيَهُمُ ٱللَّهُ أَحۡسَنَ مَا عَمِلُواْ
وَيَزِيدَهُم مِّن فَضۡلِهِۦۗ وَٱللَّهُ يَرۡزُقُ مَن
يَشَآءُ بِغَيۡرِ حِسَابٖ ٣٨

وَٱلَّذِينَ كَفَرُوٓاْ أَعۡمَٰلُهُمۡ كَسَرَابِۭ بِقِيعَةٖ
يَحۡسَبُهُ ٱلظَّمۡـَٔانُ مَآءً حَتَّىٰٓ إِذَا جَآءَهُۥ
لَمۡ يَجِدۡهُ شَيۡـٔٗا وَوَجَدَ ٱللَّهَ عِندَهُۥ
فَوَفَّىٰهُ حِسَابَهُۥۗ وَٱللَّهُ سَرِيعُ ٱلۡحِسَابِ
٣٩

أَوۡ كَظُلُمَٰتٖ فِي بَحۡرٖ لُّجِّيّٖ يَغۡشَىٰهُ مَوۡجٞ
مِّن فَوۡقِهِۦ مَوۡجٞ مِّن فَوۡقِهِۦ سَحَابٞۚ
ظُلُمَٰتُۢ بَعۡضُهَا فَوۡقَ بَعۡضٍ إِذَآ أَخۡرَجَ
يَدَهُۥ لَمۡ يَكَدۡ يَرَىٰهَاۗ وَمَن لَّمۡ يَجۡعَلِ
ٱللَّهُ لَهُۥ نُورٗا فَمَا لَهُۥ مِن نُّورٍ ٤٠

أَلَمۡ تَرَ أَنَّ ٱللَّهَ يُسَبِّحُ لَهُۥ مَن فِي
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَٱلطَّيۡرُ صَٰٓفَّٰتٖۖ
كُلّٞ قَدۡ عَلِمَ صَلَاتَهُۥ وَتَسۡبِيحَهُۥۗ وَٱللَّهُ
عَلِيمُۢ بِمَا يَفۡعَلُونَ ٤١

وَلِلَّهِ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ وَإِلَى
ٱللَّهِ ٱلۡمَصِيرُ ٤٢

أَلَمۡ تَرَ أَنَّ ٱللَّهَ يُزۡجِي سَحَابٗا ثُمَّ يُؤَلِّفُ

and the eyes will turn about,

38 That God might reward them for the best of what they did, and increase them out of His bounty; and God gives provision to whom He wills without reckoning.[1]

39 And those who ignore warning,[1] their deeds are like a mirage in a desert: the thirsty one thinks it water; when[2] he has come to it, he finds it nothing,[3] but finds God with him, and He pays his account in full — and God is swift in reckoning —

40 Or[1] like darkness[2] in a fathomless sea: there covers it a wave, above which[3] is a wave, above which[4] are clouds: — darknesses one above another! — when he holds out his hand, he scarcely sees it. And he for whom God has made no light, there is for him no light.

41 **¶24.6** Dost thou not see[1] that God, to Him gives glory[2] whoso is in the heavens and the earth, and the birds with wings outstretched?[3] Each, he[4] knows his duty[5] and his glorification;[6] and God knows what they do.

42 And to God belongs the dominion of the heavens and the earth; and to God is the journey's end.

43 Dost thou not see[1] that God drives the clouds? Then He brings them together; then

بَيْنَهُۥ ثُمَّ يَجْعَلُهُۥ رُكَامًا فَتَرَى ٱلْوَدْقَ
يَخْرُجُ مِنْ خِلَٰلِهِۦ وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ
مِن جِبَالٍ فِيهَا مِنۢ بَرَدٍ فَيُصِيبُ بِهِۦ
مَن يَشَآءُ وَيَصْرِفُهُۥ عَن مَّن يَشَآءُ يَكَادُ
سَنَا بَرْقِهِۦ يَذْهَبُ بِٱلْأَبْصَٰرِ ﴿٤٣﴾
يُقَلِّبُ ٱللَّهُ ٱلَّيْلَ وَٱلنَّهَارَ إِنَّ فِى ذَٰلِكَ
لَعِبْرَةً لِّأُو۟لِى ٱلْأَبْصَٰرِ ﴿٤٤﴾
وَٱللَّهُ خَلَقَ كُلَّ دَآبَّةٍ مِّن مَّآءٍ فَمِنْهُم
مَّن يَمْشِى عَلَىٰ بَطْنِهِۦ وَمِنْهُم مَّن
يَمْشِى عَلَىٰ رِجْلَيْنِ وَمِنْهُم مَّن يَمْشِى
عَلَىٰٓ أَرْبَعٍ يَخْلُقُ ٱللَّهُ مَا يَشَآءُ إِنَّ ٱللَّهَ
عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٤٥﴾
لَّقَدْ أَنزَلْنَآ ءَايَٰتٍ مُّبَيِّنَٰتٍ وَٱللَّهُ يَهْدِى
مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٤٦﴾
وَيَقُولُونَ ءَامَنَّا بِٱللَّهِ وَبِٱلرَّسُولِ
وَأَطَعْنَا ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُم مِّنۢ بَعْدِ
ذَٰلِكَ وَمَآ أُو۟لَٰٓئِكَ بِٱلْمُؤْمِنِينَ ﴿٤٧﴾
وَإِذَا دُعُوٓا۟ إِلَى ٱللَّهِ وَرَسُولِهِۦ
لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُم
مُّعْرِضُونَ ﴿٤٨﴾
وَإِن يَكُن لَّهُمُ ٱلْحَقُّ يَأْتُوٓا۟ إِلَيْهِ مُذْعِنِينَ
﴿٤٩﴾

He makes them a mass, and thou seest the rain come forth from the midst of it. And He sends down from the sky, from mountains therein of hail, and He strikes therewith whom He wills, and turns away therefrom whom He wills. The brilliance of His lightning almost takes away the sight.

44 God turns about[1] the night and the day; in that is a lesson for those of vision.

45 And God created every creature from water. And among them is what goes upon its belly, and among them is what goes upon two legs, and among them is what goes upon four. God creates what He wills; God is over all things powerful.

46 We have sent down manifest proofs;[1] and God guides whom He wills to a straight path.

47 ¶**24.7** And they say: "We believe in[1] God and the Messenger, and we obey"; then a faction among them turns away after that — and those are not believers.[2]

48 And when they are invited to God and His messenger, that he[1] judge between them, then a faction among them turns away.

49 But if the truth[1] be theirs, they come to him[2] in willing submission.[3]

أَفِى قُلُوبِهِم مَّرَضٌ أَمِ ٱرْتَابُوٓا۟ أَمْ يَخَافُونَ
أَن يَحِيفَ ٱللَّهُ عَلَيْهِمْ وَرَسُولُهُۥ ۚ بَلْ
أُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٥٠﴾
إِنَّمَا كَانَ قَوْلَ ٱلْمُؤْمِنِينَ إِذَا دُعُوٓا۟ إِلَى
ٱللَّهِ وَرَسُولِهِۦ لِيَحْكُمَ بَيْنَهُمْ أَن
يَقُولُوا۟ سَمِعْنَا وَأَطَعْنَا ۚ وَأُو۟لَٰٓئِكَ هُمُ
ٱلْمُفْلِحُونَ ﴿٥١﴾
وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ وَيَخْشَ ٱللَّهَ
وَيَتَّقْهِ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَآئِزُونَ ﴿٥٢﴾
۞ وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ لَئِنْ
أَمَرْتَهُمْ لَيَخْرُجُنَّ ۖ قُل لَّا تُقْسِمُوا۟ ۖ طَاعَةٌ
مَّعْرُوفَةٌ ۚ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ
﴿٥٣﴾
قُلْ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ ۖ فَإِن
تَوَلَّوْا۟ فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُم
مَّا حُمِّلْتُمْ ۖ وَإِن تُطِيعُوهُ تَهْتَدُوا۟ ۚ وَمَا عَلَى
ٱلرَّسُولِ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿٥٤﴾
وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى
ٱلْأَرْضِ كَمَا ٱسْتَخْلَفَ ٱلَّذِينَ مِن قَبْلِهِمْ
وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ ٱلَّذِى ٱرْتَضَىٰ
لَهُمْ وَلَيُبَدِّلَنَّهُم مِّنۢ بَعْدِ خَوْفِهِمْ أَمْنًا

50 Is there in their hearts a disease? If[1] they doubt, or fear[2] that God would deal unjustly with them — or would His messenger:[3] — nay,[4] it is they who are the wrongdoers.[5]

51 The only word[1] of the believers,[2] when they are invited to God and His messenger, that he[3] judge between them, is that they say: "We hear and we obey," — and it is they who are the successful.[4]

52 And whoso obeys God and His messenger,[1] and fears God, and is in prudent fear[2] of Him: — it is they who are the attainers of success.

53 And they swore by God their strongest oaths, that if thou shouldst command them, they would go forth. Say thou: "Swear not — obedience is known";[1] God is aware of what you do.

54 Say thou: "Obey God and obey the Messenger." Then if you turn away, then upon him is what he has been given to bear, and upon you is what you have been given to bear. And if you obey him,[1] you will be guided. And upon the Messenger is only the clear notification,

55 (God has promised those who heed warning[1] among you and do righteous deeds that He will make them successors in the earth, even as He made those successors who were before them.[2] And He will establish for them their doctrine[3] which He approved for them, and will give them in exchange after their fear, safety. They serve Me; they ascribe not a partnership[4] with Me to anything — and whoso denies after that: — it is they who

يَعۡبُدُونَنِي لَا يُشۡرِكُونَ بِي شَيۡـٔٗا وَمَن
كَفَرَ بَعۡدَ ذَٰلِكَ فَأُوْلَٰٓئِكَ هُمُ ٱلۡفَٰسِقُونَ
٥٥

وَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ وَأَطِيعُواْ
ٱلرَّسُولَ لَعَلَّكُمۡ تُرۡحَمُونَ ٥٦

لَا تَحۡسَبَنَّ ٱلَّذِينَ كَفَرُواْ مُعۡجِزِينَ فِي
ٱلۡأَرۡضِ وَمَأۡوَىٰهُمُ ٱلنَّارُ وَلَبِئۡسَ ٱلۡمَصِيرُ
٥٧

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لِيَسۡتَـٔۡذِنكُمُ
ٱلَّذِينَ مَلَكَتۡ أَيۡمَٰنُكُمۡ وَٱلَّذِينَ
لَمۡ يَبۡلُغُواْ ٱلۡحُلُمَ مِنكُمۡ ثَلَٰثَ مَرَّٰتٖۚ
مِّن قَبۡلِ صَلَوٰةِ ٱلۡفَجۡرِ وَحِينَ تَضَعُونَ
ثِيَابَكُم مِّنَ ٱلظَّهِيرَةِ وَمِنۢ بَعۡدِ
صَلَوٰةِ ٱلۡعِشَآءِۚ ثَلَٰثُ عَوۡرَٰتٖ لَّكُمۡ
لَيۡسَ عَلَيۡكُمۡ وَلَا عَلَيۡهِمۡ جُنَاحُۢ
بَعۡدَهُنَّۚ طَوَّٰفُونَ عَلَيۡكُم بَعۡضُكُمۡ
عَلَىٰ بَعۡضٖۚ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ
ٱلۡأٓيَٰتِۗ وَٱللَّهُ عَلِيمٌ حَكِيمٞ ٥٨

وَإِذَا بَلَغَ ٱلۡأَطۡفَٰلُ مِنكُمُ ٱلۡحُلُمَ
فَلۡيَسۡتَـٔۡذِنُواْ كَمَا ٱسۡتَـٔۡذَنَ ٱلَّذِينَ مِن
قَبۡلِهِمۡۚ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمۡ ءَايَٰتِهِۦۗ
وَٱللَّهُ عَلِيمٌ حَكِيمٞ ٥٩

are the perfidious.[5])

56 And uphold the duty[1] and render the purity,[2] and obey the Messenger,[3] that you might obtain mercy.

57 Think not that those who ignore warning[1] can escape[2] in the earth; and their shelter is the Fire, and evil is the journey's end.

58 **¶24.8** O you who heed warning:[1] let ask leave of you those whom your right hands possess and those who have not reached puberty[2] among you at three times: before the duty[3] of the dawn, and when you lay aside your garments at noon,[4] and after the duty[5] of the night: three times of nakedness[6] for you; you and they do no wrong[7] beyond them, some of you moving about among[8] others of you. Thus God makes plain[9] to you the proofs;[10] and God is knowing and wise.

59 And when the children among you reach puberty, then let them ask leave even as those before them asked;[1] thus God makes plain[2] to you His proofs.[3] And God is knowing and wise.

وَٱلۡقَوَٰعِدُ مِنَ ٱلنِّسَآءِ ٱلَّٰتِي لَا يَرۡجُونَ
نِكَاحٗا فَلَيۡسَ عَلَيۡهِنَّ جُنَاحٌ أَن يَضَعۡنَ
ثِيَابَهُنَّ غَيۡرَ مُتَبَرِّجَٰتِۭ بِزِينَةٖۖ وَأَن
يَسۡتَعۡفِفۡنَ خَيۡرٞ لَّهُنَّۗ وَٱللَّهُ سَمِيعٌ عَلِيمٞ
٦٠

لَّيۡسَ عَلَى ٱلۡأَعۡمَىٰ حَرَجٞ وَلَا عَلَى
ٱلۡأَعۡرَجِ حَرَجٞ وَلَا عَلَى ٱلۡمَرِيضِ حَرَجٞ
وَلَا عَلَىٰٓ أَنفُسِكُمۡ أَن تَأۡكُلُواْ مِنۢ
بُيُوتِكُمۡ أَوۡ بُيُوتِ ءَابَآئِكُمۡ
أَوۡ بُيُوتِ أُمَّهَٰتِكُمۡ أَوۡ بُيُوتِ
إِخۡوَٰنِكُمۡ أَوۡ بُيُوتِ أَخَوَٰتِكُمۡ
أَوۡ بُيُوتِ أَعۡمَٰمِكُمۡ أَوۡ بُيُوتِ
عَمَّٰتِكُمۡ أَوۡ بُيُوتِ أَخۡوَٰلِكُمۡ أَوۡ
بُيُوتِ خَٰلَٰتِكُمۡ أَوۡ مَا مَلَكۡتُم
مَّفَاتِحَهُۥٓ أَوۡ صَدِيقِكُمۡۚ لَيۡسَ
عَلَيۡكُمۡ جُنَاحٌ أَن تَأۡكُلُواْ جَمِيعًا
أَوۡ أَشۡتَاتٗاۚ فَإِذَا دَخَلۡتُم بُيُوتٗا فَسَلِّمُواْ
عَلَىٰٓ أَنفُسِكُمۡ تَحِيَّةٗ مِّنۡ عِندِ ٱللَّهِ
مُبَٰرَكَةٗ طَيِّبَةٗۚ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ
ٱلۡأٓيَٰتِ لَعَلَّكُمۡ تَعۡقِلُونَ ٦١

إِنَّمَا ٱلۡمُؤۡمِنُونَ ٱلَّذِينَ ءَامَنُواْ بِٱللَّهِ
وَرَسُولِهِۦ وَإِذَا كَانُواْ مَعَهُۥ عَلَىٰٓ أَمۡرٖ

60 And those past child-bearing[1] among the women who have no hope of marriage:[2] they do no wrong[3] that they lay aside their garments,[4] without displaying adornment; but that they refrain is best for them. And God is hearing and knowing.

61 No blame[1] is there upon the blind, nor any blame upon the lame, nor any blame upon the sick, nor upon yourselves, that you eat of your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your paternal uncles, or the houses of your paternal aunts, or the houses of your maternal uncles, or the houses of your maternal aunts, or that whereof you hold the keys, or of your friend; you do no wrong[2] to eat together or separately. But when you enter houses, greet one another[3] with a greeting from God,[4] blessed and good. Thus God makes plain[5] to you the proofs,[6] that you might use reason.

62 **¶24.9** The believers[1] are but those who believe in[2] God and His messenger, and when they are with him on a common matter, go not away until they ask leave of him.[3] They

جَامِعٍ لَّمْ يَذْهَبُوا۟ حَتَّىٰ يَسْتَـْٔذِنُوهُ
إِنَّ ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ أُو۟لَـٰٓئِكَ
ٱلَّذِينَ يُؤْمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ ۚ فَإِذَا
ٱسْتَـْٔذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأْذَن لِّمَن
شِئْتَ مِنْهُمْ وَٱسْتَغْفِرْ لَهُمُ ٱللَّهَ ۚ إِنَّ ٱللَّهَ
غَفُورٌ رَّحِيمٌ ﴿٦٢﴾

لَّا تَجْعَلُوا۟ دُعَآءَ ٱلرَّسُولِ بَيْنَكُمْ
كَدُعَآءِ بَعْضِكُم بَعْضًا ۚ قَدْ يَعْلَمُ
ٱللَّهُ ٱلَّذِينَ يَتَسَلَّلُونَ مِنكُمْ لِوَاذًا
فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ أَن
تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ
﴿٦٣﴾

أَلَآ إِنَّ لِلَّهِ مَا فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ
قَدْ يَعْلَمُ مَآ أَنتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ
إِلَيْهِ فَيُنَبِّئُهُم بِمَا عَمِلُوا۟ ۗ وَٱللَّهُ بِكُلِّ
شَىْءٍ عَلِيمٌۢ ﴿٦٤﴾

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

۞ تَبَارَكَ ٱلَّذِى نَزَّلَ ٱلْفُرْقَانَ عَلَىٰ
عَبْدِهِۦ لِيَكُونَ لِلْعَـٰلَمِينَ نَذِيرًا ﴿١﴾
ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَلَمْ
يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُۥ شَرِيكٌ فِى
ٱلْمُلْكِ وَخَلَقَ كُلَّ شَىْءٍ فَقَدَّرَهُۥ تَقْدِيرًا

who ask leave of thee: those are they who believe in[4] God and His messenger. So when they ask leave of thee for some matter of theirs, give thou leave to whom thou wilt among them, and ask thou forgiveness of God for them; God is forgiving and merciful.

63 Make not the calling of the Messenger among yourselves as your call one of another. God knows those who slip away surreptitiously[1] among you. And let those who oppose His[2] command[3] beware lest a means of denial[4] befall them, or there befall them a painful punishment.

64 In truth,[1] to God belongs what is in the heavens and the earth. He knows upon what you stand.[2] And the day they are returned to Him, then will He inform them of what they did; and God knows all things.

In the name of God, the Almighty,[1] the Merciful.

25[2] **1** Blessed be He who has sent down the Division[1] upon His servant, that he might be a warner to all mankind,

2 He to whom belongs the dominion of the heavens and the earth, and has not taken a son or had a partner[1] in dominion, but created everything, then ordained it entirely.[2]

﴿٢﴾

وَٱتَّخَذُوا۟ مِن دُونِهِۦٓ ءَالِهَةً لَّا يَخْلُقُونَ
شَيْـًٔا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ
لِأَنفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ
مَوْتًا وَلَا حَيَوٰةً وَلَا نُشُورًا ﴿٣﴾
وَقَالَ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَـٰذَآ إِلَّآ إِفْكٌ
ٱفْتَرَىٰهُ وَأَعَانَهُۥ عَلَيْهِ قَوْمٌ ءَاخَرُونَ ۖ فَقَدْ
جَآءُو ظُلْمًا وَزُورًا ﴿٤﴾
وَقَالُوٓا۟ أَسَـٰطِيرُ ٱلْأَوَّلِينَ ٱكْتَتَبَهَا فَهِىَ
تُمْلَىٰ عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴿٥﴾
قُلْ أَنزَلَهُ ٱلَّذِى يَعْلَمُ ٱلسِّرَّ فِى ٱلسَّمَـٰوَٰتِ
وَٱلْأَرْضِ ۚ إِنَّهُۥ كَانَ غَفُورًا رَّحِيمًا ﴿٦﴾
وَقَالُوا۟ مَالِ هَـٰذَا ٱلرَّسُولِ يَأْكُلُ ٱلطَّعَامَ
وَيَمْشِى فِى ٱلْأَسْوَاقِ ۙ لَوْلَآ أُنزِلَ إِلَيْهِ
مَلَكٌ فَيَكُونَ مَعَهُۥ نَذِيرًا ﴿٧﴾
أَوْ يُلْقَىٰٓ إِلَيْهِ كَنزٌ أَوْ تَكُونُ لَهُۥ جَنَّةٌ
يَأْكُلُ مِنْهَا ۚ وَقَالَ ٱلظَّـٰلِمُونَ إِن تَتَّبِعُونَ
إِلَّا رَجُلًا مَّسْحُورًا ﴿٨﴾
ٱنظُرْ كَيْفَ ضَرَبُوا۟ لَكَ ٱلْأَمْثَالَ فَضَلُّوا۟
فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٩﴾
تَبَارَكَ ٱلَّذِىٓ إِن شَآءَ جَعَلَ لَكَ خَيْرًا مِّن
ذَٰلِكَ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ

3 And they have taken, besides[1] Him, gods which create nothing, but are created, and possess for themselves neither harm nor benefit; and they possess neither death nor life nor resurrection.

4 And those who ignore warning[1] say: "This is only a falsehood; he invented it, and other people assisted him in it." And they have brought injustice and falsehood.

5 And they say: "Legends of the former peoples he has written,[1] and they are dictated to him morning and evening."

6 Say thou: "He sent it down who knows the secret in the heavens and the earth; He is forgiving and merciful."

7 And they say: "What is this messenger that eats food and walks in the markets? Oh, that an angel were but[1] sent down to him to be a warner with him!

8 "Or a treasure were but sent to him! Or there were for him but a garden from which he ate!"[1] And the wrongdoers[2] say: "You follow only a man taken by sorcery."[3]

9 See thou how they strike similitudes for thee, and go astray, and cannot find a path.

10 ¶**25.2** Blessed be He who, if He wills, will make for thee better than that, — gardens beneath which rivers flow — and will make for thee palaces!

وَيَجۡعَل لَّكَ قُصُورًا ﴿١٠﴾

بَلۡ كَذَّبُواْ بِٱلسَّاعَةِ وَأَعۡتَدۡنَا لِمَن
كَذَّبَ بِٱلسَّاعَةِ سَعِيرًا ﴿١١﴾

إِذَا رَأَتۡهُم مِّن مَّكَانِۭ بَعِيدٍ سَمِعُواْ لَهَا
تَغَيُّظًا وَزَفِيرًا ﴿١٢﴾

وَإِذَآ أُلۡقُواْ مِنۡهَا مَكَانًا ضَيِّقًا مُّقَرَّنِينَ
دَعَوۡاْ هُنَالِكَ ثُبُورًا ﴿١٣﴾

لَّا تَدۡعُواْ ٱلۡيَوۡمَ ثُبُورًا وَٰحِدًا وَٱدۡعُواْ
ثُبُورًا كَثِيرًا ﴿١٤﴾

قُلۡ أَذَٰلِكَ خَيۡرٌ أَمۡ جَنَّةُ ٱلۡخُلۡدِ ٱلَّتِى وُعِدَ
ٱلۡمُتَّقُونَ كَانَتۡ لَهُمۡ جَزَآءً وَمَصِيرًا ﴿١٥﴾

لَّهُمۡ فِيهَا مَا يَشَآءُونَ خَٰلِدِينَ كَانَ عَلَىٰ
رَبِّكَ وَعۡدًا مَّسۡـُٔولًا ﴿١٦﴾

وَيَوۡمَ يَحۡشُرُهُمۡ وَمَا يَعۡبُدُونَ مِن دُونِ
ٱللَّهِ فَيَقُولُ ءَأَنتُمۡ أَضۡلَلۡتُمۡ عِبَادِى
هَٰٓؤُلَآءِ أَمۡ هُمۡ ضَلُّواْ ٱلسَّبِيلَ ﴿١٧﴾

قَالُواْ سُبۡحَٰنَكَ مَا كَانَ يَنۢبَغِى لَنَآ أَن
نَّتَّخِذَ مِن دُونِكَ مِنۡ أَوۡلِيَآءَ وَلَٰكِن
مَّتَّعۡتَهُمۡ وَءَابَآءَهُمۡ حَتَّىٰ نَسُواْ ٱلذِّكۡرَ
وَكَانُواْ قَوۡمًۢا بُورًا ﴿١٨﴾

فَقَدۡ كَذَّبُوكُم بِمَا تَقُولُونَ فَمَا
تَسۡتَطِيعُونَ صَرۡفًا وَلَا نَصۡرًا وَمَن يَظۡلِم

11 The truth is,[1] they have denied the Hour; and We have prepared for him who denies the Hour an inferno.[2]

12 When it sees them from a place far away, they will hear the fury and the roaring[1] thereof.

13 And when they are cast therefrom[1] into a narrow place bound together, they will call thereupon for destruction.

14 "Call not this day for one destruction, but call for many destructions!"[1]

15 Say thou: "Is that better, or the Garden of Eternity which is promised to those of prudent fear?"[1] It will be for them a reward and a journey's end.
16 They have therein all that they desire, they abiding eternally; it is upon thy Lord a promise requested.[1]

17 And the day He gathers them and what they serve, besides[1] God, and says: "Was it you who led astray these My servants, or did they stray from the path?"

18 They will say: "Glory[1] be to Thee! It behoved us not to take, besides[2] Thee, any allies! But Thou didst give them and their fathers enjoyment until they forgot the remembrance[3] and became a people ruined."

19 "They[1] have denied[2] you[3] for what you say," — and you are able neither to avert[4] nor to find help;[5] and whoso does wrong among you, We will let him taste a great

مِّنكُمۡ نُذِقۡهُ عَذَابًا كَبِيرًا ﴿١٩﴾

وَمَآ أَرۡسَلۡنَا قَبۡلَكَ مِنَ ٱلۡمُرۡسَلِينَ إِلَّآ
إِنَّهُمۡ لَيَأۡكُلُونَ ٱلطَّعَامَ وَيَمۡشُونَ فِى
ٱلۡأَسۡوَاقِ وَجَعَلۡنَا بَعۡضَكُمۡ لِبَعۡضٍ
فِتۡنَةً أَتَصۡبِرُونَ وَكَانَ رَبُّكَ بَصِيرًا ﴿٢٠﴾

۞ وَقَالَ ٱلَّذِينَ لَا يَرۡجُونَ لِقَآءَنَا لَوۡلَآ
أُنزِلَ عَلَيۡنَا ٱلۡمَلَٰٓئِكَةُ أَوۡ نَرَىٰ رَبَّنَا
لَقَدِ ٱسۡتَكۡبَرُواْ فِىٓ أَنفُسِهِمۡ وَعَتَوۡ عُتُوًّا
كَبِيرًا ﴿٢١﴾

يَوۡمَ يَرَوۡنَ ٱلۡمَلَٰٓئِكَةَ لَا بُشۡرَىٰ يَوۡمَئِذٍ
لِّلۡمُجۡرِمِينَ وَيَقُولُونَ حِجۡرًا مَّحۡجُورًا
﴿٢٢﴾

وَقَدِمۡنَآ إِلَىٰ مَا عَمِلُواْ مِنۡ عَمَلٍ
فَجَعَلۡنَٰهُ هَبَآءً مَّنثُورًا ﴿٢٣﴾

أَصۡحَٰبُ ٱلۡجَنَّةِ يَوۡمَئِذٍ خَيۡرٌ مُّسۡتَقَرًّا
وَأَحۡسَنُ مَقِيلًا ﴿٢٤﴾

وَيَوۡمَ تَشَقَّقُ ٱلسَّمَآءُ بِٱلۡغَمَٰمِ وَنُزِّلَ
ٱلۡمَلَٰٓئِكَةُ تَنزِيلًا ﴿٢٥﴾

ٱلۡمُلۡكُ يَوۡمَئِذٍ ٱلۡحَقُّ لِلرَّحۡمَٰنِ وَكَانَ
يَوۡمًا عَلَى ٱلۡكَٰفِرِينَ عَسِيرًا ﴿٢٦﴾

وَيَوۡمَ يَعَضُّ ٱلظَّالِمُ عَلَىٰ يَدَيۡهِ يَقُولُ
يَٰلَيۡتَنِى ٱتَّخَذۡتُ مَعَ ٱلرَّسُولِ سَبِيلًا

punishment.

20 And We sent not before thee any emissaries, but that they ate food and walked in the markets. And We made some of you a means of denial[1] for others. Will you be patient? And thy Lord is seeing.

21 ¶**25.3** And those who look not for a meeting with Us say: "Oh, that the angels were but[1] sent down upon us, or we but saw our Lord!" They have waxed proud concerning themselves, and scornful with great scorn.

22 The day they see the angels: — no glad tidings, that day, for the lawbreakers; and they will say: "A complete partition!"[1]

23 And We will come to what they did of deeds, and make it scattered dust.

24 The companions of the Garden, that day, are better in dwelling-place and better in resting-place.

25 And the day the sky is rent asunder with the clouds, and the angels are sent down in successive descent,

26 True[1] dominion, that day, belongs to the Almighty;[2] and it will be a difficult day for the false claimers of guidance.[3]

27 And the day the wrongdoer[1] will bite his hands, he will say: "Would that I had taken with the Messenger a path!

٢٧ يَٰوَيۡلَتَىٰ لَيۡتَنِي لَمۡ أَتَّخِذۡ فُلَانًا خَلِيلًا

٢٨ لَّقَدۡ أَضَلَّنِي عَنِ ٱلذِّكۡرِ بَعۡدَ إِذۡ جَآءَنِيۚ وَكَانَ ٱلشَّيۡطَٰنُ لِلۡإِنسَٰنِ خَذُولٗا ٢٩

وَقَالَ ٱلرَّسُولُ يَٰرَبِّ إِنَّ قَوۡمِي ٱتَّخَذُواْ هَٰذَا ٱلۡقُرۡءَانَ مَهۡجُورٗا ٣٠

وَكَذَٰلِكَ جَعَلۡنَا لِكُلِّ نَبِيّٖ عَدُوّٗا مِّنَ ٱلۡمُجۡرِمِينَۗ وَكَفَىٰ بِرَبِّكَ هَادِيٗا وَنَصِيرٗا ٣١

وَقَالَ ٱلَّذِينَ كَفَرُواْ لَوۡلَا نُزِّلَ عَلَيۡهِ ٱلۡقُرۡءَانُ جُمۡلَةٗ وَٰحِدَةٗۚ كَذَٰلِكَ لِنُثَبِّتَ بِهِۦ فُؤَادَكَۖ وَرَتَّلۡنَٰهُ تَرۡتِيلٗا ٣٢

وَلَا يَأۡتُونَكَ بِمَثَلٍ إِلَّا جِئۡنَٰكَ بِٱلۡحَقِّ وَأَحۡسَنَ تَفۡسِيرًا ٣٣

ٱلَّذِينَ يُحۡشَرُونَ عَلَىٰ وُجُوهِهِمۡ إِلَىٰ جَهَنَّمَ أُوْلَٰٓئِكَ شَرّٞ مَّكَانٗا وَأَضَلُّ سَبِيلٗا ٣٤

وَلَقَدۡ ءَاتَيۡنَا مُوسَى ٱلۡكِتَٰبَ وَجَعَلۡنَا مَعَهُۥٓ أَخَاهُ هَٰرُونَ وَزِيرٗا ٣٥

فَقُلۡنَا ٱذۡهَبَآ إِلَى ٱلۡقَوۡمِ ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَا فَدَمَّرۡنَٰهُمۡ تَدۡمِيرٗا ٣٦

وَقَوۡمَ نُوحٖ لَّمَّا كَذَّبُواْ ٱلرُّسُلَ أَغۡرَقۡنَٰهُمۡ

28 "Woe is me! Would that I had not taken such-and-such for a friend!

29 "He led me astray from the remembrance[1] after it reached me." And the satan[2] is to man a traitor.

30 And the Messenger will say: "O my Lord: my people took this Qur'an[1] as a thing abandoned."[2]

31 And thus We appointed for every prophet an enemy[1] from among the lawbreakers; but thy Lord suffices as a guide and a helper.

32 And those who ignore warning[1] say: "Oh, that the Qur'an[2] were but[3] sent down upon him all at once!" Thus — that We might strengthen thy heart thereby; and We have recited it distinctly.[4]

33 And they bring thee not a similitude save We bring thee the truth[1] and better in explanation.

34 Those who are gathered on their faces into Gehenna: those are worse in position, and further astray in the path.

35 ¶**25.4** And We gave Moses the Writ,[1] and appointed with him his brother Aaron as an assistant.

36 And We said: "Go[1] to the people who have denied Our proofs";[2] then We annihilated them completely.[3]

37 And the people of Noah: when they denied the messengers, We drowned them, and

وَجَعَلۡنَٰهُمۡ لِلنَّاسِ ءَايَةٗۖ وَأَعۡتَدۡنَا لِلظَّٰلِمِينَ عَذَابًا أَلِيمٗا ٣٧

وَعَادٗا وَثَمُودَاْ وَأَصۡحَٰبَ ٱلرَّسِّ وَقُرُونَۢا بَيۡنَ ذَٰلِكَ كَثِيرٗا ٣٨

وَكُلّٗا ضَرَبۡنَا لَهُ ٱلۡأَمۡثَالَۖ وَكُلّٗا تَبَّرۡنَا تَتۡبِيرٗا ٣٩

وَلَقَدۡ أَتَوۡاْ عَلَى ٱلۡقَرۡيَةِ ٱلَّتِيٓ أُمۡطِرَتۡ مَطَرَ ٱلسَّوۡءِۚ أَفَلَمۡ يَكُونُواْ يَرَوۡنَهَاۚ بَلۡ كَانُواْ لَا يَرۡجُونَ نُشُورٗا ٤٠

وَإِذَا رَأَوۡكَ إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَٰذَا ٱلَّذِي بَعَثَ ٱللَّهُ رَسُولًا ٤١

إِن كَادَ لَيُضِلُّنَا عَنۡ ءَالِهَتِنَا لَوۡلَآ أَن صَبَرۡنَا عَلَيۡهَاۚ وَسَوۡفَ يَعۡلَمُونَ حِينَ يَرَوۡنَ ٱلۡعَذَابَ مَنۡ أَضَلُّ سَبِيلًا ٤٢

أَرَءَيۡتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ أَفَأَنتَ تَكُونُ عَلَيۡهِ وَكِيلًا ٤٣

أَمۡ تَحۡسَبُ أَنَّ أَكۡثَرَهُمۡ يَسۡمَعُونَ أَوۡ يَعۡقِلُونَۚ إِنۡ هُمۡ إِلَّا كَٱلۡأَنۡعَٰمِۖ بَلۡ هُمۡ أَضَلُّ سَبِيلًا ٤٤

أَلَمۡ تَرَ إِلَىٰ رَبِّكَ كَيۡفَ مَدَّ ٱلظِّلَّۖ وَلَوۡ شَآءَ لَجَعَلَهُۥ سَاكِنٗاۚ ثُمَّ جَعَلۡنَا ٱلشَّمۡسَ عَلَيۡهِ دَلِيلٗا ٤٥

made of them for mankind a proof;[1] and We have prepared for the wrongdoers[2] a painful punishment.

38 And ʿĀd, and Thamūd, and the companions of Al-Rass,[1] and many generations in-between,[2]

39 And for each We struck similitudes; and each We destroyed utterly.[1]

40 And they have passed by the city whereon rained a rain of evil;[1] so did they not see it? The truth is,[2] they expect not a resurrection.

41 And when they see thee, they only take thee in mockery: "Is this he whom God sent as messenger?

42 "He had almost led us astray from our gods, were we not steadfast towards them." And they will know, when they see the punishment, who is further astray in the path.

43 Hast thou seen[1] him who has taken as his god his vain desire? Wouldst thou then be a guardian over him?

44 If[1] thou thinkest that most of them hear or reason[2] — they are only as the cattle; nay,[3] they are further astray in the path.

45 ¶**25.5** Hast thou not considered[1] thy Lord, how He spread the shadow? And had He willed, He would have made it still. Then We made the sun its guide;[2]

ثُمَّ قَبَضْنَٰهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴿٤٦﴾

وَهُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلَّيْلَ لِبَاسًا
وَٱلنَّوْمَ سُبَاتًا وَجَعَلَ ٱلنَّهَارَ نُشُورًا ﴿٤٧﴾

وَهُوَ ٱلَّذِىٓ أَرْسَلَ ٱلرِّيَٰحَ بُشْرًۢا بَيْنَ
يَدَىْ رَحْمَتِهِۦ وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً
طَهُورًا ﴿٤٨﴾

لِّنُحْيِىَ بِهِۦ بَلْدَةً مَّيْتًا وَنُسْقِيَهُۥ مِمَّا
خَلَقْنَآ أَنْعَٰمًا وَأَنَاسِىَّ كَثِيرًا ﴿٤٩﴾

وَلَقَدْ صَرَّفْنَٰهُ بَيْنَهُمْ لِيَذَّكَّرُوا۟ فَأَبَىٰٓ أَكْثَرُ
ٱلنَّاسِ إِلَّا كُفُورًا ﴿٥٠﴾

وَلَوْ شِئْنَا لَبَعَثْنَا فِى كُلِّ قَرْيَةٍ نَّذِيرًا
﴿٥١﴾

فَلَا تُطِعِ ٱلْكَٰفِرِينَ وَجَٰهِدْهُم بِهِۦ
جِهَادًا كَبِيرًا ﴿٥٢﴾

۞ وَهُوَ ٱلَّذِى مَرَجَ ٱلْبَحْرَيْنِ هَٰذَا
عَذْبٌ فُرَاتٌ وَهَٰذَا مِلْحٌ أُجَاجٌ وَجَعَلَ
بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا ﴿٥٣﴾

وَهُوَ ٱلَّذِى خَلَقَ مِنَ ٱلْمَآءِ بَشَرًا فَجَعَلَهُۥ
نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا ﴿٥٤﴾

وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُهُمْ
وَلَا يَضُرُّهُمْ وَكَانَ ٱلْكَافِرُ عَلَىٰ رَبِّهِۦ
ظَهِيرًا ﴿٥٥﴾

46 Then We took it to Ourselves in an easy taking.[1]

47 And He it is that appointed for you the night as a covering, and sleep as a rest, and appointed the day as a resurrection.

48 And He it is that sends the winds as glad tidings at the time[1] of His mercy. And We send down from the sky pure water,

49 That We might give life thereby to a dead land, and give it as drink to many of what We have created of cattle and men.

50 (And We have expounded it[1] among them that they might take heed; but most men refuse save denial.

51 And had We willed, We would have raised up in every city a warner;

52 So obey thou not the false claimers of guidance,[1] and strive thou against them thereby[2] with a great striving.)

53 And He it is that loosed the two seas: the one fresh and sweet, and the other salty and bitter, and made between them[1] a barrier, and a complete partition.[2]

54 And He it is that created from water a mortal, and made for him blood relations and marriage relations; and thy Lord is powerful.

55 And they serve, besides[1] God, what neither benefits them nor harms them; and the false claimer of guidance[2] is a helper against his Lord.

وَمَآ أَرْسَلْنَٰكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٥٦﴾

قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا
مَن شَآءَ أَن يَتَّخِذَ إِلَىٰ رَبِّهِۦ سَبِيلًا
﴿٥٧﴾

وَتَوَكَّلْ عَلَى ٱلْحَىِّ ٱلَّذِى لَا يَمُوتُ
وَسَبِّحْ بِحَمْدِهِۦ وَكَفَىٰ بِهِۦ بِذُنُوبِ
عِبَادِهِۦ خَبِيرًا ﴿٥٨﴾

ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا
بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى
ٱلْعَرْشِ ٱلرَّحْمَٰنُ فَسْـَٔلْ بِهِۦ خَبِيرًا
﴿٥٩﴾

وَإِذَا قِيلَ لَهُمُ ٱسْجُدُوا۟ لِلرَّحْمَٰنِ قَالُوا۟
وَمَا ٱلرَّحْمَٰنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ
نُفُورًا ﴿٦٠﴾

تَبَارَكَ ٱلَّذِى جَعَلَ فِى ٱلسَّمَآءِ بُرُوجًا
وَجَعَلَ فِيهَا سِرَٰجًا وَقَمَرًا مُّنِيرًا ﴿٦١﴾

وَهُوَ ٱلَّذِى جَعَلَ ٱلَّيْلَ وَٱلنَّهَارَ خِلْفَةً
لِّمَنْ أَرَادَ أَن يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا
﴿٦٢﴾

وَعِبَادُ ٱلرَّحْمَٰنِ ٱلَّذِينَ يَمْشُونَ عَلَى
ٱلْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ ٱلْجَٰهِلُونَ
قَالُوا۟ سَلَٰمًا ﴿٦٣﴾

56 And We sent thee only as a bearer of glad tidings and a warner.[1]

57 Say thou: "I ask not of you for it any reward save that whoso wills might take to his Lord a path."

58 And place thou thy trust in the Living, who dies not; and give thou glory[1] with His praise. And sufficient is He, of the transgressions[2] of His servants, as one aware

59 Who created the heavens and the earth and what is between them[1] in six days,[2] then established Himself upon the Throne — the Almighty[3] — so ask thou about it[4] one aware.[5]

60 And when it is said to them: "Submit[1] to the Almighty,"[2] they say: "And what is the Almighty?[3] Are we to submit[4] to what thou commandest us?" And it increases them in aversion.

61 ¶**25.6** Blessed be He who has made in the sky constellations, and made therein a torch, and an illuminating moon.[1]

62 And He it is that made the night and the day a succession for him who desires to take heed, or desires gratitude.

63 And the servants of the Almighty[1] are they who walk upon the earth modestly,[2] and when the ignorant address them, they speak peace;[3]

وَٱلَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَـٰمًا ﴿٦٤﴾

وَٱلَّذِينَ يَقُولُونَ رَبَّنَا ٱصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٦٥﴾

إِنَّهَا سَآءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٦﴾

وَٱلَّذِينَ إِذَآ أَنفَقُوا۟ لَمْ يُسْرِفُوا۟ وَلَمْ يَقْتُرُوا۟ وَكَانَ بَيْنَ ذَٰلِكَ قَوَامًا ﴿٦٧﴾

وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَـٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ وَلَا يَزْنُونَ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾

يُضَـٰعَفْ لَهُ ٱلْعَذَابُ يَوْمَ ٱلْقِيَـٰمَةِ وَيَخْلُدْ فِيهِۦ مُهَانًا ﴿٦٩﴾

إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَـٰلِحًا فَأُو۟لَـٰٓئِكَ يُبَدِّلُ ٱللَّهُ سَيِّـَٔاتِهِمْ حَسَنَـٰتٍ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٧٠﴾

وَمَن تَابَ وَعَمِلَ صَـٰلِحًا فَإِنَّهُۥ يَتُوبُ إِلَى ٱللَّهِ مَتَابًا ﴿٧١﴾

وَٱلَّذِينَ لَا يَشْهَدُونَ ٱلزُّورَ وَإِذَا مَرُّوا۟ بِٱللَّغْوِ مَرُّوا۟ كِرَامًا ﴿٧٢﴾

64 And who spend the night to their Lord submitting[1] and standing;

65 And who say: "Our Lord: avert Thou from us the punishment of Gehenna";[1] (the punishment thereof is unrelenting,

66 Evil is it as a dwelling-place and a residence)

67 And who, when they spend, are neither extravagant nor miserly; — and there is a place in-between —

68 And who call not, with God, to another god, nor kill the soul which God has made unlawful save with justice,[1] nor commit unlawful sexual intercourse;[2] (and whoso does that will meet with a penalty,[3]

69 The punishment will be doubled for him on the Day of Resurrection, and he will abide eternally therein, humiliated,

70 Save he who repents and believes and works righteousness, and those: God will change their evil deeds[1] to good deeds; and God is forgiving and merciful;

71 And whoso repents and works righteousness, it is he who repents to God completely.[1])

72 And who do not bear witness to falsehood, and when they pass by vain speech, pass by with dignity;

وَٱلَّذِينَ إِذَا ذُكِّرُوا۟ بِـَٔايَـٰتِ رَبِّهِمْ لَمْ يَخِرُّوا۟ عَلَيْهَا صُمًّا وَعُمْيَانًا ﴿٧٣﴾

وَٱلَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَٰجِنَا وَذُرِّيَّـٰتِنَا قُرَّةَ أَعْيُنٍ وَٱجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾

أُو۟لَـٰٓئِكَ يُجْزَوْنَ ٱلْغُرْفَةَ بِمَا صَبَرُوا۟ وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَـٰمًا ﴿٧٥﴾

خَـٰلِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٧٦﴾

قُلْ مَا يَعْبَؤُا۟ بِكُمْ رَبِّى لَوْلَا دُعَآؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ﴿٧٧﴾

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

۞ طسٓمٓ ﴿١﴾

تِلْكَ ءَايَـٰتُ ٱلْكِتَـٰبِ ٱلْمُبِينِ ﴿٢﴾

لَعَلَّكَ بَـٰخِعٌ نَّفْسَكَ أَلَّا يَكُونُوا۟ مُؤْمِنِينَ ﴿٣﴾

إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّنَ ٱلسَّمَآءِ ءَايَةً فَظَلَّتْ أَعْنَـٰقُهُمْ لَهَا خَـٰضِعِينَ ﴿٤﴾

وَمَا يَأْتِيهِم مِّن ذِكْرٍ مِّنَ ٱلرَّحْمَـٰنِ مُحْدَثٍ إِلَّا كَانُوا۟ عَنْهُ مُعْرِضِينَ ﴿٥﴾

فَقَدْ كَذَّبُوا۟ فَسَيَأْتِيهِمْ أَنۢبَـٰٓؤُا۟ مَا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٦﴾

73 And who when they are reminded of the proofs[1] of their Lord, fall not down upon them deaf and blind;

74 And who say: "Our Lord: give Thou to us from our wives and our progeny a comfort of the eyes, and make Thou us a model[1] for those of prudent fear,"[2]

75 Those will be rewarded with the upper chamber[1] because they were patient, and they will be met therein with greetings and peace,

76 They abiding eternally therein; good as a dwelling-place and a residence.

77 Say thou: "My Lord would not concern Himself with you were it not for your call;[1] but you have denied, so it[2] will be requisite."[3]

In the name of God, the Almighty,[1] the Merciful.

26

[2] **1** *ṭā sīn mīm*[1]

2 Those[1] are the proofs[2] of the Clear Writ.[3]

3 Thou mightest destroy thy soul from grief[1] that they are not believers.[2]

4 If We will, We can send down upon them from the sky a proof[1] to which their necks will remain humbled.[2]

5 And there comes not to them any new remembrance[1] from the Almighty,[2] save they turn away therefrom.

6 Then have they denied; and there will come to them the report of that whereat they mocked.

أَوَلَمۡ يَرَوۡاْ إِلَى ٱلۡأَرۡضِ كَمۡ أَنۢبَتۡنَا فِيهَا
مِن كُلِّ زَوۡجٖ كَرِيمٍ ٧
إِنَّ فِي ذَٰلِكَ لَأٓيَةٗۖ وَمَا كَانَ أَكۡثَرُهُم
مُّؤۡمِنِينَ ٨
وَإِنَّ رَبَّكَ لَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ ٩
وَإِذۡ نَادَىٰ رَبُّكَ مُوسَىٰٓ أَنِ ٱئۡتِ ٱلۡقَوۡمَ
ٱلظَّٰلِمِينَ ١٠
قَوۡمَ فِرۡعَوۡنَۚ أَلَا يَتَّقُونَ ١١
قَالَ رَبِّ إِنِّيٓ أَخَافُ أَن يُكَذِّبُونِ ١٢
وَيَضِيقُ صَدۡرِي وَلَا يَنطَلِقُ لِسَانِي
فَأَرۡسِلۡ إِلَىٰ هَٰرُونَ ١٣
وَلَهُمۡ عَلَيَّ ذَنۢبٞ فَأَخَافُ أَن يَقۡتُلُونِ ١٤
قَالَ كَلَّاۖ فَٱذۡهَبَا بِـَٔايَٰتِنَآۖ إِنَّا مَعَكُم
مُّسۡتَمِعُونَ ١٥
فَأۡتِيَا فِرۡعَوۡنَ فَقُولَآ إِنَّا رَسُولُ رَبِّ
ٱلۡعَٰلَمِينَ ١٦
أَنۡ أَرۡسِلۡ مَعَنَا بَنِيٓ إِسۡرَٰٓءِيلَ ١٧
قَالَ أَلَمۡ نُرَبِّكَ فِينَا وَلِيدٗا وَلَبِثۡتَ فِينَا
مِنۡ عُمُرِكَ سِنِينَ ١٨
وَفَعَلۡتَ فَعۡلَتَكَ ٱلَّتِي فَعَلۡتَ وَأَنتَ مِنَ
ٱلۡكَٰفِرِينَ ١٩
قَالَ فَعَلۡتُهَآ إِذٗا وَأَنَا۠ مِنَ ٱلضَّآلِّينَ ٢٠

7 Have they not seen[1] the earth: how much We have caused to grow therein of every[2] noble kind?

8 In that is a proof,[1] but most of them are not believers.[2]

9 And thy Lord: He is the Exalted in Might, the Merciful.
10 ¶**26.2** And when thy Lord called Moses: "Go thou to the wrongdoing[1] people,

11 "The people of Pharaoh:[1] — will they not be in prudent fear?"[2]
12 He said: "My Lord: I fear that they will deny me,
13 "And my breast will be straitened, and my tongue not proceed; so send Thou for Aaron.

14 "And they have a transgression[1] against me, so I fear that they will kill me."
15 He said: "By no means![1] Go[2] with Our proofs;[3] We are with you,[4] listening."

16 "And go[1] to Pharaoh,[2] and say:[3] 'We are a messenger[4] of the Lord of All Creation.

17 "'Send thou[1] with us the children of Israel.'"
18 Said he: "Did we not bring thee up among us as a child? And thou tarriedst among us years of thy life;

19 "And thou didst thy deed which thou didst, and wast of the false claimers of guidance."[1]

20 He said: "I did it when I was of those who stray.[1]

فَفَرَرۡتُ مِنكُمۡ لَمَّا خِفۡتُكُمۡ
فَوَهَبَ لِي رَبِّي حُكۡمٗا وَجَعَلَنِي مِنَ
ٱلۡمُرۡسَلِينَ ٢١
وَتِلۡكَ نِعۡمَةٞ تَمُنُّهَا عَلَيَّ أَنۡ عَبَّدتَّ بَنِيٓ
إِسۡرَٰٓءِيلَ ٢٢
قَالَ فِرۡعَوۡنُ وَمَا رَبُّ ٱلۡعَٰلَمِينَ ٢٣
قَالَ رَبُّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا
بَيۡنَهُمَآۖ إِن كُنتُم مُّوقِنِينَ ٢٤
قَالَ لِمَنۡ حَوۡلَهُۥٓ أَلَا تَسۡتَمِعُونَ ٢٥
قَالَ رَبُّكُمۡ وَرَبُّ ءَابَآئِكُمُ
ٱلۡأَوَّلِينَ ٢٦
قَالَ إِنَّ رَسُولَكُمُ ٱلَّذِيٓ أُرۡسِلَ
إِلَيۡكُمۡ لَمَجۡنُونٞ ٢٧
قَالَ رَبُّ ٱلۡمَشۡرِقِ وَٱلۡمَغۡرِبِ وَمَا
بَيۡنَهُمَآۖ إِن كُنتُمۡ تَعۡقِلُونَ ٢٨
قَالَ لَئِنِ ٱتَّخَذۡتَ إِلَٰهٗا غَيۡرِي لَأَجۡعَلَنَّكَ
مِنَ ٱلۡمَسۡجُونِينَ ٢٩
قَالَ أَوَلَوۡ جِئۡتُكَ بِشَيۡءٖ مُّبِينٖ ٣٠
قَالَ فَأۡتِ بِهِۦٓ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ
٣١
فَأَلۡقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعۡبَانٞ مُّبِينٞ
٣٢

21 "And I fled from you[1] when I feared you. Then my Lord gave me judgment and made me among the emissaries.

22 "And that favour wherewith thou reproachest me is that thou hast enslaved the children of Israel."

23 Said Pharaoh:[1] "And what is the Lord of All Creation?"
24 He said: "The Lord of the Heavens and the Earth and what is between them;[1] if you[2] are certain––"[3]

25 Said he[1] to those round about him: "Do you not hear!"[2]
26 He said: "Your Lord, and the Lord of your fathers of old––"[1]

27 Said he: "Your messenger who has been sent to you is possessed!"

28 He said: "The Lord of the East and the West, and what is between them;[1] if you use reason––"[2]

29 Said he: "If thou takest a god other than me, I will place thee among those imprisoned."

30 He said: "Even though I brought thee something clear?"
31 Said he: "Then bring thou it, if thou be of the truthful."

32 And he cast his staff, and then it was a clear serpent;

وَنَزَعَ يَدَهُۥ فَإِذَا هِىَ بَيْضَآءُ لِلنَّٰظِرِينَ ﴿٣٣﴾

قَالَ لِلْمَلَإِ حَوْلَهُۥٓ إِنَّ هَٰذَا لَسَٰحِرٌ عَلِيمٌ ﴿٣٤﴾

يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُم بِسِحْرِهِۦ فَمَاذَا تَأْمُرُونَ ﴿٣٥﴾

قَالُوٓاْ أَرْجِهْ وَأَخَاهُ وَٱبْعَثْ فِى ٱلْمَدَآئِنِ حَٰشِرِينَ ﴿٣٦﴾

يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ ﴿٣٧﴾

فَجُمِعَ ٱلسَّحَرَةُ لِمِيقَٰتِ يَوْمٍ مَّعْلُومٍ ﴿٣٨﴾

وَقِيلَ لِلنَّاسِ هَلْ أَنتُم مُّجْتَمِعُونَ ﴿٣٩﴾

لَعَلَّنَا نَتَّبِعُ ٱلسَّحَرَةَ إِن كَانُواْ هُمُ ٱلْغَٰلِبِينَ ﴿٤٠﴾

فَلَمَّا جَآءَ ٱلسَّحَرَةُ قَالُواْ لِفِرْعَوْنَ أَئِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ ٱلْغَٰلِبِينَ ﴿٤١﴾

قَالَ نَعَمْ وَإِنَّكُمْ إِذًا لَّمِنَ ٱلْمُقَرَّبِينَ ﴿٤٢﴾

قَالَ لَهُم مُّوسَىٰٓ أَلْقُواْ مَآ أَنتُم مُّلْقُونَ ﴿٤٣﴾

فَأَلْقَوْاْ حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُواْ بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ ٱلْغَٰلِبُونَ ﴿٤٤﴾

33 And he drew forth his hand, and then it was white for all to see.[1]

34 **¶26.3** Said he to the eminent ones round about him: "This is a learned sorcerer.[1]

35 "He wants to turn you out of your land by his sorcery;[1] then what do you command?"

36 They said: "Delay thou him and his brother, and raise thou up in the cities gatherers

37 "Who will bring thee every learned sorcerer."[1]

38 And the sorcerers[1] were assembled at the appointed time of a known day.

39 And it was said to the people: "Will you assemble

40 So we might follow the sorcerers,[1] if they are the victors?"

41 And when the sorcerers[1] came they said to Pharaoh:[2] "Will there be a reward for us, if we are the victors?"

42 He said: "Yea; and you will then be of those brought near."[1]

43 Moses said to them: "Cast what you will cast."

44 And they cast their ropes and their staffs, and said: "By the power and glory[1] of Pharaoh[2] are we the victors!"

فَأَلْقَىٰ مُوسَىٰ عَصَاهُ فَإِذَا هِىَ تَلْقَفُ مَا يَأْفِكُونَ ﴿٤٥﴾

فَأُلْقِىَ ٱلسَّحَرَةُ سَٰجِدِينَ ﴿٤٦﴾

قَالُوٓاْ ءَامَنَّا بِرَبِّ ٱلْعَٰلَمِينَ ﴿٤٧﴾

رَبِّ مُوسَىٰ وَهَٰرُونَ ﴿٤٨﴾

قَالَ ءَامَنتُمْ لَهُۥ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّهُۥ لَكَبِيرُكُمُ ٱلَّذِى عَلَّمَكُمُ ٱلسِّحْرَ فَلَسَوْفَ تَعْلَمُونَ لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَٰفٍ وَلَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ﴿٤٩﴾

قَالُواْ لَا ضَيْرَ إِنَّآ إِلَىٰ رَبِّنَا مُنقَلِبُونَ ﴿٥٠﴾

إِنَّا نَطْمَعُ أَن يَغْفِرَ لَنَا رَبُّنَا خَطَٰيَٰنَآ أَن كُنَّآ أَوَّلَ ٱلْمُؤْمِنِينَ ﴿٥١﴾

۞ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَسْرِ بِعِبَادِىٓ إِنَّكُم مُّتَّبَعُونَ ﴿٥٢﴾

فَأَرْسَلَ فِرْعَوْنُ فِى ٱلْمَدَآئِنِ حَٰشِرِينَ ﴿٥٣﴾

إِنَّ هَٰٓؤُلَآءِ لَشِرْذِمَةٌ قَلِيلُونَ ﴿٥٤﴾

وَإِنَّهُمْ لَنَا لَغَآئِظُونَ ﴿٥٥﴾

وَإِنَّا لَجَمِيعٌ حَٰذِرُونَ ﴿٥٦﴾

فَأَخْرَجْنَٰهُم مِّن جَنَّٰتٍ وَعُيُونٍ ﴿٥٧﴾

45 Then Moses cast his staff; and then it swallowed up what they falsified;

46 Then were the sorcerers[1] cast down[2] in submission,[3]

47 They said: "We believe in[1] the Lord of All Creation,

48 "The Lord of Moses and Aaron."

49 Said he: "You have believed him[1] before I gave you leave. He is your chief who taught you sorcery.[2] And you will come to know! I will cut off your hands and your feet on opposite sides, and crucify[3] you all together."

50 They said: "No harm! To our Lord are we returning.

51 "We hope that our Lord will forgive us our offences[1] because we were the first of the believers."[2]

52 **¶26.4** And We instructed[1] Moses: "Travel thou by night with My servants; you will be followed."

53 And Pharaoh[1] sent into the cities gatherers:

54 "These are but a little band[1]

55 "But they do enrage us

56 "And we are a cautious assembly."[1]

57 And We turned them out of gardens and springs,

وَكُنُوزٖ وَمَقَامٖ كَرِيمٖ ﴿٥٨﴾

كَذَٰلِكَ وَأَوۡرَثۡنَٰهَا بَنِيٓ إِسۡرَٰٓءِيلَ ﴿٥٩﴾

فَأَتۡبَعُوهُم مُّشۡرِقِينَ ﴿٦٠﴾

فَلَمَّا تَرَٰٓءَا ٱلۡجَمۡعَانِ قَالَ أَصۡحَٰبُ مُوسَىٰٓ
إِنَّا لَمُدۡرَكُونَ ﴿٦١﴾

قَالَ كَلَّآ إِنَّ مَعِيَ رَبِّي سَيَهۡدِينِ ﴿٦٢﴾

فَأَوۡحَيۡنَآ إِلَىٰ مُوسَىٰٓ أَنِ ٱضۡرِب بِّعَصَاكَ
ٱلۡبَحۡرَ فَٱنفَلَقَ فَكَانَ كُلُّ فِرۡقٖ كَٱلطَّوۡدِ
ٱلۡعَظِيمِ ﴿٦٣﴾

وَأَزۡلَفۡنَا ثَمَّ ٱلۡـَٔاخَرِينَ ﴿٦٤﴾

وَأَنجَيۡنَا مُوسَىٰ وَمَن مَّعَهُۥٓ أَجۡمَعِينَ ﴿٦٥﴾

ثُمَّ أَغۡرَقۡنَا ٱلۡـَٔاخَرِينَ ﴿٦٦﴾

إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ وَمَا كَانَ أَكۡثَرُهُم
مُّؤۡمِنِينَ ﴿٦٧﴾

وَإِنَّ رَبَّكَ لَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ ﴿٦٨﴾

وَٱتۡلُ عَلَيۡهِمۡ نَبَأَ إِبۡرَٰهِيمَ ﴿٦٩﴾

إِذۡ قَالَ لِأَبِيهِ وَقَوۡمِهِۦ مَا تَعۡبُدُونَ ﴿٧٠﴾

قَالُواْ نَعۡبُدُ أَصۡنَامٗا فَنَظَلُّ لَهَا عَٰكِفِينَ
﴿٧١﴾

قَالَ هَلۡ يَسۡمَعُونَكُمۡ إِذۡ تَدۡعُونَ
﴿٧٢﴾

أَوۡ يَنفَعُونَكُمۡ أَوۡ يَضُرُّونَ ﴿٧٣﴾

58 And treasures and a noble station.[1]

59 Thus![1] And We caused the children of Israel to inherit them.
60 And they followed[1] them at sunrise;

61 And when the two hosts saw each other, the companions of Moses said: “We are overtaken!”

62 He said: “By no means![1] My Lord is with me; He will guide me.”
63 Then We instructed[1] Moses: “Strike thou the sea with thy staff”; and it parted, and each part was like a great towering mountain.

64 And We brought nigh thereto the others,

65 And We delivered Moses and those with him all together.
66 Then drowned We the others.

67 In that is a proof,[1] but most of them are not believers.[2]

68 And thy Lord: He is the Exalted in Might, the Merciful.
69 ¶**26.5** And recite thou to them the report of Abraham[1]
70 When he said to his father and his people: “What do you serve?”
71 They said: “We serve idols,[1] and remain to them devoted.”[2]

72 He said: “Do they hear you when you call,

73 “Or benefit you, or do harm?”

قَالُواْ بَلۡ وَجَدۡنَآ ءَابَآءَنَا كَذَٰلِكَ يَفۡعَلُونَ
﴿٧٤﴾

قَالَ أَفَرَءَيۡتُم مَّا كُنتُمۡ تَعۡبُدُونَ ﴿٧٥﴾

أَنتُمۡ وَءَابَآؤُكُمُ ٱلۡأَقۡدَمُونَ ﴿٧٦﴾

فَإِنَّهُمۡ عَدُوّٞ لِّيٓ إِلَّا رَبَّ ٱلۡعَٰلَمِينَ ﴿٧٧﴾

ٱلَّذِي خَلَقَنِي فَهُوَ يَهۡدِينِ ﴿٧٨﴾

وَٱلَّذِي هُوَ يُطۡعِمُنِي وَيَسۡقِينِ ﴿٧٩﴾

وَإِذَا مَرِضۡتُ فَهُوَ يَشۡفِينِ ﴿٨٠﴾

وَٱلَّذِي يُمِيتُنِي ثُمَّ يُحۡيِينِ ﴿٨١﴾

وَٱلَّذِيٓ أَطۡمَعُ أَن يَغۡفِرَ لِي خَطِيٓـَٔتِي يَوۡمَ
ٱلدِّينِ ﴿٨٢﴾

رَبِّ هَبۡ لِي حُكۡمٗا وَأَلۡحِقۡنِي
بِٱلصَّٰلِحِينَ ﴿٨٣﴾

وَٱجۡعَل لِّي لِسَانَ صِدۡقٖ فِي ٱلۡـَٔاخِرِينَ
﴿٨٤﴾

وَٱجۡعَلۡنِي مِن وَرَثَةِ جَنَّةِ ٱلنَّعِيمِ ﴿٨٥﴾

وَٱغۡفِرۡ لِأَبِيٓ إِنَّهُۥ كَانَ مِنَ ٱلضَّآلِّينَ ﴿٨٦﴾

وَلَا تُخۡزِنِي يَوۡمَ يُبۡعَثُونَ ﴿٨٧﴾

يَوۡمَ لَا يَنفَعُ مَالٞ وَلَا بَنُونَ ﴿٨٨﴾

إِلَّا مَنۡ أَتَى ٱللَّهَ بِقَلۡبٖ سَلِيمٖ ﴿٨٩﴾

وَأُزۡلِفَتِ ٱلۡجَنَّةُ لِلۡمُتَّقِينَ ﴿٩٠﴾

وَبُرِّزَتِ ٱلۡجَحِيمُ لِلۡغَاوِينَ ﴿٩١﴾

74 They said: “Nay[1] — we found our fathers doing thus.”

75 He said: “Have you considered what you have been serving,
76 “You, and your fathers the ancients?

77 “And they are an enemy to me save the Lord of All Creation
78 “Who created me; and He guides me,

79 “And it is He who feeds me and gives me drink,
80 “And when I am sick, He heals me,

81 “And who will give me death, then give me life,
82 “And who I hope will forgive me my offences[1] on the Day of Judgment.”[2]

83 “My Lord: give Thou me judgment,[1] and join Thou me with the righteous,

84 “And appoint Thou for me a tongue of truth among those who come later.[1]

85 “And make Thou me among the inheritors of the Garden of Bliss.
86 “And forgive Thou my father; he is of those who go astray.[1]
87 “And disgrace Thou me not the day they are raised:
88 “The day wealth and sons benefit not

89 “Save him who comes to God with a pure heart.”
90 And the Garden will be brought nigh to those of prudent fear,[1]
91 And Hell will be made manifest[1] to those who err,

وَقِيلَ لَهُمۡ أَيۡنَ مَا كُنتُمۡ تَعۡبُدُونَ ﴿٩٢﴾
مِن دُونِ ٱللَّهِ هَلۡ يَنصُرُونَكُمۡ أَوۡ
يَنتَصِرُونَ ﴿٩٣﴾
فَكُبۡكِبُواْ فِيهَا هُمۡ وَٱلۡغَاوُۥنَ ﴿٩٤﴾
وَجُنُودُ إِبۡلِيسَ أَجۡمَعُونَ ﴿٩٥﴾
قَالُواْ وَهُمۡ فِيهَا يَخۡتَصِمُونَ ﴿٩٦﴾
تَٱللَّهِ إِن كُنَّا لَفِي ضَلَٰلٖ مُّبِينٍ ﴿٩٧﴾
إِذۡ نُسَوِّيكُم بِرَبِّ ٱلۡعَٰلَمِينَ ﴿٩٨﴾
وَمَآ أَضَلَّنَآ إِلَّا ٱلۡمُجۡرِمُونَ ﴿٩٩﴾
فَمَا لَنَا مِن شَٰفِعِينَ ﴿١٠٠﴾
وَلَا صَدِيقٍ حَمِيمٖ ﴿١٠١﴾
فَلَوۡ أَنَّ لَنَا كَرَّةٗ فَنَكُونَ مِنَ ٱلۡمُؤۡمِنِينَ
﴿١٠٢﴾
إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ وَمَا كَانَ أَكۡثَرُهُم
مُّؤۡمِنِينَ ﴿١٠٣﴾
وَإِنَّ رَبَّكَ لَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ ﴿١٠٤﴾
كَذَّبَتۡ قَوۡمُ نُوحٍ ٱلۡمُرۡسَلِينَ ﴿١٠٥﴾
إِذۡ قَالَ لَهُمۡ أَخُوهُمۡ نُوحٌ أَلَا تَتَّقُونَ ﴿١٠٦﴾
إِنِّي لَكُمۡ رَسُولٌ أَمِينٞ ﴿١٠٧﴾
فَٱتَّقُواْ ٱللَّهَ وَأَطِيعُونِ ﴿١٠٨﴾
وَمَآ أَسۡـَٔلُكُمۡ عَلَيۡهِ مِنۡ أَجۡرٍۖ إِنۡ
أَجۡرِيَ إِلَّا عَلَىٰ رَبِّ ٱلۡعَٰلَمِينَ ﴿١٠٩﴾

92 And it will be said to them: “Where is what you served,
93 “Besides[1] God? Do they help you, or help themselves?”

94 And they will be hurled therein, they and those who err,
95 And the forces of Iblīs all together.

96 They will say while they dispute therein:

97 “By God, we were in manifest error

98 “When we made you[1] equal with the Lord of All Creation!
99 “And none but the lawbreakers led us astray,
100 “So now we have no intercessors,

101 “Nor sincere loyal friend.

102 “Would that we might return and be among the believers!”[1]

103 In that is a proof,[1] but most of them are not believers.[2]

104 And thy Lord: He is the Exalted in Might, the Merciful.
105 **¶26.6** The people of Noah denied the emissaries
106 When their brother Noah said to them: “Will you not be in prudent fear?[1]
107 “I am to you a trustworthy messenger,

108 “So be in prudent fear[1] of God, and obey me.[2]
109 “And I ask of you for it no reward; my reward is only upon[1] the Lord of All Creation;

فَٱتَّقُواْ ٱللَّهَ وَأَطِيعُونِ ﴿١١٠﴾
۞ قَالُوٓاْ أَنُؤۡمِنُ لَكَ وَٱتَّبَعَكَ ٱلۡأَرۡذَلُونَ
﴿١١١﴾
قَالَ وَمَا عِلۡمِي بِمَا كَانُواْ يَعۡمَلُونَ
﴿١١٢﴾
إِنۡ حِسَابُهُمۡ إِلَّا عَلَىٰ رَبِّي لَوۡ تَشۡعُرُونَ
﴿١١٣﴾
وَمَآ أَنَا۠ بِطَارِدِ ٱلۡمُؤۡمِنِينَ ﴿١١٤﴾
إِنۡ أَنَا۠ إِلَّا نَذِيرٞ مُّبِينٞ ﴿١١٥﴾
قَالُواْ لَئِن لَّمۡ تَنتَهِ يَٰنُوحُ لَتَكُونَنَّ مِنَ
ٱلۡمَرۡجُومِينَ ﴿١١٦﴾
قَالَ رَبِّ إِنَّ قَوۡمِي كَذَّبُونِ ﴿١١٧﴾
فَٱفۡتَحۡ بَيۡنِي وَبَيۡنَهُمۡ فَتۡحٗا وَنَجِّنِي وَمَن
مَّعِيَ مِنَ ٱلۡمُؤۡمِنِينَ ﴿١١٨﴾
فَأَنجَيۡنَٰهُ وَمَن مَّعَهُۥ فِي ٱلۡفُلۡكِ
ٱلۡمَشۡحُونِ ﴿١١٩﴾
ثُمَّ أَغۡرَقۡنَا بَعۡدُ ٱلۡبَاقِينَ ﴿١٢٠﴾
إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ وَمَا كَانَ أَكۡثَرُهُم
مُّؤۡمِنِينَ ﴿١٢١﴾
وَإِنَّ رَبَّكَ لَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ ﴿١٢٢﴾
كَذَّبَتۡ عَادٌ ٱلۡمُرۡسَلِينَ ﴿١٢٣﴾
إِذۡ قَالَ لَهُمۡ أَخُوهُمۡ هُودٌ أَلَا تَتَّقُونَ ﴿١٢٤﴾

110 “So be in prudent fear[1] of God, and obey me.”[2]
111 They said: “Are we to believe thee when the abject follow thee?”

112 He said: “And what knowledge have I of what they did?

113 “Their reckoning is only upon[1] my Lord, were you to perceive.

114 “And I am not one to drive away the believers.[1]
115 “I am only a clear warner.”

116 They said: “If thou cease not, O Noah, thou wilt be of those stoned.”

117 He said: “My Lord: my people have denied me,
118 “So decide Thou between me and them,[1] and deliver Thou me and those with me among the believers.”[2]

119 So We delivered him and those with him in the laden ship.

120 Then We drowned thereafter those remaining.
121 In that is a proof,[1] but most of them are not believers.[2]

122 And thy Lord: He is the Exalted in Might, the Merciful.
123 **¶26.7** ʿĀd denied the emissaries

124 When their brother Hūd said to them: “Will you not be in prudent fear?[1]

إِنِّى لَكُمْ رَسُولٌ أَمِينٌ ﴿١٢٥﴾

فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٢٦﴾

وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ
أَجْرِىَ إِلَّا عَلَىٰ رَبِّ ٱلْعَـٰلَمِينَ ﴿١٢٧﴾

أَتَبْنُونَ بِكُلِّ رِيعٍ ءَايَةً تَعْبَثُونَ ﴿١٢٨﴾
وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ
﴿١٢٩﴾

وَإِذَا بَطَشْتُم بَطَشْتُمْ جَبَّارِينَ ﴿١٣٠﴾

فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٣١﴾

وَٱتَّقُوا۟ ٱلَّذِىٓ أَمَدَّكُم بِمَا تَعْلَمُونَ ﴿١٣٢﴾
أَمَدَّكُم بِأَنْعَـٰمٍ وَبَنِينَ ﴿١٣٣﴾

وَجَنَّـٰتٍ وَعُيُونٍ ﴿١٣٤﴾

إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ
﴿١٣٥﴾

قَالُوا۟ سَوَآءٌ عَلَيْنَآ أَوَعَظْتَ أَمْ لَمْ تَكُن
مِّنَ ٱلْوَٰعِظِينَ ﴿١٣٦﴾

إِنْ هَـٰذَآ إِلَّا خُلُقُ ٱلْأَوَّلِينَ ﴿١٣٧﴾

وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿١٣٨﴾

فَكَذَّبُوهُ فَأَهْلَكْنَـٰهُمْ إِنَّ فِى ذَٰلِكَ لَـَٔايَةً
وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٣٩﴾

وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٤٠﴾

كَذَّبَتْ ثَمُودُ ٱلْمُرْسَلِينَ ﴿١٤١﴾

125 “I am to you a trustworthy messenger,

126 “So be in prudent fear[1] of God, and obey me.[2]
127 “And I ask of you for it no reward; my reward is only upon[1] the Lord of All Creation.

128 “Build you a proof[1] on every prominence, amusing yourselves[2]
129 “And take you constructions, that you might abide eternally,

130 “And when you lay hold, lay you hold as tyrants?[1]
131 “So be in prudent fear[1] of God, and obey me.[2]
132 “And be in prudent fear[1] of Him who has supplied you with what you know:
133 “Supplied you with cattle and sons,

134 “And gardens and springs.

135 “I fear for you the punishment of a tremendous day.”

136 They said: “It is the same to us whether thou admonishest, or be not of the admonishers.

137 “This is only the tradition[1] of the former peoples,
138 “And we are not to be punished.”

139 And they denied him,[1] then We destroyed them. In that is a proof,[2] but most of them are not believers.[3]

140 And thy Lord: He is the Exalted in Might, the Merciful.
141 ¶**26.8** Thamūd denied the emissaries

إِذْ قَالَ لَهُمْ أَخُوهُمْ صَـٰلِحٌ أَلَا تَتَّقُونَ
﴿١٤٢﴾

إِنِّى لَكُمْ رَسُولٌ أَمِينٌ ﴿١٤٣﴾

فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٤٤﴾

وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ
أَجْرِىَ إِلَّا عَلَىٰ رَبِّ ٱلْعَـٰلَمِينَ ﴿١٤٥﴾

أَتُتْرَكُونَ فِى مَا هَـٰهُنَآ ءَامِنِينَ ﴿١٤٦﴾

فِى جَنَّـٰتٍ وَعُيُونٍ ﴿١٤٧﴾

وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ ﴿١٤٨﴾
وَتَنْحِتُونَ مِنَ ٱلْجِبَالِ بُيُوتًا فَـٰرِهِينَ
﴿١٤٩﴾

فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٥٠﴾

وَلَا تُطِيعُوٓا۟ أَمْرَ ٱلْمُسْرِفِينَ ﴿١٥١﴾
ٱلَّذِينَ يُفْسِدُونَ فِى ٱلْأَرْضِ وَلَا
يُصْلِحُونَ ﴿١٥٢﴾

قَالُوٓا۟ إِنَّمَآ أَنتَ مِنَ ٱلْمُسَحَّرِينَ ﴿١٥٣﴾
مَآ أَنتَ إِلَّا بَشَرٌ مِّثْلُنَا فَأْتِ بِـَٔايَةٍ إِن
كُنتَ مِنَ ٱلصَّـٰدِقِينَ ﴿١٥٤﴾

قَالَ هَـٰذِهِۦ نَاقَةٌ لَّهَا شِرْبٌ وَلَكُمْ
شِرْبُ يَوْمٍ مَّعْلُومٍ ﴿١٥٥﴾

وَلَا تَمَسُّوهَا بِسُوٓءٍ فَيَأْخُذَكُمْ عَذَابُ
يَوْمٍ عَظِيمٍ ﴿١٥٦﴾

142 When their brother Ṣāliḥ said to them: “Will you not be in prudent fear?[1]

143 “I am to you a trustworthy messenger,

144 “So be in prudent fear[1] of God, and obey me.[2]
145 “And I ask of you for it no reward; my reward is only upon[1] the Lord of All Creation.

146 “Are you to be left secure in what is here,

147 “Among gardens and springs,

148 “And tilled fields, and date-palms with slender spathes,
149 “And to hew out houses from the mountains skilfully?[1]

150 “So be in prudent fear[1] of God, and obey me.[2]
151 “And obey not the command of the committers of excess:
152 “Those who work corruption in the land, and do not right.”

153 They said: “Thou art but one taken by sorcery.[1]
154 “Thou art only a mortal like us; then bring thou a proof,[1] if thou be of the truthful.”

155 He said: “This is a she-camel; to her a drink and to you a drink on a day appointed.[1]

156 “And touch her not with evil[1] lest there take you the punishment of a tremendous day.”

فَعَقَرُوهَا فَأَصۡبَحُواْ نَٰدِمِينَ ١٥٧
فَأَخَذَهُمُ ٱلۡعَذَابُۗ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗۖ وَمَا
كَانَ أَكۡثَرُهُم مُّؤۡمِنِينَ ١٥٨
وَإِنَّ رَبَّكَ لَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ ١٥٩
كَذَّبَتۡ قَوۡمُ لُوطٍ ٱلۡمُرۡسَلِينَ ١٦٠
إِذۡ قَالَ لَهُمۡ أَخُوهُمۡ لُوطٌ أَلَا تَتَّقُونَ ١٦١
إِنِّي لَكُمۡ رَسُولٌ أَمِينٞ ١٦٢
فَٱتَّقُواْ ٱللَّهَ وَأَطِيعُونِ ١٦٣
وَمَآ أَسۡـَٔلُكُمۡ عَلَيۡهِ مِنۡ أَجۡرٍۖ إِنۡ
أَجۡرِيَ إِلَّا عَلَىٰ رَبِّ ٱلۡعَٰلَمِينَ ١٦٤
أَتَأۡتُونَ ٱلذُّكۡرَانَ مِنَ ٱلۡعَٰلَمِينَ ١٦٥
وَتَذَرُونَ مَا خَلَقَ لَكُمۡ رَبُّكُم مِّنۡ
أَزۡوَٰجِكُمۡۚ بَلۡ أَنتُمۡ قَوۡمٌ عَادُونَ ١٦٦
قَالُواْ لَئِن لَّمۡ تَنتَهِ يَٰلُوطُ لَتَكُونَنَّ مِنَ
ٱلۡمُخۡرَجِينَ ١٦٧
قَالَ إِنِّي لِعَمَلِكُم مِّنَ ٱلۡقَالِينَ ١٦٨
رَبِّ نَجِّنِي وَأَهۡلِي مِمَّا يَعۡمَلُونَ ١٦٩
فَنَجَّيۡنَٰهُ وَأَهۡلَهُۥٓ أَجۡمَعِينَ ١٧٠
إِلَّا عَجُوزٗا فِي ٱلۡغَٰبِرِينَ ١٧١
ثُمَّ دَمَّرۡنَا ٱلۡأٓخَرِينَ ١٧٢
وَأَمۡطَرۡنَا عَلَيۡهِم مَّطَرٗاۖ فَسَآءَ مَطَرُ
ٱلۡمُنذَرِينَ ١٧٣

157 But they hamstrung[1] her,[2] then they became remorseful,
158 And the punishment seized them. In that is a proof,[1] but most of them are not believers.[2]

159 And thy Lord: He is the Exalted in Might, the Merciful.
160 **¶26.9** The people of Lot denied the emissaries
161 When their brother Lot said to them: "Will you not be in prudent fear?[1]
162 "I am to you a trustworthy messenger,

163 "So be in prudent fear[1] of God, and obey me.[2]
164 "And I ask of you for it no reward; my reward is only upon[1] the Lord of All Creation.

165 "Do you approach the males among all mankind,
166 "And leave what your Lord created for you among your wives? The truth is,[1] you are a transgressing people."[2]

167 They said: "If thou cease not, O Lot, thou wilt be of those turned out."

168 He said: "I am of those who abhor your deed."[1]
169 "My Lord: deliver Thou me and my household from what they do."[1]
170 And We delivered him and his household all together,
171 Save an old woman[1] among those who stayed behind;
172 Then We annihilated the others,

173 And We rained upon them a rain; and evil is the rain of those who were warned.

إِنَّ فِي ذَٰلِكَ لَأٓيَةٗۖ وَمَا كَانَ أَكۡثَرُهُم
مُّؤۡمِنِينَ ١٧٤
وَإِنَّ رَبَّكَ لَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ ١٧٥
كَذَّبَ أَصۡحَٰبُ لۡـَٔيۡكَةِ ٱلۡمُرۡسَلِينَ ١٧٦
إِذۡ قَالَ لَهُمۡ شُعَيۡبٌ أَلَا تَتَّقُونَ ١٧٧
إِنِّي لَكُمۡ رَسُولٌ أَمِينٞ ١٧٨
فَٱتَّقُواْ ٱللَّهَ وَأَطِيعُونِ ١٧٩
وَمَآ أَسۡـَٔلُكُمۡ عَلَيۡهِ مِنۡ أَجۡرٍۖ إِنۡ
أَجۡرِيَ إِلَّا عَلَىٰ رَبِّ ٱلۡعَٰلَمِينَ ١٨٠
۞ أَوۡفُواْ ٱلۡكَيۡلَ وَلَا تَكُونُواْ مِنَ
ٱلۡمُخۡسِرِينَ ١٨١
وَزِنُواْ بِٱلۡقِسۡطَاسِ ٱلۡمُسۡتَقِيمِ ١٨٢
وَلَا تَبۡخَسُواْ ٱلنَّاسَ أَشۡيَآءَهُمۡ وَلَا تَعۡثَوۡاْ
فِي ٱلۡأَرۡضِ مُفۡسِدِينَ ١٨٣
وَٱتَّقُواْ ٱلَّذِي خَلَقَكُمۡ وَٱلۡجِبِلَّةَ
ٱلۡأَوَّلِينَ ١٨٤
قَالُوٓاْ إِنَّمَآ أَنتَ مِنَ ٱلۡمُسَحَّرِينَ ١٨٥
وَمَآ أَنتَ إِلَّا بَشَرٞ مِّثۡلُنَا وَإِن نَّظُنُّكَ
لَمِنَ ٱلۡكَٰذِبِينَ ١٨٦
فَأَسۡقِطۡ عَلَيۡنَا كِسَفٗا مِّنَ ٱلسَّمَآءِ إِن
كُنتَ مِنَ ٱلصَّٰدِقِينَ ١٨٧
قَالَ رَبِّيٓ أَعۡلَمُ بِمَا تَعۡمَلُونَ ١٨٨

174 In that is a proof,[1] but most of them are not believers.[2]

175 And thy Lord: He is the Exalted in Might, the Merciful.
176 **¶26.10** And the companions of the woods[1] denied the emissaries
177 When Shuʿayb said to them: "Will you not be in prudent fear?[1]
178 "I am to you a trustworthy messenger,

179 "So be in prudent fear[1] of God, and obey me.[2]
180 "And I ask of you for it no reward; my reward is only upon[1] the Lord of All Creation.

181 "Fulfil the measure, and be not of those who cause loss.

182 "And weigh with the straight balance.

183 "And deprive not men of their possessions,[1] and commit not evil in the earth, working corruption.

184 "And be in prudent fear[1] of Him who created you and the generations[2] of the former peoples."

185 They said: "Thou art but one taken by sorcery;
186 "And thou art only a mortal like us; and we consider thee a liar.[1]

187 "Then cause thou pieces of the sky to fall upon us, if thou be of the truthful."

188 He said: "My Lord best knows what you do."

فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ ٱلظُّلَّةِ إِنَّهُۥ
كَانَ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٨٩﴾
إِنَّ فِى ذَٰلِكَ لَءَايَةً وَمَا كَانَ أَكْثَرُهُم
مُّؤْمِنِينَ ﴿١٩٠﴾
وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٩١﴾
وَإِنَّهُۥ لَتَنزِيلُ رَبِّ ٱلْعَٰلَمِينَ ﴿١٩٢﴾
نَزَلَ بِهِ ٱلرُّوحُ ٱلْأَمِينُ ﴿١٩٣﴾
عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ ٱلْمُنذِرِينَ ﴿١٩٤﴾
بِلِسَانٍ عَرَبِىٍّ مُّبِينٍ ﴿١٩٥﴾
وَإِنَّهُۥ لَفِى زُبُرِ ٱلْأَوَّلِينَ ﴿١٩٦﴾
أَوَلَمْ يَكُن لَّهُمْ ءَايَةً أَن يَعْلَمَهُۥ عُلَمَٰٓؤُا۟
بَنِىٓ إِسْرَٰٓءِيلَ ﴿١٩٧﴾
وَلَوْ نَزَّلْنَٰهُ عَلَىٰ بَعْضِ ٱلْأَعْجَمِينَ ﴿١٩٨﴾
فَقَرَأَهُۥ عَلَيْهِم مَّا كَانُوا۟ بِهِۦ مُؤْمِنِينَ
﴿١٩٩﴾
كَذَٰلِكَ سَلَكْنَٰهُ فِى قُلُوبِ ٱلْمُجْرِمِينَ
﴿٢٠٠﴾
لَا يُؤْمِنُونَ بِهِۦ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ
ٱلْأَلِيمَ ﴿٢٠١﴾
فَيَأْتِيَهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٢٠٢﴾
فَيَقُولُوا۟ هَلْ نَحْنُ مُنظَرُونَ ﴿٢٠٣﴾
أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿٢٠٤﴾

189 Then they denied him;[1] then there seized them the punishment of the Day of Shadow; it was the punishment of a tremendous day.

190 In that is a proof,[1] but most of them are not believers.[2]

191 And thy Lord: He is the Exalted in Might, the Merciful.
192 ¶**26.11** And it[1] is a revelation[2] of the Lord of All Creation,
193 Brought down by the Faithful Spirit[1]

194 Upon thy heart — that thou be of the warners —
195 In a clear Arabic tongue.

196 And it is in the writings[1] of the former peoples.
197 Is it not a proof[1] to them that the learned of the children of Israel know it?

198 And had We sent it down upon any of the non-Arabs,
199 And he had recited it to them, they would not have been believers in[1] it.

200 Thus have We put[1] it in the hearts of the lawbreakers:

201 "They will not believe in[1] it until they see the painful punishment,

202 "And it will come upon them unexpectedly, when they perceive not,"
203 Then will they say: "Can we be granted respite?"
204 Is it then Our punishment they seek to hasten?[1]

أَفَرَءَيْتَ إِن مَّتَّعْنَٰهُمْ سِنِينَ ﴿٢٠٥﴾
ثُمَّ جَآءَهُم مَّا كَانُوا۟ يُوعَدُونَ ﴿٢٠٦﴾
مَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟ يُمَتَّعُونَ ﴿٢٠٧﴾
وَمَآ أَهْلَكْنَا مِن قَرْيَةٍ إِلَّا لَهَا
مُنذِرُونَ ﴿٢٠٨﴾
ذِكْرَىٰ وَمَا كُنَّا ظَٰلِمِينَ ﴿٢٠٩﴾
وَمَا تَنَزَّلَتْ بِهِ ٱلشَّيَٰطِينُ ﴿٢١٠﴾
وَمَا يَنۢبَغِى لَهُمْ وَمَا يَسْتَطِيعُونَ ﴿٢١١﴾
إِنَّهُمْ عَنِ ٱلسَّمْعِ لَمَعْزُولُونَ ﴿٢١٢﴾
فَلَا تَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتَكُونَ
مِنَ ٱلْمُعَذَّبِينَ ﴿٢١٣﴾
وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ﴿٢١٤﴾
وَٱخْفِضْ جَنَاحَكَ لِمَنِ ٱتَّبَعَكَ مِنَ
ٱلْمُؤْمِنِينَ ﴿٢١٥﴾
فَإِنْ عَصَوْكَ فَقُلْ إِنِّى بَرِىٓءٌ مِّمَّا
تَعْمَلُونَ ﴿٢١٦﴾
وَتَوَكَّلْ عَلَى ٱلْعَزِيزِ ٱلرَّحِيمِ ﴿٢١٧﴾
ٱلَّذِى يَرَىٰكَ حِينَ تَقُومُ ﴿٢١٨﴾
وَتَقَلُّبَكَ فِى ٱلسَّٰجِدِينَ ﴿٢١٩﴾
إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٢٢٠﴾
هَلْ أُنَبِّئُكُمْ عَلَىٰ مَن تَنَزَّلُ
ٱلشَّيَٰطِينُ ﴿٢٢١﴾

205 Hast thou then considered: if We give them enjoyment for years,
206 Then there comes to them what they were promised,
207 What will it avail them, what they enjoyed?
208 And We destroyed no city save it had warners

209 As a reminder; and We were not wrongdoers.[1]
210 And the satans[1] did not bring it[2] down;

211 And it does not behove them, nor are they able.
212 They are excluded from hearing.

213 And call thou not, with God, to another god lest thou be of those punished.

214 And warn thou thy relatives.

215 And lower thou thy wing[1] to those who follow thee among the believers.[2]

216 And if they oppose thee, say thou: "I am quit of what you do."

217 And place thou thy trust in the Exalted in Might, the Merciful:
218 Who sees thee when thou arisest,

219 And thy going to and fro among those who submit;[1]
220 He is the Hearing, the Knowing.

221 Shall I inform you upon whom the satans[1] descend?

تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٢﴾
يُلْقُونَ ٱلسَّمْعَ وَأَكْثَرُهُمْ كَٰذِبُونَ ﴿٢٢٣﴾
وَٱلشُّعَرَآءُ يَتَّبِعُهُمُ ٱلْغَاوُۥنَ ﴿٢٢٤﴾
أَلَمْ تَرَ أَنَّهُمْ فِى كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾
وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾
إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
وَذَكَرُوا۟ ٱللَّهَ كَثِيرًا وَٱنتَصَرُوا۟ مِنۢ بَعْدِ
مَا ظُلِمُوا۟ وَسَيَعْلَمُ ٱلَّذِينَ ظَلَمُوٓا۟ أَىَّ
مُنقَلَبٍ يَنقَلِبُونَ ﴿٢٢٧﴾

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

۞ طسٓ تِلْكَ ءَايَٰتُ ٱلْقُرْءَانِ وَكِتَابٍ
مُّبِينٍ ﴿١﴾
هُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٢﴾
ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ
وَهُم بِٱلْءَاخِرَةِ هُمْ يُوقِنُونَ ﴿٣﴾
إِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ زَيَّنَّا لَهُمْ
أَعْمَٰلَهُمْ فَهُمْ يَعْمَهُونَ ﴿٤﴾
أُو۟لَٰٓئِكَ ٱلَّذِينَ لَهُمْ سُوٓءُ ٱلْعَذَابِ وَهُمْ فِى
ٱلْءَاخِرَةِ هُمُ ٱلْأَخْسَرُونَ ﴿٥﴾
وَإِنَّكَ لَتُلَقَّى ٱلْقُرْءَانَ مِن لَّدُنْ حَكِيمٍ
عَلِيمٍ ﴿٦﴾
إِذْ قَالَ مُوسَىٰ لِأَهْلِهِۦٓ إِنِّىٓ ءَانَسْتُ نَارًا

222 They descend upon every sinful deceiver:[1]
223 They give ear,[1] and most of them are liars.

224 And the poets:[1] those who err follow them.
225 Dost thou not see[1] that they wander in every valley,[2]
226 And that they say what they do not?

227 Save those who heed warning[1] and do righteous deeds, and remember God much, and help themselves after they have been wronged;[2] and those who do wrong will come to know to what final destination they will be returned.

In the name of God, the Almighty,[1] the Merciful.

27[2] **1** *ṭā sīn*[1] Those[2] are the proofs[3] of the Qur'an[4] and of a Clear Writ[5]

2 As guidance and glad tidings for the believers,[1]
3 Those who uphold the duty,[1] and render the purity,[2] and of the Hereafter they are certain.[3]

4 Those who believe not in[1] the Hereafter, We have made their deeds fair to them, so they wander blindly.

5 Those are they for whom is the evil of punishment, and in the Hereafter are they the greatest losers.

6 And thou receivest the Qur'an[1] from one wise and knowing.[2]

7 ¶**27.2** When Moses said to his people: "I perceive a fire. I will bring you news from it,

سَـَٔاتِيكُم مِّنْهَا بِخَبَرٍ أَوْ ءَاتِيكُم
بِشِهَابٍ قَبَسٍ لَّعَلَّكُمْ تَصْطَلُونَ ﴿٧﴾
فَلَمَّا جَآءَهَا نُودِىَ أَنۢ بُورِكَ مَن فِى
ٱلنَّارِ وَمَنْ حَوْلَهَا وَسُبْحَٰنَ ٱللَّهِ رَبِّ
ٱلْعَٰلَمِينَ ﴿٨﴾
يَٰمُوسَىٰٓ إِنَّهُۥٓ أَنَا ٱللَّهُ ٱلْعَزِيزُ ٱلْحَكِيمُ
﴿٩﴾
وَأَلْقِ عَصَاكَ فَلَمَّا رَءَاهَا تَهْتَزُّ كَأَنَّهَا
جَآنٌّ وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ يَٰمُوسَىٰ
لَا تَخَفْ إِنِّى لَا يَخَافُ لَدَىَّ ٱلْمُرْسَلُونَ
﴿١٠﴾
إِلَّا مَن ظَلَمَ ثُمَّ بَدَّلَ حُسْنًۢا بَعْدَ سُوٓءٍ
فَإِنِّى غَفُورٌ رَّحِيمٌ ﴿١١﴾
وَأَدْخِلْ يَدَكَ فِى جَيْبِكَ تَخْرُجْ بَيْضَآءَ
مِنْ غَيْرِ سُوٓءٍ فِى تِسْعِ ءَايَٰتٍ إِلَىٰ فِرْعَوْنَ
وَقَوْمِهِۦٓ إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ ﴿١٢﴾
فَلَمَّا جَآءَتْهُمْ ءَايَٰتُنَا مُبْصِرَةً قَالُوا۟ هَٰذَا
سِحْرٌ مُّبِينٌ ﴿١٣﴾
وَجَحَدُوا۟ بِهَا وَٱسْتَيْقَنَتْهَآ أَنفُسُهُمْ
ظُلْمًا وَعُلُوًّا فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ
ٱلْمُفْسِدِينَ ﴿١٤﴾
وَلَقَدْ ءَاتَيْنَا دَاوُۥدَ وَسُلَيْمَٰنَ عِلْمًا وَقَالَا

or bring you a flaming brand, that you might warm yourselves."

8 Then when he came to it, he was called: — blessed is He who is in the fire and who is round about it, and glory[1] be to God, the Lord of All Creation! —

9 "O Moses: it is I, God, the Exalted in Might, the Wise.[1]

10 "And cast thou thy staff." And when he saw it stirring as if it were a dominus,[1] he turned away, and did not return. "O Moses: fear thou not; the emissaries fear not in My presence,

11 "Save whoso did wrong; then he changed to good after evil,[1] so am I forgiving and merciful.[2]

12 "And enter thou thy hand into thy bosom; it will come forth white, without evil[1] — among nine proofs[2] to Pharaoh[3] and his people; they are a perfidious[4] people."

13 And when Our visible proofs[1] came to them, they said: "This is obvious sorcery";[2]

14 And they rejected them, though their souls were convinced thereof, in injustice and arrogance. So see thou how was the final outcome of the workers of corruption.

15 ¶**27.3** And We gave to David and Solomon knowledge; and they said: "Praise belongs to

ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِي فَضَّلَنَا عَلَىٰ كَثِيرٖ مِّنۡ
عِبَادِهِ ٱلۡمُؤۡمِنِينَ ﴿١٥﴾
وَوَرِثَ سُلَيۡمَٰنُ دَاوُۥدَۖ وَقَالَ يَٰٓأَيُّهَا
ٱلنَّاسُ عُلِّمۡنَا مَنطِقَ ٱلطَّيۡرِ وَأُوتِينَا مِن
كُلِّ شَيۡءٍۖ إِنَّ هَٰذَا لَهُوَ ٱلۡفَضۡلُ ٱلۡمُبِينُ
﴿١٦﴾
وَحُشِرَ لِسُلَيۡمَٰنَ جُنُودُهُۥ مِنَ ٱلۡجِنِّ
وَٱلۡإِنسِ وَٱلطَّيۡرِ فَهُمۡ يُوزَعُونَ ﴿١٧﴾
حَتَّىٰٓ إِذَآ أَتَوۡاْ عَلَىٰ وَادِ ٱلنَّمۡلِ
قَالَتۡ نَمۡلَةٞ يَٰٓأَيُّهَا ٱلنَّمۡلُ ٱدۡخُلُواْ
مَسَٰكِنَكُمۡ لَا يَحۡطِمَنَّكُمۡ
سُلَيۡمَٰنُ وَجُنُودُهُۥ وَهُمۡ لَا يَشۡعُرُونَ ﴿١٨﴾
فَتَبَسَّمَ ضَاحِكٗا مِّن قَوۡلِهَا وَقَالَ رَبِّ
أَوۡزِعۡنِيٓ أَنۡ أَشۡكُرَ نِعۡمَتَكَ ٱلَّتِيٓ
أَنۡعَمۡتَ عَلَيَّ وَعَلَىٰ وَٰلِدَيَّ وَأَنۡ أَعۡمَلَ
صَٰلِحٗا تَرۡضَىٰهُ وَأَدۡخِلۡنِي بِرَحۡمَتِكَ فِي
عِبَادِكَ ٱلصَّٰلِحِينَ ﴿١٩﴾
وَتَفَقَّدَ ٱلطَّيۡرَ فَقَالَ مَا لِيَ لَآ أَرَى
ٱلۡهُدۡهُدَ أَمۡ كَانَ مِنَ ٱلۡغَآئِبِينَ ﴿٢٠﴾
لَأُعَذِّبَنَّهُۥ عَذَابٗا شَدِيدًا أَوۡ لَأَاْذۡبَحَنَّهُۥٓ
أَوۡ لَيَأۡتِيَنِّي بِسُلۡطَٰنٖ مُّبِينٖ ﴿٢١﴾
فَمَكَثَ غَيۡرَ بَعِيدٖ فَقَالَ أَحَطتُ بِمَا لَمۡ

God who has preferred us above many of His believing servants."[1]

16 And Solomon inherited from David; and he said: "O mankind: we have been taught the speech of birds, and have been given of every[1] thing; this is the clear favour."

17 And there were gathered to Solomon his forces of domini[1] and servi[2] and birds; and they were marshalled.

18 When[1] they had reached the valley of the ants, an ant said: "O ants: enter your dwellings lest Solomon and his forces crush you when they perceive not!"

19 And he smiled, laughing at her speech, and he said: "My Lord: direct Thou me to be grateful for Thy favour wherewith Thou favoured me and my parents, and to work righteousness pleasing to Thee; and make Thou me enter, by Thy mercy, among Thy righteous servants."

20 And he inspected the birds, and said: "How is it with me that I see not the hoopoe? Or is he among the absent?

21 "I will punish him with a severe punishment, or I will slaughter him, unless he brings me a clear authority."[1]

22 But he tarried not long, and said: "I have encompassed what thou hast not

تُحِطۡ بِهِۦ وَجِئۡتُكَ مِن سَبَإِۭ بِنَبَإٖ يَقِينٍ
﴿٢٢﴾
إِنِّي وَجَدتُّ ٱمۡرَأَةٗ تَمۡلِكُهُمۡ وَأُوتِيَتۡ
مِن كُلِّ شَيۡءٖ وَلَهَا عَرۡشٌ عَظِيمٞ ﴿٢٣﴾
وَجَدتُّهَا وَقَوۡمَهَا يَسۡجُدُونَ لِلشَّمۡسِ مِن
دُونِ ٱللَّهِ وَزَيَّنَ لَهُمُ ٱلشَّيۡطَٰنُ أَعۡمَٰلَهُمۡ
فَصَدَّهُمۡ عَنِ ٱلسَّبِيلِ فَهُمۡ لَا يَهۡتَدُونَ
﴿٢٤﴾
أَلَّا يَسۡجُدُواْ لِلَّهِ ٱلَّذِي يُخۡرِجُ ٱلۡخَبۡءَ فِي
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَيَعۡلَمُ مَا تُخۡفُونَ
وَمَا تُعۡلِنُونَ ﴿٢٥﴾
ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ رَبُّ ٱلۡعَرۡشِ ٱلۡعَظِيمِ
﴿٢٦﴾
۞ قَالَ سَنَنظُرُ أَصَدَقۡتَ أَمۡ كُنتَ مِنَ
ٱلۡكَٰذِبِينَ ﴿٢٧﴾
ٱذۡهَب بِّكِتَٰبِي هَٰذَا فَأَلۡقِهۡ إِلَيۡهِمۡ ثُمَّ
تَوَلَّ عَنۡهُمۡ فَٱنظُرۡ مَاذَا يَرۡجِعُونَ ﴿٢٨﴾
قَالَتۡ يَٰٓأَيُّهَا ٱلۡمَلَؤُاْ إِنِّيٓ أُلۡقِيَ إِلَيَّ كِتَٰبٞ
كَرِيمٌ ﴿٢٩﴾
إِنَّهُۥ مِن سُلَيۡمَٰنَ وَإِنَّهُۥ بِسۡمِ ٱللَّهِ
ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ﴿٣٠﴾
أَلَّا تَعۡلُواْ عَلَيَّ وَأۡتُونِي مُسۡلِمِينَ ﴿٣١﴾

encompassed; and I come to thee from Saba'[1] with a certain[2] report.

23 "I found a woman ruling them; and she has been given of every[1] thing; and she has a great throne.

24 "I found her and her people submitting[1] to the sun, rather than[2] to God." (And[3] the satan[4] made their deeds fair to them; he turned them away[5] from the path, so they are not guided

25 That they submit[1] not to God who brings forth the hidden in the heavens and the earth, and knows what you hide and what you make known;

26 God, there is no god save He,[1] Lord of the Great Throne.)

27 He said: "We will see if thou hast spoken truly or art of the liars.[1]

28 "Go thou with this my writ;[1] cast thou it unto them, then turn thou away from them and see thou what they will return."

29 She said: "O eminent ones: there has been cast unto me a noble writ;[1]

30 "It is from Solomon, and it is: 'In the name of God, the Almighty,[1] the Merciful:

31 "'Exalt not yourselves against me, but come to me submitting!'"[1]

قَالَتۡ يَٰٓأَيُّهَا ٱلۡمَلَؤُاْ أَفۡتُونِي فِيٓ أَمۡرِي مَا
كُنتُ قَاطِعَةً أَمۡرًا حَتَّىٰ تَشۡهَدُونِ ﴿٣٢﴾
قَالُواْ نَحۡنُ أُوْلُواْ قُوَّةٖ وَأُوْلُواْ بَأۡسٖ شَدِيدٖ
وَٱلۡأَمۡرُ إِلَيۡكِ فَٱنظُرِي مَاذَا تَأۡمُرِينَ
﴿٣٣﴾
قَالَتۡ إِنَّ ٱلۡمُلُوكَ إِذَا دَخَلُواْ قَرۡيَةً
أَفۡسَدُوهَا وَجَعَلُوٓاْ أَعِزَّةَ أَهۡلِهَآ أَذِلَّةٗۖ
وَكَذَٰلِكَ يَفۡعَلُونَ ﴿٣٤﴾
وَإِنِّي مُرۡسِلَةٌ إِلَيۡهِم بِهَدِيَّةٖ فَنَاظِرَةُۢ بِمَ
يَرۡجِعُ ٱلۡمُرۡسَلُونَ ﴿٣٥﴾
فَلَمَّا جَآءَ سُلَيۡمَٰنَ قَالَ أَتُمِدُّونَنِ بِمَالٖ
فَمَآ ءَاتَىٰنِۦَ ٱللَّهُ خَيۡرٞ مِّمَّآ ءَاتَىٰكُم
بَلۡ أَنتُم بِهَدِيَّتِكُمۡ تَفۡرَحُونَ ﴿٣٦﴾
ٱرۡجِعۡ إِلَيۡهِمۡ فَلَنَأۡتِيَنَّهُم بِجُنُودٖ لَّا قِبَلَ لَهُم
بِهَا وَلَنُخۡرِجَنَّهُم مِّنۡهَآ أَذِلَّةٗ وَهُمۡ صَٰغِرُونَ
﴿٣٧﴾
قَالَ يَٰٓأَيُّهَا ٱلۡمَلَؤُاْ أَيُّكُمۡ يَأۡتِينِي
بِعَرۡشِهَا قَبۡلَ أَن يَأۡتُونِي مُسۡلِمِينَ ﴿٣٨﴾
قَالَ عِفۡرِيتٞ مِّنَ ٱلۡجِنِّ أَنَا۠ ءَاتِيكَ بِهِۦ
قَبۡلَ أَن تَقُومَ مِن مَّقَامِكَۖ وَإِنِّي عَلَيۡهِ
لَقَوِيٌّ أَمِينٞ ﴿٣٩﴾
قَالَ ٱلَّذِي عِندَهُۥ عِلۡمٞ مِّنَ ٱلۡكِتَٰبِ

32 ¶**27.4** She said: “O eminent ones: counsel me in my affair; I decide no affair until you bear me witness.”

33 They said: “We possess power and possess strong might, but the command is for thee; see thou what thou wilt command.”

34 She said: “Kings, when they enter a city, spoil it and make its most honoured[1] people abject; and thus will they do.

35 “And I will send a gift to them, and see with what the emissaries return.”

36 So when he[1] came to Solomon, he said: “Would you supply me with wealth? But what God has given me is better than what He has given you; the truth is,[2] it is you who exult in your gift.

37 “Return thou to them: ‘We will come to them with forces they have no power to resist, and we will drive them therefrom in abjection; and they will be brought low.’”

38 He said: “O eminent ones:[1] which of you will bring me her throne before they come to me submitting?”[2]

39 A mischievous one among the domini[1] said: “I will bring it to thee before thou canst rise from thy place;[2] and I am for this strong and trustworthy.”

40 Said one with knowledge of the writ:[1] “I will bring it to thee before thy glance return

أَنَا۠ ءَاتِيكَ بِهِۦ قَبۡلَ أَن يَرۡتَدَّ إِلَيۡكَ
طَرۡفُكَۚ فَلَمَّا رَءَاهُ مُسۡتَقِرًّا عِندَهُۥ قَالَ
هَٰذَا مِن فَضۡلِ رَبِّي لِيَبۡلُوَنِيٓ ءَأَشۡكُرُ أَمۡ
أَكۡفُرُۖ وَمَن شَكَرَ فَإِنَّمَا يَشۡكُرُ لِنَفۡسِهِۦۖ
وَمَن كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٞ ﴿٤٠﴾
قَالَ نَكِّرُواْ لَهَا عَرۡشَهَا نَنظُرۡ أَتَهۡتَدِيٓ
أَمۡ تَكُونُ مِنَ ٱلَّذِينَ لَا يَهۡتَدُونَ ﴿٤١﴾
فَلَمَّا جَآءَتۡ قِيلَ أَهَٰكَذَا عَرۡشُكِۖ قَالَتۡ
كَأَنَّهُۥ هُوَۚ وَأُوتِينَا ٱلۡعِلۡمَ مِن قَبۡلِهَا وَكُنَّا
مُسۡلِمِينَ ﴿٤٢﴾
وَصَدَّهَا مَا كَانَت تَّعۡبُدُ مِن دُونِ ٱللَّهِۖ
إِنَّهَا كَانَتۡ مِن قَوۡمٖ كَٰفِرِينَ ﴿٤٣﴾
قِيلَ لَهَا ٱدۡخُلِي ٱلصَّرۡحَۖ فَلَمَّا رَأَتۡهُ
حَسِبَتۡهُ لُجَّةٗ وَكَشَفَتۡ عَن سَاقَيۡهَاۚ قَالَ
إِنَّهُۥ صَرۡحٞ مُّمَرَّدٞ مِّن قَوَارِيرَۗ قَالَتۡ
رَبِّ إِنِّي ظَلَمۡتُ نَفۡسِي وَأَسۡلَمۡتُ مَعَ
سُلَيۡمَٰنَ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ﴿٤٤﴾
وَلَقَدۡ أَرۡسَلۡنَآ إِلَىٰ ثَمُودَ أَخَاهُمۡ صَٰلِحًا
أَنِ ٱعۡبُدُواْ ٱللَّهَ فَإِذَا هُمۡ فَرِيقَانِ
يَخۡتَصِمُونَ ﴿٤٥﴾
قَالَ يَٰقَوۡمِ لِمَ تَسۡتَعۡجِلُونَ بِٱلسَّيِّئَةِ قَبۡلَ
ٱلۡحَسَنَةِۖ لَوۡلَا تَسۡتَغۡفِرُونَ ٱللَّهَ لَعَلَّكُمۡ

to thee.” And when he saw it set before him, he said:[2] “This is of the bounty of my Lord, that He might try me, whether I am grateful or ungrateful;[3] and whoso is grateful, he is but grateful for his soul; and whoso is ungrateful, then is my Lord free from need and generous.[4]

41 (He said: “Disguise her throne for her; we will see if she is guided, or if she is of those not guided.”

42 And when she came, it was said: “Is thy throne like this?” She said: “As though the same.”[1]) “And we were given knowledge before her; and we were submitting.[2]

43 “And what she served, besides[1] God, diverted her; she was of a people of false claimers of guidance.”[2]

44 (It was said to her: “Enter thou the palace.”[1] But when she saw it, she thought it a body of water and uncovered her legs. He said: “It is a palace[2] made smooth[3] with glass.”) She said,[4] “My Lord: I have wronged my soul, and I submit with Solomon to God, the Lord of All Creation.”

45 ¶**27.5** And We sent to Thamūd their brother Ṣāliḥ: “— That you serve God,”[1] but then were they two factions quarrelling.

46 He said: “O my people: why will you hasten on the evil[1] before[2] the good?[3] Oh, that you did but[4] ask pardon of God, that you might obtain mercy!”

تُرۡحَمُونَ ﴿٤٦﴾

قَالُواْ ٱطَّيَّرۡنَا بِكَ وَبِمَن مَّعَكَۚ قَالَ
طَٰٓئِرُكُمۡ عِندَ ٱللَّهِۖ بَلۡ أَنتُمۡ قَوۡمٞ تُفۡتَنُونَ
﴿٤٧﴾

وَكَانَ فِي ٱلۡمَدِينَةِ تِسۡعَةُ رَهۡطٖ يُفۡسِدُونَ
فِي ٱلۡأَرۡضِ وَلَا يُصۡلِحُونَ ﴿٤٨﴾

قَالُواْ تَقَٰسَمُواْ بِٱللَّهِ لَنُبَيِّتَنَّهُۥ وَأَهۡلَهُۥ ثُمَّ
لَنَقُولَنَّ لِوَلِيِّهِۦ مَا شَهِدۡنَا مَهۡلِكَ أَهۡلِهِۦ
وَإِنَّا لَصَٰدِقُونَ ﴿٤٩﴾

وَمَكَرُواْ مَكۡرٗا وَمَكَرۡنَا مَكۡرٗا وَهُمۡ لَا
يَشۡعُرُونَ ﴿٥٠﴾

فَٱنظُرۡ كَيۡفَ كَانَ عَٰقِبَةُ مَكۡرِهِمۡ أَنَّا
دَمَّرۡنَٰهُمۡ وَقَوۡمَهُمۡ أَجۡمَعِينَ ﴿٥١﴾

فَتِلۡكَ بُيُوتُهُمۡ خَاوِيَةَۢ بِمَا ظَلَمُوٓاْۗ إِنَّ فِي
ذَٰلِكَ لَأٓيَةٗ لِّقَوۡمٖ يَعۡلَمُونَ ﴿٥٢﴾

وَأَنجَيۡنَا ٱلَّذِينَ ءَامَنُواْ وَكَانُواْ يَتَّقُونَ
﴿٥٣﴾

وَلُوطًا إِذۡ قَالَ لِقَوۡمِهِۦٓ أَتَأۡتُونَ ٱلۡفَٰحِشَةَ
وَأَنتُمۡ تُبۡصِرُونَ ﴿٥٤﴾

أَئِنَّكُمۡ لَتَأۡتُونَ ٱلرِّجَالَ شَهۡوَةٗ مِّن
دُونِ ٱلنِّسَآءِۚ بَلۡ أَنتُمۡ قَوۡمٞ تَجۡهَلُونَ ﴿٥٥﴾

۞ فَمَا كَانَ جَوَابَ قَوۡمِهِۦٓ إِلَّآ أَن قَالُوٓاْ

47 They said: “We think thee and those with thee an evil omen.” He said: “Your evil omen is with God. The truth is,[1] you are a people subjected to means of denial.”[2]

48 And there were in the city nine men[1] who wrought corruption in the land and did not right.

49 They said: “Swear one to another, by God, that we will attack him and his household by night. Then we will say to his ally:[1] ‘We witnessed not the destruction of his household, and we are the truthful.’”

50 And they schemed a scheme, and We schemed a scheme; and they perceived not.

51 Then see thou how was the final outcome of their scheme: that We destroyed them and their people all together,

52 So those are their houses, desolate because of the wrong they did; in that is a proof[1] for people who know.

53 And We delivered those who heeded warning[1] and were in prudent fear.[2]

54 And Lot: when he said to his people: “Do you commit sexual immorality[1] with open eyes?[2]

55 “Do you approach men with lust instead of[1] women? The truth is,[2] you are a people in ignorance.”

56 But the response of his people was only that they said: “Turn the family of Lot out of

أَخۡرِجُوٓاْ ءَالَ لُوطٖ مِّن قَرۡيَتِكُمۡۖ إِنَّهُمۡ
أُنَاسٞ يَتَطَهَّرُونَ ﴿٥٦﴾

فَأَنجَيۡنَٰهُ وَأَهۡلَهُۥٓ إِلَّا ٱمۡرَأَتَهُۥ قَدَّرۡنَٰهَا
مِنَ ٱلۡغَٰبِرِينَ ﴿٥٧﴾

وَأَمۡطَرۡنَا عَلَيۡهِم مَّطَرٗاۖ فَسَآءَ مَطَرُ
ٱلۡمُنذَرِينَ ﴿٥٨﴾

قُلِ ٱلۡحَمۡدُ لِلَّهِ وَسَلَٰمٌ عَلَىٰ عِبَادِهِ
ٱلَّذِينَ ٱصۡطَفَىٰٓۗ ءَآللَّهُ خَيۡرٌ أَمَّا يُشۡرِكُونَ
﴿٥٩﴾

أَمَّنۡ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ وَأَنزَلَ
لَكُم مِّنَ ٱلسَّمَآءِ مَآءٗ فَأَنۢبَتۡنَا بِهِۦ
حَدَآئِقَ ذَاتَ بَهۡجَةٖ مَّا كَانَ لَكُمۡ أَن
تُنۢبِتُواْ شَجَرَهَآۗ أَءِلَٰهٞ مَّعَ ٱللَّهِۚ بَلۡ هُمۡ قَوۡمٞ
يَعۡدِلُونَ ﴿٦٠﴾

أَمَّن جَعَلَ ٱلۡأَرۡضَ قَرَارٗا وَجَعَلَ خِلَٰلَهَآ
أَنۡهَٰرٗا وَجَعَلَ لَهَا رَوَٰسِيَ وَجَعَلَ بَيۡنَ
ٱلۡبَحۡرَيۡنِ حَاجِزًاۗ أَءِلَٰهٞ مَّعَ ٱللَّهِۚ بَلۡ
أَكۡثَرُهُمۡ لَا يَعۡلَمُونَ ﴿٦١﴾

أَمَّن يُجِيبُ ٱلۡمُضۡطَرَّ إِذَا دَعَاهُ
وَيَكۡشِفُ ٱلسُّوٓءَ وَيَجۡعَلُكُمۡ خُلَفَآءَ
ٱلۡأَرۡضِۗ أَءِلَٰهٞ مَّعَ ٱللَّهِۚ قَلِيلٗا مَّا تَذَكَّرُونَ
﴿٦٢﴾

your city; they are men who keep themselves pure!”

57 And We delivered him and his household save his wife; We decreed her to be of those who stayed behind.

58 And We rained upon them a rain;[1] and evil is the rain of those who were warned.

59 ¶**27.6** Say thou: “Praise belongs to God, and peace be upon His servants whom He has chosen!” Is God better, or that to which they ascribe a partnership?[1]

60 If:[1] He who created the heavens and the earth: — and sent down for you water from the sky wherewith We cause to grow gardens full of delight whereof it was not for you to cause the trees to grow[2] — is there any god with God?[3] The truth is,[4] they are a people who ascribe equals.

61 If:[1] He who made the earth a fixed lodging,[2] and made rivers in its midst, and made firm mountains therein, and made a barrier[3] between the two seas:[4] is there any god with God?[5] The truth is,[6] most of them know not.

62 If:[1] He who responds to one distressed when he calls to Him, and removes the evil, and makes you successors of the earth:[2] is there any god with God?[3] Little do you take heed.

أَمَّن يَهۡدِيكُمۡ فِي ظُلُمَٰتِ ٱلۡبَرِّ
وَٱلۡبَحۡرِ وَمَن يُرۡسِلُ ٱلرِّيَٰحَ بُشۡرَۢا بَيۡنَ
يَدَيۡ رَحۡمَتِهِۦٓ أَءِلَٰهٞ مَّعَ ٱللَّهِ تَعَٰلَى ٱللَّهُ
عَمَّا يُشۡرِكُونَ ٦٣
أَمَّن يَبۡدَؤُاْ ٱلۡخَلۡقَ ثُمَّ يُعِيدُهُۥ وَمَن
يَرۡزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلۡأَرۡضِ أَءِلَٰهٞ
مَّعَ ٱللَّهِ قُلۡ هَاتُواْ بُرۡهَٰنَكُمۡ إِن
كُنتُمۡ صَٰدِقِينَ ٦٤
قُل لَّا يَعۡلَمُ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ
ٱلۡغَيۡبَ إِلَّا ٱللَّهُ وَمَا يَشۡعُرُونَ أَيَّانَ
يُبۡعَثُونَ ٦٥
بَلِ ٱدَّٰرَكَ عِلۡمُهُمۡ فِي ٱلۡأٓخِرَةِ بَلۡ هُمۡ فِي
شَكّٖ مِّنۡهَا بَلۡ هُم مِّنۡهَا عَمُونَ ٦٦
وَقَالَ ٱلَّذِينَ كَفَرُوٓاْ أَءِذَا كُنَّا تُرَٰبًا
وَءَابَآؤُنَآ أَئِنَّا لَمُخۡرَجُونَ ٦٧
لَقَدۡ وُعِدۡنَا هَٰذَا نَحۡنُ وَءَابَآؤُنَا مِن
قَبۡلُ إِنۡ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلۡأَوَّلِينَ ٦٨
قُلۡ سِيرُواْ فِي ٱلۡأَرۡضِ فَٱنظُرُواْ كَيۡفَ
كَانَ عَٰقِبَةُ ٱلۡمُجۡرِمِينَ ٦٩
وَلَا تَحۡزَنۡ عَلَيۡهِمۡ وَلَا تَكُن فِي ضَيۡقٖ
مِّمَّا يَمۡكُرُونَ ٧٠
وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلۡوَعۡدُ إِن كُنتُمۡ

63 If:[1] He who guides you in the darknesses of the land and the sea, and who sends the winds as glad tidings at the time[2] of His mercy:[3] is there any god with God?[4] Exalted be God above that to which they ascribe a partnership![5]

64 If:[1] He who begins creation, then repeats it, and provides for you from the heaven and the earth:[2] is there any god with God?[3] Say thou: "Bring your evidence, if you be truthful."[4]

65 Say thou: "None in the heavens and the earth knows the Unseen save God." And they perceive not when they will be raised.

66 The truth is,[1] their knowledge fails[2] concerning the Hereafter. The truth is,[3] they are in doubt about it. The truth is,[4] they are blind to it.

67 ¶**27.7** And those who ignore warning[1] say: "When we are dust, and our fathers, will we be brought forth?

68 "We have been promised this, we and our fathers, before; this is only legends of the former peoples."

69 Say thou: "Travel in the earth and see how was the final outcome of the lawbreakers."

70 And grieve thou not over them, nor be thou in distress because of what they scheme.

71 And they say: "When is this promise, if you[1] be truthful?"

صَٰدِقِينَ ٧١
قُلۡ عَسَىٰٓ أَن يَكُونَ رَدِفَ لَكُم
بَعۡضُ ٱلَّذِي تَسۡتَعۡجِلُونَ ٧٢
وَإِنَّ رَبَّكَ لَذُو فَضۡلٍ عَلَى ٱلنَّاسِ وَلَٰكِنَّ
أَكۡثَرَهُمۡ لَا يَشۡكُرُونَ ٧٣
وَإِنَّ رَبَّكَ لَيَعۡلَمُ مَا تُكِنُّ صُدُورُهُمۡ وَمَا
يُعۡلِنُونَ ٧٤
وَمَا مِنۡ غَآئِبَةٖ فِي ٱلسَّمَآءِ وَٱلۡأَرۡضِ إِلَّا
فِي كِتَٰبٖ مُّبِينٍ ٧٥
إِنَّ هَٰذَا ٱلۡقُرۡءَانَ يَقُصُّ عَلَىٰ بَنِيٓ
إِسۡرَٰٓءِيلَ أَكۡثَرَ ٱلَّذِي هُمۡ فِيهِ يَخۡتَلِفُونَ
٧٦
وَإِنَّهُۥ لَهُدٗى وَرَحۡمَةٞ لِّلۡمُؤۡمِنِينَ ٧٧
إِنَّ رَبَّكَ يَقۡضِي بَيۡنَهُم بِحُكۡمِهِۦ وَهُوَ
ٱلۡعَزِيزُ ٱلۡعَلِيمُ ٧٨
فَتَوَكَّلۡ عَلَى ٱللَّهِ إِنَّكَ عَلَى ٱلۡحَقِّ ٱلۡمُبِينِ
٧٩
إِنَّكَ لَا تُسۡمِعُ ٱلۡمَوۡتَىٰ وَلَا تُسۡمِعُ ٱلصُّمَّ
ٱلدُّعَآءَ إِذَا وَلَّوۡاْ مُدۡبِرِينَ ٨٠
وَمَآ أَنتَ بِهَٰدِ ٱلۡعُمۡيِ عَن ضَلَٰلَتِهِمۡ
إِن تُسۡمِعُ إِلَّا مَن يُؤۡمِنُ بِـَٔايَٰتِنَا فَهُم
مُّسۡلِمُونَ ٨١

72 Say thou: "It may be that close behind you is some of what you would hasten."

73 And thy Lord is bountiful to mankind, but most of them are not grateful.

74 And thy Lord knows what their breasts conceal, and what they make known.

75 And there is nothing hidden[1] in the heaven and the earth save is in a clear writ.[2]

76 This Qur'an[1] relates to the children of Israel most of that wherein they differ,

77 And it is guidance, and a mercy for the believers.[1]

78 Thy Lord will decide between them by His judgment; and He is the Exalted in Might, the Knowing.

79 And place thou thy trust in God; thou art upon the manifest truth.[1]

80 Thou wilt not make the dead to hear, nor wilt thou make the deaf to hear the call when they turn and go.[1]

81 And thou wilt not guide the blind out of their error. Thou wilt only make hear[1] him who believes in[2] Our proofs,[3] so they are submitting.[4]

۞ وَإِذَا وَقَعَ ٱلْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا
لَهُمْ دَآبَّةً مِّنَ ٱلْأَرْضِ تُكَلِّمُهُمْ أَنَّ ٱلنَّاسَ
كَانُوا۟ بِـَٔايَـٰتِنَا لَا يُوقِنُونَ ﴿٨٢﴾
وَيَوْمَ نَحْشُرُ مِن كُلِّ أُمَّةٍ فَوْجًا مِّمَّن
يُكَذِّبُ بِـَٔايَـٰتِنَا فَهُمْ يُوزَعُونَ ﴿٨٣﴾
حَتَّىٰٓ إِذَا جَآءُو قَالَ أَكَذَّبْتُم بِـَٔايَـٰتِى
وَلَمْ تُحِيطُوا۟ بِهَا عِلْمًا أَمَّاذَا كُنتُمْ
تَعْمَلُونَ ﴿٨٤﴾
وَوَقَعَ ٱلْقَوْلُ عَلَيْهِم بِمَا ظَلَمُوا۟ فَهُمْ لَا
يَنطِقُونَ ﴿٨٥﴾
أَلَمْ يَرَوْا۟ أَنَّا جَعَلْنَا ٱلَّيْلَ لِيَسْكُنُوا۟ فِيهِ
وَٱلنَّهَارَ مُبْصِرًا إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّقَوْمٍ
يُؤْمِنُونَ ﴿٨٦﴾
وَيَوْمَ يُنفَخُ فِى ٱلصُّورِ فَفَزِعَ مَن فِى
ٱلسَّمَـٰوَٰتِ وَمَن فِى ٱلْأَرْضِ إِلَّا مَن شَآءَ
ٱللَّهُ وَكُلٌّ أَتَوْهُ دَٰخِرِينَ ﴿٨٧﴾
وَتَرَى ٱلْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِىَ
تَمُرُّ مَرَّ ٱلسَّحَابِ صُنْعَ ٱللَّهِ ٱلَّذِىٓ أَتْقَنَ
كُلَّ شَىْءٍ إِنَّهُۥ خَبِيرٌۢ بِمَا تَفْعَلُونَ ﴿٨٨﴾
مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ خَيْرٌ مِّنْهَا وَهُم
مِّن فَزَعٍ يَوْمَئِذٍ ءَامِنُونَ ﴿٨٩﴾
وَمَن جَآءَ بِٱلسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِى

82 ¶**27.8** And when the word befalls them, We will bring forth for them a creature from the earth[1] telling them that men were of Our proofs[2] not certain.[3]

83 And the day We gather from every community a crowd of those who deny Our proofs,[1] then will they be marshalled.[2]

84 When[1] they have come, He will say: "Did you deny My proofs,[2] when you had not encompassed them in knowledge? Or what was it you did?"

85 And the word will befall them because they did wrong, and they will not speak.

86 Have they not considered that We made the night that they might rest therein, and the day sight-giving? In that are proofs[1] for people who believe.

87 And the day the Trumpet is blown, then terrified will be whoso is in the heavens and the earth save who God wills, and all will come to Him abased.

88 And thou seest the mountains; thou thinkest them solid, but they will pass as the passing of clouds: — the work of God who perfected all things; He is aware of what you do.

89 Whoso brings a good deed, for him will be better than it; and they will from the terror of that day be secure.

90 And whoso brings evil[1] will be thrown on their faces into the Fire: "Are you rewarded

ٱلنَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ
﴿٩٠﴾
إِنَّمَآ أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَـٰذِهِ ٱلْبَلْدَةِ
ٱلَّذِى حَرَّمَهَا وَلَهُۥ كُلُّ شَىْءٍ وَأُمِرْتُ أَنْ
أَكُونَ مِنَ ٱلْمُسْلِمِينَ ﴿٩١﴾
وَأَنْ أَتْلُوَا۟ ٱلْقُرْءَانَ فَمَنِ ٱهْتَدَىٰ فَإِنَّمَا
يَهْتَدِى لِنَفْسِهِۦ وَمَن ضَلَّ فَقُلْ إِنَّمَآ
أَنَا۠ مِنَ ٱلْمُنذِرِينَ ﴿٩٢﴾
وَقُلِ ٱلْحَمْدُ لِلَّهِ سَيُرِيكُمْ ءَايَـٰتِهِۦ
فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَـٰفِلٍ عَمَّا
تَعْمَلُونَ ﴿٩٣﴾
بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ
طسٓمٓ ﴿١﴾
تِلْكَ ءَايَـٰتُ ٱلْكِتَـٰبِ ٱلْمُبِينِ ﴿٢﴾
نَتْلُوا۟ عَلَيْكَ مِن نَّبَإِ مُوسَىٰ وَفِرْعَوْنَ
بِٱلْحَقِّ لِقَوْمٍ يُؤْمِنُونَ ﴿٣﴾
إِنَّ فِرْعَوْنَ عَلَا فِى ٱلْأَرْضِ وَجَعَلَ أَهْلَهَا
شِيَعًا يَسْتَضْعِفُ طَآئِفَةً مِّنْهُمْ يُذَبِّحُ
أَبْنَآءَهُمْ وَيَسْتَحْىِۦ نِسَآءَهُمْ إِنَّهُۥ كَانَ مِنَ
ٱلْمُفْسِدِينَ ﴿٤﴾
وَنُرِيدُ أَن نَّمُنَّ عَلَى ٱلَّذِينَ ٱسْتُضْعِفُوا۟
فِى ٱلْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ

save for what you did?"

91 "I have but been commanded to serve the Lord of this land[1] who made it inviolable; and to Him all things belong. And I am commanded to be of those submitting,[2]

92 "And to recite the Qur'an."[1] And whoso is guided, he is but guided for himself;[2] and whoso strays, then say thou: "I am only of the warners."

93 And say thou: "Praise belongs to God. He will show His proofs[1] to you, and you will recognise them." And thy Lord is not unmindful of what you do.

In the name of God, the Almighty,[1] the Merciful.

28[2]

1 *ṭā sīn mīm*[1]

2 Those[1] are the proofs[2] of the Clear Writ.[3]

3 We recite to thee from the report of Moses and Pharaoh[1] with the truth[2] for people who believe.

4 Pharaoh[1] exalted himself in the earth and made its people sects;[2] a number among them he oppressed, slaughtering their sons and sparing their women; he was of the workers of corruption.

5 And We desired to give grace to those who were oppressed in the land, and to make them leaders, and to make them the inheritors,

ٱلۡوَٰرِثِينَ ٥

وَنُمَكِّنَ لَهُمۡ فِي ٱلۡأَرۡضِ وَنُرِيَ فِرۡعَوۡنَ
وَهَٰمَٰنَ وَجُنُودَهُمَا مِنۡهُم مَّا كَانُواْ
يَحۡذَرُونَ ٦

وَأَوۡحَيۡنَآ إِلَىٰٓ أُمِّ مُوسَىٰٓ أَنۡ أَرۡضِعِيهِ فَإِذَا
خِفۡتِ عَلَيۡهِ فَأَلۡقِيهِ فِي ٱلۡيَمِّ وَلَا تَخَافِي
وَلَا تَحۡزَنِيٓۖ إِنَّا رَآدُّوهُ إِلَيۡكِ وَجَاعِلُوهُ
مِنَ ٱلۡمُرۡسَلِينَ ٧

فَٱلۡتَقَطَهُۥٓ ءَالُ فِرۡعَوۡنَ لِيَكُونَ لَهُمۡ عَدُوّٗا
وَحَزَنًاۗ إِنَّ فِرۡعَوۡنَ وَهَٰمَٰنَ وَجُنُودَهُمَا
كَانُواْ خَٰطِـِٔينَ ٨

وَقَالَتِ ٱمۡرَأَتُ فِرۡعَوۡنَ قُرَّتُ عَيۡنٖ لِّي
وَلَكَۖ لَا تَقۡتُلُوهُ عَسَىٰٓ أَن يَنفَعَنَآ أَوۡ
نَتَّخِذَهُۥ وَلَدٗا وَهُمۡ لَا يَشۡعُرُونَ ٩

وَأَصۡبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَٰرِغًاۖ إِن كَادَتۡ
لَتُبۡدِي بِهِۦ لَوۡلَآ أَن رَّبَطۡنَا عَلَىٰ قَلۡبِهَا
لِتَكُونَ مِنَ ٱلۡمُؤۡمِنِينَ ١٠

وَقَالَتۡ لِأُخۡتِهِۦ قُصِّيهِ فَبَصُرَتۡ بِهِۦ
عَن جُنُبٖ وَهُمۡ لَا يَشۡعُرُونَ ١١

۞ وَحَرَّمۡنَا عَلَيۡهِ ٱلۡمَرَاضِعَ مِن قَبۡلُ
فَقَالَتۡ هَلۡ أَدُلُّكُمۡ عَلَىٰٓ أَهۡلِ بَيۡتٖ
يَكۡفُلُونَهُۥ لَكُمۡ وَهُمۡ لَهُۥ نَٰصِحُونَ

6 And to establish them in the land, and to show Pharaoh[1] and Hāmān[2] and their forces through them[3] what they feared.

7 And We instructed[1] the mother of Moses: "Suckle thou him; then when thou fearest for him, cast thou him into the water.[2] And fear thou not, nor grieve: We will return him to thee, and appoint him among the emissaries."

8 And there gathered him up the house of Pharaoh,[1] that he might become for them an enemy and a grief; Pharaoh[2] and Hāmān and their forces were offenders.[3]

9 And the wife of Pharaoh[1] said: "A comfort of the eye for me and for thee! Kill thou him not. It may be that he will benefit us, or we will take him as a son."[2] And they perceived not.

10 In the morning the heart of the mother of Moses became void;[1] she had almost disclosed him had We not fortified her heart, that she be of the believers.[2]

11 And she said to his sister: "Follow thou him," and she watched him from a distance, while they perceived not.

12 And We had forbidden him wet-nurses before, so she said: "Shall I direct you to the people of a household who will take care of him for you, and will look after[1] him?"

١٢

فَرَدَدۡنَٰهُ إِلَىٰٓ أُمِّهِۦ كَيۡ تَقَرَّ عَيۡنُهَا
وَلَا تَحۡزَنَ وَلِتَعۡلَمَ أَنَّ وَعۡدَ ٱللَّهِ حَقّٞ
وَلَٰكِنَّ أَكۡثَرَهُمۡ لَا يَعۡلَمُونَ ١٣

وَلَمَّا بَلَغَ أَشُدَّهُۥ وَٱسۡتَوَىٰٓ ءَاتَيۡنَٰهُ
حُكۡمٗا وَعِلۡمٗاۚ وَكَذَٰلِكَ نَجۡزِي
ٱلۡمُحۡسِنِينَ ١٤

وَدَخَلَ ٱلۡمَدِينَةَ عَلَىٰ حِينِ غَفۡلَةٖ مِّنۡ
أَهۡلِهَا فَوَجَدَ فِيهَا رَجُلَيۡنِ يَقۡتَتِلَانِ
هَٰذَا مِن شِيعَتِهِۦ وَهَٰذَا مِنۡ عَدُوِّهِۦۖ
فَٱسۡتَغَٰثَهُ ٱلَّذِي مِن شِيعَتِهِۦ عَلَى ٱلَّذِي
مِنۡ عَدُوِّهِۦ فَوَكَزَهُۥ مُوسَىٰ فَقَضَىٰ عَلَيۡهِۖ
قَالَ هَٰذَا مِنۡ عَمَلِ ٱلشَّيۡطَٰنِۖ إِنَّهُۥ عَدُوّٞ
مُّضِلّٞ مُّبِينٞ ١٥

قَالَ رَبِّ إِنِّي ظَلَمۡتُ نَفۡسِي فَٱغۡفِرۡ لِي
فَغَفَرَ لَهُۥٓۚ إِنَّهُۥ هُوَ ٱلۡغَفُورُ ٱلرَّحِيمُ ١٦

قَالَ رَبِّ بِمَآ أَنۡعَمۡتَ عَلَيَّ فَلَنۡ أَكُونَ
ظَهِيرٗا لِّلۡمُجۡرِمِينَ ١٧

فَأَصۡبَحَ فِي ٱلۡمَدِينَةِ خَآئِفٗا يَتَرَقَّبُ فَإِذَا
ٱلَّذِي ٱسۡتَنصَرَهُۥ بِٱلۡأَمۡسِ يَسۡتَصۡرِخُهُۥۚ
قَالَ لَهُۥ مُوسَىٰٓ إِنَّكَ لَغَوِيّٞ مُّبِينٞ ١٨

فَلَمَّآ أَنۡ أَرَادَ أَن يَبۡطِشَ بِٱلَّذِي هُوَ

13 So We restored him to his mother, that her eye be comforted and she grieve not, and that she might know that the promise of God is true;[1] but most of them know not.

14 ¶**28.2** And when he reached his maturity and was established, We gave him judgment and knowledge; and thus reward We the doers of good.

15 And he entered the city at a time of heedlessness among its people,[1] and found therein two men fighting, one of his sect[2] and the other of his enemy.[3] And he who was of his sect[4] sought aid of him against him who was of his enemy — then Moses struck him and put an end to him. He said: "This is of the work of the satan;[5] he is a manifest, misleading enemy."[6]

16 He said: "My Lord: I have wronged my soul; so forgive Thou me," and He forgave him; He is the Forgiving, the Merciful.

17 He said: "My Lord: for that which Thou hast favoured me, nevermore will I be helper to the lawbreakers."[1]

18 And in the morning he was in the city, in dread, expectant: — and when[1] he who had sought his help the day before had cried out to him for help, Moses said to him: "Thou art one clearly erring!" —

19 Then when he desired to lay hold upon him who was an enemy[1] to them both,[2] he[3]

عَدُوٌّ لَّهُمَا قَالَ يَٰمُوسَىٰٓ أَتُرِيدُ أَن
تَقۡتُلَنِي كَمَا قَتَلۡتَ نَفۡسَۢا بِٱلۡأَمۡسِۖ إِن
تُرِيدُ إِلَّآ أَن تَكُونَ جَبَّارٗا فِي ٱلۡأَرۡضِ
وَمَا تُرِيدُ أَن تَكُونَ مِنَ ٱلۡمُصۡلِحِينَ
﴿١٩﴾

وَجَآءَ رَجُلٞ مِّنۡ أَقۡصَا ٱلۡمَدِينَةِ يَسۡعَىٰ
قَالَ يَٰمُوسَىٰٓ إِنَّ ٱلۡمَلَأَ يَأۡتَمِرُونَ بِكَ
لِيَقۡتُلُوكَ فَٱخۡرُجۡ إِنِّي لَكَ مِنَ ٱلنَّٰصِحِينَ
﴿٢٠﴾

فَخَرَجَ مِنۡهَا خَآئِفٗا يَتَرَقَّبُ قَالَ رَبِّ
نَجِّنِي مِنَ ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ ﴿٢١﴾

وَلَمَّا تَوَجَّهَ تِلۡقَآءَ مَدۡيَنَ قَالَ عَسَىٰ رَبِّيٓ
أَن يَهۡدِيَنِي سَوَآءَ ٱلسَّبِيلِ ﴿٢٢﴾

وَلَمَّا وَرَدَ مَآءَ مَدۡيَنَ وَجَدَ عَلَيۡهِ أُمَّةٗ
مِّنَ ٱلنَّاسِ يَسۡقُونَ وَوَجَدَ مِن دُونِهِمُ
ٱمۡرَأَتَيۡنِ تَذُودَانِ قَالَ مَا خَطۡبُكُمَا قَالَتَا
لَا نَسۡقِي حَتَّىٰ يُصۡدِرَ ٱلرِّعَآءُ وَأَبُونَا
شَيۡخٞ كَبِيرٞ ﴿٢٣﴾

فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰٓ إِلَى ٱلظِّلِّ فَقَالَ
رَبِّ إِنِّي لِمَآ أَنزَلۡتَ إِلَيَّ مِنۡ خَيۡرٖ فَقِيرٞ
﴿٢٤﴾

فَجَآءَتۡهُ إِحۡدَىٰهُمَا تَمۡشِي عَلَى ٱسۡتِحۡيَآءٖ

said: “O Moses: wouldst thou kill me as thou didst kill a soul yesterday? Thou desirest only to be a tyrant in the land, and desirest not to be of those who do right.”

20 And a man came running from the furthest part of the city: — he said: “O Moses: the eminent ones are taking counsel against thee, to kill thee. So leave thou. I am to thee a sincere counsellor.”[1]

21 And he went out therefrom in dread, expectant. He said: “My Lord: deliver Thou me from the wrongdoing[1] people.”

22 ¶**28.3** And when he turned his face towards Madyan,[1] he said: “It may be that my Lord will guide me to the right path.”

23 And when he arrived at the water of Madyan,[1] he found there a community of people watering, and he found besides[2] them two women holding back; he said: “What is your[3] case?” They[4] said: “We do not water until the shepherds drive hence; and our father is a very old man.”

24 So he watered for them;[1] then he turned away to the shade and said: “My Lord: I am in need of what Thou hast sent down to me of good.”

25 And there came to him one of the two, walking shyly. She said: “My father calls thee,

قَالَتۡ إِنَّ أَبِي يَدۡعُوكَ لِيَجۡزِيَكَ أَجۡرَ
مَا سَقَيۡتَ لَنَاۚ فَلَمَّا جَآءَهُۥ وَقَصَّ عَلَيۡهِ
ٱلۡقَصَصَ قَالَ لَا تَخَفۡ نَجَوۡتَ مِنَ ٱلۡقَوۡمِ
ٱلظَّٰلِمِينَ ﴿٢٥﴾

قَالَتۡ إِحۡدَىٰهُمَا يَٰٓأَبَتِ ٱسۡتَـٔۡجِرۡهُۖ إِنَّ
خَيۡرَ مَنِ ٱسۡتَـٔۡجَرۡتَ ٱلۡقَوِيُّ ٱلۡأَمِينُ ﴿٢٦﴾

قَالَ إِنِّيٓ أُرِيدُ أَنۡ أُنكِحَكَ إِحۡدَى ٱبۡنَتَيَّ
هَٰتَيۡنِ عَلَىٰٓ أَن تَأۡجُرَنِي ثَمَٰنِيَ حِجَجٖۖ
فَإِنۡ أَتۡمَمۡتَ عَشۡرٗا فَمِنۡ عِندِكَۖ وَمَآ
أُرِيدُ أَنۡ أَشُقَّ عَلَيۡكَۚ سَتَجِدُنِيٓ إِن شَآءَ
ٱللَّهُ مِنَ ٱلصَّٰلِحِينَ ﴿٢٧﴾

قَالَ ذَٰلِكَ بَيۡنِي وَبَيۡنَكَۖ أَيَّمَا ٱلۡأَجَلَيۡنِ
قَضَيۡتُ فَلَا عُدۡوَٰنَ عَلَيَّۖ وَٱللَّهُ عَلَىٰ مَا
نَقُولُ وَكِيلٞ ﴿٢٨﴾

۞ فَلَمَّا قَضَىٰ مُوسَى ٱلۡأَجَلَ وَسَارَ
بِأَهۡلِهِۦٓ ءَانَسَ مِن جَانِبِ ٱلطُّورِ نَارٗا
قَالَ لِأَهۡلِهِ ٱمۡكُثُوٓاْ إِنِّيٓ ءَانَسۡتُ نَارٗا لَّعَلِّيٓ
ءَاتِيكُم مِّنۡهَا بِخَبَرٍ أَوۡ جَذۡوَةٖ مِّنَ
ٱلنَّارِ لَعَلَّكُمۡ تَصۡطَلُونَ ﴿٢٩﴾

فَلَمَّآ أَتَىٰهَا نُودِيَ مِن شَٰطِيِٕ ٱلۡوَادِ
ٱلۡأَيۡمَنِ فِي ٱلۡبُقۡعَةِ ٱلۡمُبَٰرَكَةِ مِنَ ٱلشَّجَرَةِ
أَن يَٰمُوسَىٰٓ إِنِّيٓ أَنَا ٱللَّهُ رَبُّ ٱلۡعَٰلَمِينَ

that he might reward thee with a reward for that thou didst water for us.” And when he came to him, and had related to him the story, said he: “Fear thou not; thou hast escaped the wrongdoing[1] people.”

26 One of the two said: “O my father: hire thou him; the best thou canst hire is the strong and the trustworthy.”

27 Said he: “I desire to marry thee to one of these two daughters of mine, provided that thou hire thyself to me eight years.[1] And if thou shouldst complete ten, be that up to thee. And I desire not to create hardship for thee. Thou wilt find me, if God wills, among the righteous.”

28 He said: “That is between me and thee:[1] whichever of the two terms I complete, let there be no enmity against me; and God is guardian over what we say.”

29 ¶**28.4** Then when Moses had completed the term and was travelling with his family, he perceived from the side of the mount[1] a fire. He said to his family: “Wait here; I have perceived a fire. I might bring you news from it, or a firebrand from the fire, that you might warm yourselves.”

30 Then when he came to it, he was called from the right side of the valley — at the blessed site — from the tree: “O Moses: I am God, the Lord of All Creation.

٣٠

وَأَنۡ أَلۡقِ عَصَاكَۚ فَلَمَّا رَءَاهَا تَهۡتَزُّ كَأَنَّهَا
جَآنّٞ وَلَّىٰ مُدۡبِرٗا وَلَمۡ يُعَقِّبۡۚ يَٰمُوسَىٰٓ
أَقۡبِلۡ وَلَا تَخَفۡۖ إِنَّكَ مِنَ ٱلۡأٓمِنِينَ ٣١
ٱسۡلُكۡ يَدَكَ فِي جَيۡبِكَ تَخۡرُجۡ بَيۡضَآءَ
مِنۡ غَيۡرِ سُوٓءٖۖ وَٱضۡمُمۡ إِلَيۡكَ جَنَاحَكَ
مِنَ ٱلرَّهۡبِۖ فَذَٰنِكَ بُرۡهَٰنَانِ مِن رَّبِّكَ
إِلَىٰ فِرۡعَوۡنَ وَمَلَإِيْهِۦٓۚ إِنَّهُمۡ كَانُواْ قَوۡمٗا
فَٰسِقِينَ ٣٢
قَالَ رَبِّ إِنِّي قَتَلۡتُ مِنۡهُمۡ نَفۡسٗا فَأَخَافُ
أَن يَقۡتُلُونِ ٣٣
وَأَخِي هَٰرُونُ هُوَ أَفۡصَحُ مِنِّي لِسَانٗا
فَأَرۡسِلۡهُ مَعِيَ رِدۡءٗا يُصَدِّقُنِيٓۖ إِنِّيٓ أَخَافُ
أَن يُكَذِّبُونِ ٣٤
قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجۡعَلُ
لَكُمَا سُلۡطَٰنٗا فَلَا يَصِلُونَ إِلَيۡكُمَا
بِـَٔايَٰتِنَآ أَنتُمَا وَمَنِ ٱتَّبَعَكُمَا ٱلۡغَٰلِبُونَ
٣٥
فَلَمَّا جَآءَهُم مُّوسَىٰ بِـَٔايَٰتِنَا بَيِّنَٰتٖ قَالُواْ
مَا هَٰذَآ إِلَّا سِحۡرٞ مُّفۡتَرٗى وَمَا سَمِعۡنَا
بِهَٰذَا فِيٓ ءَابَآئِنَا ٱلۡأَوَّلِينَ ٣٦
وَقَالَ مُوسَىٰ رَبِّيٓ أَعۡلَمُ بِمَن جَآءَ

31 "And cast thou thy staff." And when he saw it stirring as if it were a dominus,[1] he turned away and did not return. "O Moses: draw thou nigh, and fear thou not. Thou art of the secure.

32 "Insert thou thy hand into thy bosom; it will come forth white, without evil.[1] And draw thou thine arm to thee against fear. And these are two evidences from thy Lord to Pharaoh[2] and his eminent ones; they are a perfidious[3] people."

33 He said: "My Lord: I killed a soul among them,[1] and I fear that they will kill me.

34 "And my brother Aaron is more eloquent than I in speech, so send Thou him with me as support to confirm me; I fear that they will deny me."[1]

35 Said He: "We will strengthen thine arm[1] by thy brother, and We will appoint for you[2] authority so they reach you[3] not. By Our proofs[4] you[5] and those who follow you[6] will be the victors."

36 And when Moses came to them with Our clear proofs,[1] they said: "This is only invented sorcery.[2] And we heard not of this among our fathers of old."

37 And Moses said: "My Lord best knows who brings guidance from Him, and whose

بِٱلۡهُدَىٰ مِنۡ عِندِهِۦ وَمَن تَكُونُ لَهُۥ
عَٰقِبَةُ ٱلدَّارِۚ إِنَّهُۥ لَا يُفۡلِحُ ٱلظَّٰلِمُونَ
٣٧
وَقَالَ فِرۡعَوۡنُ يَٰٓأَيُّهَا ٱلۡمَلَأُ مَا عَلِمۡتُ
لَكُم مِّنۡ إِلَٰهٍ غَيۡرِي فَأَوۡقِدۡ لِي
يَٰهَٰمَٰنُ عَلَى ٱلطِّينِ فَٱجۡعَل لِّي صَرۡحٗا
لَّعَلِّيٓ أَطَّلِعُ إِلَىٰٓ إِلَٰهِ مُوسَىٰ وَإِنِّي لَأَظُنُّهُۥ
مِنَ ٱلۡكَٰذِبِينَ ٣٨
وَٱسۡتَكۡبَرَ هُوَ وَجُنُودُهُۥ فِي ٱلۡأَرۡضِ بِغَيۡرِ
ٱلۡحَقِّ وَظَنُّوٓاْ أَنَّهُمۡ إِلَيۡنَا لَا يُرۡجَعُونَ
٣٩
فَأَخَذۡنَٰهُ وَجُنُودَهُۥ فَنَبَذۡنَٰهُمۡ فِي ٱلۡيَمِّۖ
فَٱنظُرۡ كَيۡفَ كَانَ عَٰقِبَةُ ٱلظَّٰلِمِينَ ٤٠
وَجَعَلۡنَٰهُمۡ أَئِمَّةٗ يَدۡعُونَ إِلَى ٱلنَّارِۖ وَيَوۡمَ
ٱلۡقِيَٰمَةِ لَا يُنصَرُونَ ٤١
وَأَتۡبَعۡنَٰهُمۡ فِي هَٰذِهِ ٱلدُّنۡيَا لَعۡنَةٗۖ وَيَوۡمَ
ٱلۡقِيَٰمَةِ هُم مِّنَ ٱلۡمَقۡبُوحِينَ ٤٢
وَلَقَدۡ ءَاتَيۡنَا مُوسَى ٱلۡكِتَٰبَ مِنۢ بَعۡدِ
مَآ أَهۡلَكۡنَا ٱلۡقُرُونَ ٱلۡأُولَىٰ بَصَآئِرَ
لِلنَّاسِ وَهُدٗى وَرَحۡمَةٗ لَّعَلَّهُمۡ يَتَذَكَّرُونَ
٤٣
وَمَا كُنتَ بِجَانِبِ ٱلۡغَرۡبِيِّ إِذۡ قَضَيۡنَآ إِلَىٰ

will be the final outcome of the Abode; the wrongdoers[1] are not successful."

38 And Pharaoh[1] said: "O eminent ones: I know not that you have a god other than me. So kindle thou for me, O Hāmān, upon the clay,[2] and make thou for me a tower, that I might look upon the god of Moses; and I think him of the liars."

39 And he had waxed proud — he and his forces — in the land, without cause;[1] and they thought that they would not be returned to Us.

40 Then We seized him and his forces and cast them into the sea;[1] so see thou how was the final outcome of the wrongdoers![2]

41 And We appointed them leaders,[1] inviting to the Fire; and on the Day of Resurrection they will not be helped.

42 And We caused a curse to follow them[1] in the World; and on the Day of Resurrection will they be among those spurned.[2]

43 ¶**28.5** And We gave Moses the Writ[1] after We had destroyed the former generations, as a means of insight[2] for mankind; and as guidance, and as a mercy, that they might take heed.

44 And thou wast not on the western side[1] when We decreed to Moses the command,

مُوسَى ٱلۡأَمۡرَ وَمَا كُنتَ مِنَ ٱلشَّٰهِدِينَ
٤٤

وَلَٰكِنَّآ أَنشَأۡنَا قُرُونٗا فَتَطَاوَلَ عَلَيۡهِمُ
ٱلۡعُمُرُ وَمَا كُنتَ ثَاوِيٗا فِيٓ أَهۡلِ مَدۡيَنَ
تَتۡلُواْ عَلَيۡهِمۡ ءَايَٰتِنَا وَلَٰكِنَّا كُنَّا
مُرۡسِلِينَ ٤٥

وَمَا كُنتَ بِجَانِبِ ٱلطُّورِ إِذۡ نَادَيۡنَا
وَلَٰكِن رَّحۡمَةٗ مِّن رَّبِّكَ لِتُنذِرَ قَوۡمٗا
مَّآ أَتَىٰهُم مِّن نَّذِيرٖ مِّن قَبۡلِكَ لَعَلَّهُمۡ
يَتَذَكَّرُونَ ٤٦

وَلَوۡلَآ أَن تُصِيبَهُم مُّصِيبَةُۢ بِمَا قَدَّمَتۡ
أَيۡدِيهِمۡ فَيَقُولُواْ رَبَّنَا لَوۡلَآ أَرۡسَلۡتَ
إِلَيۡنَا رَسُولٗا فَنَتَّبِعَ ءَايَٰتِكَ وَنَكُونَ مِنَ
ٱلۡمُؤۡمِنِينَ ٤٧

فَلَمَّا جَآءَهُمُ ٱلۡحَقُّ مِنۡ عِندِنَا قَالُواْ لَوۡلَآ
أُوتِيَ مِثۡلَ مَآ أُوتِيَ مُوسَىٰٓ أَوَلَمۡ يَكۡفُرُواْ
بِمَآ أُوتِيَ مُوسَىٰ مِن قَبۡلُ قَالُواْ سِحۡرَانِ
تَظَٰهَرَا وَقَالُوٓاْ إِنَّا بِكُلّٖ كَٰفِرُونَ ٤٨

قُلۡ فَأۡتُواْ بِكِتَٰبٖ مِّنۡ عِندِ ٱللَّهِ هُوَ
أَهۡدَىٰ مِنۡهُمَآ أَتَّبِعۡهُ إِن كُنتُمۡ صَٰدِقِينَ
٤٩

فَإِن لَّمۡ يَسۡتَجِيبُواْ لَكَ فَٱعۡلَمۡ أَنَّمَا

and thou wast not among the witnesses.

45 But We produced generations; and life was lengthened for them.[1] And thou wast not a dweller among the house of Madyan,[2] reciting to them Our proofs,[3] but We were ever[4] sending.

46 And thou wast not on the side of the mount[1] when We called; but as mercy from thy Lord[...],[2] that thou warn a people to whom no warner came before thee, that they might take heed.

47 And were it not that[1] calamity should befall them because of what their hands sent ahead[...].[2] Then will they say:[3] "Our Lord: oh, that Thou hadst but[4] sent for us a messenger,[5] then would we have followed Thy proofs[6] and been among the believers!"[7]

48 But when there came to them the truth[1] from Us, they said: "Oh, that he were but[2] given the like of what was given to Moses!" Do they not deny what was given to Moses before? They say: "Two[3] sorceries supporting each other." And they say: "We are deniers of both."

49 Say thou: "Then bring a writ[1] from God that gives better guidance than these:[2] I will follow it, if you be truthful."[3]

50 And if they respond not to thee, know thou that they but follow their vain desires.[1]

يَتَّبِعُونَ أَهۡوَآءَهُمۡ وَمَنۡ أَضَلُّ مِمَّنِ ٱتَّبَعَ
هَوَىٰهُ بِغَيۡرِ هُدٗى مِّنَ ٱللَّهِ إِنَّ ٱللَّهَ لَا
يَهۡدِي ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ ٥٠

۞ وَلَقَدۡ وَصَّلۡنَا لَهُمُ ٱلۡقَوۡلَ لَعَلَّهُمۡ
يَتَذَكَّرُونَ ٥١

ٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ مِن قَبۡلِهِۦ هُم
بِهِۦ يُؤۡمِنُونَ ٥٢

وَإِذَا يُتۡلَىٰ عَلَيۡهِمۡ قَالُوٓاْ ءَامَنَّا بِهِۦٓ إِنَّهُ
ٱلۡحَقُّ مِن رَّبِّنَآ إِنَّا كُنَّا مِن قَبۡلِهِۦ
مُسۡلِمِينَ ٥٣

أُوْلَٰٓئِكَ يُؤۡتَوۡنَ أَجۡرَهُم مَّرَّتَيۡنِ بِمَا
صَبَرُواْ وَيَدۡرَءُونَ بِٱلۡحَسَنَةِ ٱلسَّيِّئَةَ
وَمِمَّا رَزَقۡنَٰهُمۡ يُنفِقُونَ ٥٤

وَإِذَا سَمِعُواْ ٱللَّغۡوَ أَعۡرَضُواْ عَنۡهُ وَقَالُواْ
لَنَآ أَعۡمَٰلُنَا وَلَكُمۡ أَعۡمَٰلُكُمۡ
سَلَٰمٌ عَلَيۡكُمۡ لَا نَبۡتَغِي ٱلۡجَٰهِلِينَ
٥٥

إِنَّكَ لَا تَهۡدِي مَنۡ أَحۡبَبۡتَ وَلَٰكِنَّ ٱللَّهَ
يَهۡدِي مَن يَشَآءُ وَهُوَ أَعۡلَمُ بِٱلۡمُهۡتَدِينَ
٥٦

وَقَالُوٓاْ إِن نَّتَّبِعِ ٱلۡهُدَىٰ مَعَكَ نُتَخَطَّفۡ
مِنۡ أَرۡضِنَآ أَوَلَمۡ نُمَكِّن لَّهُمۡ حَرَمًا ءَامِنٗا

And who is further astray than he who follows his vain desire, without guidance from God? God guides not the wrongdoing[2] people.

51 ¶**28.6** And We have caused the word[1] to reach them, that they might take heed.

52 Those to whom We[1] gave the Writ[2] before it, they believe in[3] it,

53 And when it is recited to them, they say: "We believe in[1] it. It is the truth[2] from our Lord; before it were we submitting."[3]

54 Those will be given their reward twice over because they were patient. And they avert evil[1] with good, and of what We have provided them they spend;

55 And when they hear vain speech, they turn away from it and say: "We have our works, and you have your works. Peace be upon you! We seek not the ignorant."[1]

56 Thou guidest not whom thou likest; but God guides whom He wills.[1] And He best knows the guided.

57 And they say: "If we follow the guidance with thee, we will be swept from our land."[1] Have We not established for them a sanctuary secure[2] whereto are collected the

يُجۡبَىٰٓ إِلَيۡهِ ثَمَرَٰتُ كُلِّ شَيۡءٖ رِّزۡقٗا مِّن
لَّدُنَّا وَلَٰكِنَّ أَكۡثَرَهُمۡ لَا يَعۡلَمُونَ ﴿٥٧﴾
وَكَمۡ أَهۡلَكۡنَا مِن قَرۡيَةِۭ بَطِرَتۡ
مَعِيشَتَهَا فَتِلۡكَ مَسَٰكِنُهُمۡ لَمۡ تُسۡكَن
مِّنۢ بَعۡدِهِمۡ إِلَّا قَلِيلٗا وَكُنَّا نَحۡنُ ٱلۡوَٰرِثِينَ
﴿٥٨﴾
وَمَا كَانَ رَبُّكَ مُهۡلِكَ ٱلۡقُرَىٰ حَتَّىٰ
يَبۡعَثَ فِيٓ أُمِّهَا رَسُولٗا يَتۡلُواْ عَلَيۡهِمۡ
ءَايَٰتِنَا وَمَا كُنَّا مُهۡلِكِي ٱلۡقُرَىٰٓ إِلَّا
وَأَهۡلُهَا ظَٰلِمُونَ ﴿٥٩﴾
وَمَآ أُوتِيتُم مِّن شَيۡءٖ فَمَتَٰعُ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا
وَزِينَتُهَا وَمَا عِندَ ٱللَّهِ خَيۡرٞ وَأَبۡقَىٰٓ
أَفَلَا تَعۡقِلُونَ ﴿٦٠﴾
أَفَمَن وَعَدۡنَٰهُ وَعۡدًا حَسَنٗا فَهُوَ لَٰقِيهِ
كَمَن مَّتَّعۡنَٰهُ مَتَٰعَ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا ثُمَّ هُوَ
يَوۡمَ ٱلۡقِيَٰمَةِ مِنَ ٱلۡمُحۡضَرِينَ ﴿٦١﴾
وَيَوۡمَ يُنَادِيهِمۡ فَيَقُولُ أَيۡنَ شُرَكَآءِيَ
ٱلَّذِينَ كُنتُمۡ تَزۡعُمُونَ ﴿٦٢﴾
قَالَ ٱلَّذِينَ حَقَّ عَلَيۡهِمُ ٱلۡقَوۡلُ رَبَّنَا
هَٰٓؤُلَآءِ ٱلَّذِينَ أَغۡوَيۡنَآ أَغۡوَيۡنَٰهُمۡ كَمَا
غَوَيۡنَا تَبَرَّأۡنَآ إِلَيۡكَ مَا كَانُوٓاْ إِيَّانَا
يَعۡبُدُونَ ﴿٦٣﴾

fruits of all things as a provision from Us? But most of them know not.

58 And how many a city We destroyed that was insolent in its livelihood; and those[1] are their dwellings: they have not been inhabited after them save a little. And We are the inheritors.

59 And never would thy Lord destroy the cities until He has raised up in their principal city[1] a messenger reciting to them Our proofs.[2] And never would We destroy the cities save when the people thereof were wrongdoers.[3]

60 ¶**28.7** And what you have been given of anything is the enjoyment of the life of this world and its ornament; and what is with God is better and more enduring. Will you then not[1] use reason!

61 Is then he whom[1] We have promised a fair promise which he will meet like him to whom We gave the enjoyment of the life of this world, then on the Day of Resurrection is among those summoned?

62 And the day He calls them, then will He say: "Where are My partners[1] whom you claimed?"

63 Those upon whom the word has become binding[1] will say: "Our Lord: these are they whom we caused to err. We caused them to err even as we ourselves did err. We declare our innocence[2] to Thee; it was not us that they served."[3]

وَقِيلَ ٱدۡعُواْ شُرَكَآءَكُمۡ فَدَعَوۡهُمۡ فَلَمۡ
يَسۡتَجِيبُواْ لَهُمۡ وَرَأَوُاْ ٱلۡعَذَابَ لَوۡ أَنَّهُمۡ
كَانُواْ يَهۡتَدُونَ ﴿٦٤﴾
وَيَوۡمَ يُنَادِيهِمۡ فَيَقُولُ مَاذَآ أَجَبۡتُمۡ
ٱلۡمُرۡسَلِينَ ﴿٦٥﴾
فَعَمِيَتۡ عَلَيۡهِمُ ٱلۡأَنۢبَآءُ يَوۡمَئِذٖ فَهُمۡ لَا
يَتَسَآءَلُونَ ﴿٦٦﴾
فَأَمَّا مَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحٗا
فَعَسَىٰٓ أَن يَكُونَ مِنَ ٱلۡمُفۡلِحِينَ ﴿٦٧﴾
وَرَبُّكَ يَخۡلُقُ مَا يَشَآءُ وَيَخۡتَارُ مَا كَانَ
لَهُمُ ٱلۡخِيَرَةُۚ سُبۡحَٰنَ ٱللَّهِ وَتَعَٰلَىٰ عَمَّا
يُشۡرِكُونَ ﴿٦٨﴾
وَرَبُّكَ يَعۡلَمُ مَا تُكِنُّ صُدُورُهُمۡ وَمَا
يُعۡلِنُونَ ﴿٦٩﴾
وَهُوَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ لَهُ ٱلۡحَمۡدُ فِي
ٱلۡأُولَىٰ وَٱلۡأٓخِرَةِ وَلَهُ ٱلۡحُكۡمُ وَإِلَيۡهِ
تُرۡجَعُونَ ﴿٧٠﴾
قُلۡ أَرَءَيۡتُمۡ إِن جَعَلَ ٱللَّهُ عَلَيۡكُمُ
ٱلَّيۡلَ سَرۡمَدًا إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِ مَنۡ إِلَٰهٌ
غَيۡرُ ٱللَّهِ يَأۡتِيكُم بِضِيَآءٍۚ أَفَلَا
تَسۡمَعُونَ ﴿٧١﴾
قُلۡ أَرَءَيۡتُمۡ إِن جَعَلَ ٱللَّهُ عَلَيۡكُمُ

64 And it will be said: "Call your partners!"[1] And they will call them, but they will not answer them; and they will see the punishment — had they but been guided!

65 And the day He calls them, then will He say: "What answer gave you to the emissaries?"

66 Then darkened[1] for them will be the reports that day, and they will not ask one another.

67 And as for him who repents, and believes, and works righteousness, then it may be that he will be among the successful.

68 And thy Lord creates what He wills, and He chooses; not for them is the choice.[1] Glory[2] be to God! And exalted is He above that to which they ascribe a partnership![3]

69 And thy Lord knows what their breasts conceal and what they make known.

70 And He is God; there is no god save He.[1] His is the praise in the former and the latter;[2] and His is the judgment; and to Him will you be returned.

71 Say thou: "Have you considered:[1] if God should make night unceasing over you until the Day of Resurrection, what god besides God will bring you illumination? Will you then not[2] hear!"

72 Say thou: "Have you considered:[1] if God should make day unceasing over you until

ٱلنَّهَارَ سَرۡمَدًا إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِ مَنۡ إِلَٰهٌ
غَيۡرُ ٱللَّهِ يَأۡتِيكُم بِلَيۡلٖ تَسۡكُنُونَ
فِيهِ أَفَلَا تُبۡصِرُونَ ٧٢

وَمِن رَّحۡمَتِهِۦ جَعَلَ لَكُمُ ٱلَّيۡلَ
وَٱلنَّهَارَ لِتَسۡكُنُواْ فِيهِ وَلِتَبۡتَغُواْ مِن
فَضۡلِهِۦ وَلَعَلَّكُمۡ تَشۡكُرُونَ ٧٣

وَيَوۡمَ يُنَادِيهِمۡ فَيَقُولُ أَيۡنَ شُرَكَآءِيَ
ٱلَّذِينَ كُنتُمۡ تَزۡعُمُونَ ٧٤

وَنَزَعۡنَا مِن كُلِّ أُمَّةٖ شَهِيدٗا فَقُلۡنَا
هَاتُواْ بُرۡهَٰنَكُمۡ فَعَلِمُوٓاْ أَنَّ ٱلۡحَقَّ
لِلَّهِ وَضَلَّ عَنۡهُم مَّا كَانُواْ يَفۡتَرُونَ
٧٥

۞ إِنَّ قَٰرُونَ كَانَ مِن قَوۡمِ مُوسَىٰ فَبَغَىٰ
عَلَيۡهِمۡ وَءَاتَيۡنَٰهُ مِنَ ٱلۡكُنُوزِ مَآ إِنَّ
مَفَاتِحَهُۥ لَتَنُوٓأُ بِٱلۡعُصۡبَةِ أُوْلِي ٱلۡقُوَّةِ
إِذۡ قَالَ لَهُۥ قَوۡمُهُۥ لَا تَفۡرَحۡ إِنَّ ٱللَّهَ لَا
يُحِبُّ ٱلۡفَرِحِينَ ٧٦

وَٱبۡتَغِ فِيمَآ ءَاتَىٰكَ ٱللَّهُ ٱلدَّارَ ٱلۡأٓخِرَةَ
وَلَا تَنسَ نَصِيبَكَ مِنَ ٱلدُّنۡيَا وَأَحۡسِن
كَمَآ أَحۡسَنَ ٱللَّهُ إِلَيۡكَ وَلَا تَبۡغِ ٱلۡفَسَادَ
فِي ٱلۡأَرۡضِۖ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلۡمُفۡسِدِينَ
٧٧

the Day of Resurrection, what god besides God will bring you night wherein you will rest? Will you then not[2] see!"

73 And of His mercy has He made for you the night and the day, that you might rest therein and seek of His bounty; and that you might be grateful.

74 And the day He calls them, He will say: "Where are My partners[1] whom you claimed?"

75 And We will take out from every community a witness and say: "Bring your evidence!" Then will they know that the truth[1] belongs to God, and strayed from them will be what they invented.

76 ¶**28.8** Qārūn[1] was of the people of Moses, but he oppressed them. And We had given him of treasures that whereof the keys weighed down a company of men endowed with strength. When his people said to him: "Exult thou not — God loves not the exultant[2] —

77 "But seek thou, in what God has given thee, the abode of the Hereafter; and forget thou not thy portion in the World; and do thou good, as God has done good to thee; and seek thou not corruption in the land; God loves not the workers of corruption,"

قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلۡمٍ عِندِيٓۚ أَوَلَمۡ
يَعۡلَمۡ أَنَّ ٱللَّهَ قَدۡ أَهۡلَكَ مِن قَبۡلِهِۦ مِنَ
ٱلۡقُرُونِ مَنۡ هُوَ أَشَدُّ مِنۡهُ قُوَّةٗ وَأَكۡثَرُ
جَمۡعٗاۚ وَلَا يُسۡـَٔلُ عَن ذُنُوبِهِمُ ٱلۡمُجۡرِمُونَ
٧٨

فَخَرَجَ عَلَىٰ قَوۡمِهِۦ فِي زِينَتِهِۦۖ قَالَ
ٱلَّذِينَ يُرِيدُونَ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا يَٰلَيۡتَ لَنَا
مِثۡلَ مَآ أُوتِيَ قَٰرُونُ إِنَّهُۥ لَذُو حَظٍّ عَظِيمٖ
٧٩

وَقَالَ ٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ وَيۡلَكُمۡ
ثَوَابُ ٱللَّهِ خَيۡرٞ لِّمَنۡ ءَامَنَ وَعَمِلَ
صَٰلِحٗا وَلَا يُلَقَّىٰهَآ إِلَّا ٱلصَّٰبِرُونَ ٨٠

فَخَسَفۡنَا بِهِۦ وَبِدَارِهِ ٱلۡأَرۡضَ فَمَا كَانَ
لَهُۥ مِن فِئَةٖ يَنصُرُونَهُۥ مِن دُونِ ٱللَّهِ
وَمَا كَانَ مِنَ ٱلۡمُنتَصِرِينَ ٨١

وَأَصۡبَحَ ٱلَّذِينَ تَمَنَّوۡاْ مَكَانَهُۥ بِٱلۡأَمۡسِ
يَقُولُونَ وَيۡكَأَنَّ ٱللَّهَ يَبۡسُطُ ٱلرِّزۡقَ لِمَن
يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَوۡلَآ أَن مَّنَّ
ٱللَّهُ عَلَيۡنَا لَخَسَفَ بِنَاۖ وَيۡكَأَنَّهُۥ لَا
يُفۡلِحُ ٱلۡكَٰفِرُونَ ٨٢

تِلۡكَ ٱلدَّارُ ٱلۡأٓخِرَةُ نَجۡعَلُهَا لِلَّذِينَ لَا
يُرِيدُونَ عُلُوّٗا فِي ٱلۡأَرۡضِ وَلَا فَسَادٗا

78 He said: "I have been given it only because of knowledge I have,"[1] — knew he not that God had destroyed before him generations stronger than him in power, and greater in accumulation? — "and the lawbreakers will not be questioned[2] about their transgressions!"[3]

79 So went he forth to his people in his finery. Those who sought the life of this world said: "Would that we had the like of what has been given to Qārūn![1] He is one of great fortune!"

80 But those given knowledge said: "Woe to you! The reward of God is better for him who believes and works righteousness"; and none is granted it save the patient.[1]

81 (Then We caused the earth to swallow him and his abode. And there was for him no band to help him besides[1] God; and he was not of those who help themselves.

82 And morning found those who had desired his place the day before, saying: "Oh, how God expands and straitens the provision for whom He wills of His servants! Had God not been gracious to us, He would have caused it to swallow us. And oh, how the false claimers of guidance[1] do not succeed!")

83 ¶**28.9** That[1] is the abode of the Hereafter We make for those who seek neither exaltedness nor corruption in the land. And the final outcome is for those of prudent

وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ ﴿٨٣﴾

مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ خَيْرٌ مِّنْهَا وَمَن
جَآءَ بِٱلسَّيِّئَةِ فَلَا يُجْزَى ٱلَّذِينَ عَمِلُوا۟
ٱلسَّيِّـَٔاتِ إِلَّا مَا كَانُوا۟ يَعْمَلُونَ ﴿٨٤﴾

إِنَّ ٱلَّذِى فَرَضَ عَلَيْكَ ٱلْقُرْءَانَ لَرَآدُّكَ
إِلَىٰ مَعَادٍ قُل رَّبِّىٓ أَعْلَمُ مَن جَآءَ
بِٱلْهُدَىٰ وَمَنْ هُوَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٨٥﴾

وَمَا كُنتَ تَرْجُوٓا۟ أَن يُلْقَىٰٓ إِلَيْكَ
ٱلْكِتَٰبُ إِلَّا رَحْمَةً مِّن رَّبِّكَ فَلَا
تَكُونَنَّ ظَهِيرًا لِّلْكَٰفِرِينَ ﴿٨٦﴾

وَلَا يَصُدُّنَّكَ عَنْ ءَايَٰتِ ٱللَّهِ بَعْدَ
إِذْ أُنزِلَتْ إِلَيْكَ وَٱدْعُ إِلَىٰ رَبِّكَ وَلَا
تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ ﴿٨٧﴾

وَلَا تَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ لَآ إِلَٰهَ
إِلَّا هُوَ كُلُّ شَىْءٍ هَالِكٌ إِلَّا وَجْهَهُۥ لَهُ
ٱلْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓمٓ ﴿١﴾

أَحَسِبَ ٱلنَّاسُ أَن يُتْرَكُوٓا۟ أَن يَقُولُوٓا۟
ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾

وَلَقَدْ فَتَنَّا ٱلَّذِينَ مِن قَبْلِهِمْ فَلَيَعْلَمَنَّ
ٱللَّهُ ٱلَّذِينَ صَدَقُوا۟ وَلَيَعْلَمَنَّ

fear.[2]

84 Whoso brings a good deed:[1] he will have better than it; and whoso brings evil:[2] those who did evil deeds[3] will not be rewarded save for what they did.

85 He who made the Qur'an[1] incumbent upon thee will return thee to a destination. Say thou: "My Lord best knows who brings guidance and who is in manifest error."

86 And thou didst not expect that the Writ[1] would be cast unto[2] thee;[...][3] only as a mercy from thy Lord, so be thou not a helper[4] to the false claimers of guidance.[5]

87 And let them not turn thee away from[1] the proofs[2] of God after they have been sent down to thee; and invite thou to thy Lord, and be thou not of the idolaters.[3]

88 And call thou not with God to another god; there is no god save He.[1] Everything will perish save His face;[2] His is the Judgment; and to Him will you be returned.

In the name of God, the Almighty,[1] the Merciful.

29[2]

1 *alif lām mīm*[1]

2 Do men think they will be left to say: "We believe," and will not be subjected to means of denial?[1]

3 And We subjected to means of denial[1] those before them; and God will know[2] those who are truthful, and He will know the liars.

ٱلْكَٰذِبِينَ ﴿٣﴾

أَمْ حَسِبَ ٱلَّذِينَ يَعْمَلُونَ ٱلسَّيِّـَٔاتِ أَن
يَسْبِقُونَا سَآءَ مَا يَحْكُمُونَ ﴿٤﴾

مَن كَانَ يَرْجُوا۟ لِقَآءَ ٱللَّهِ فَإِنَّ أَجَلَ
ٱللَّهِ لَءَاتٍ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٥﴾

وَمَن جَٰهَدَ فَإِنَّمَا يُجَٰهِدُ لِنَفْسِهِۦٓ إِنَّ
ٱللَّهَ لَغَنِىٌّ عَنِ ٱلْعَٰلَمِينَ ﴿٦﴾

وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
لَنُكَفِّرَنَّ عَنْهُمْ سَيِّـَٔاتِهِمْ وَلَنَجْزِيَنَّهُمْ
أَحْسَنَ ٱلَّذِى كَانُوا۟ يَعْمَلُونَ ﴿٧﴾

وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حُسْنًا وَإِن
جَٰهَدَاكَ لِتُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِۦ
عِلْمٌ فَلَا تُطِعْهُمَآ إِلَىَّ مَرْجِعُكُمْ
فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾

وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
لَنُدْخِلَنَّهُمْ فِى ٱلصَّٰلِحِينَ ﴿٩﴾

وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ
فَإِذَآ أُوذِىَ فِى ٱللَّهِ جَعَلَ فِتْنَةَ ٱلنَّاسِ
كَعَذَابِ ٱللَّهِ وَلَئِن جَآءَ نَصْرٌ مِّن رَّبِّكَ
لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوَلَيْسَ ٱللَّهُ
بِأَعْلَمَ بِمَا فِى صُدُورِ ٱلْعَٰلَمِينَ ﴿١٠﴾

وَلَيَعْلَمَنَّ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَلَيَعْلَمَنَّ

4 If[1] those who do evil deeds[2] think they can outrun Us:[3] evil is what they judge.

5 Whoso looks to the meeting with God: the term of God is coming; and He is the Hearing, the Knowing.

6 And whoso strives, strives but for himself; God is free from need of all mankind.

7 And those who heed warning[1] and do righteous deeds, We will remove from them their evil deeds,[2] and reward them for the best of what they did.

8 And We enjoined upon man goodness to his parents; but if they strive to make thee ascribe a partnership[1] with Me to that of which thou hast no knowledge, then obey thou them not; unto Me is your return, and I will inform you of what you did.

9 And those who heed warning[1] and do righteous deeds, We will make them enter among the righteous.

10 And among men is he who says: "We believe in[1] God," but when he is hindered[2] for God, he makes the means of denial[3] of men as[4] the punishment of God. But if help[5] comes from thy Lord, he will say: "We were with you!" Does not God best know what is in the breasts of all mankind?

11 And God will know those who heed warning,[1] and He will know the waverers.[2]

ٱلۡمُنَٰفِقِينَ ﴿١١﴾

وَقَالَ ٱلَّذِينَ كَفَرُواْ لِلَّذِينَ ءَامَنُواْ ٱتَّبِعُواْ سَبِيلَنَا وَلۡنَحۡمِلۡ خَطَٰيَٰكُمۡ وَمَا هُم بِحَٰمِلِينَ مِنۡ خَطَٰيَٰهُم مِّن شَيۡءٍ إِنَّهُمۡ لَكَٰذِبُونَ ﴿١٢﴾

وَلَيَحۡمِلُنَّ أَثۡقَالَهُمۡ وَأَثۡقَالٗا مَّعَ أَثۡقَالِهِمۡ وَلَيُسۡـَٔلُنَّ يَوۡمَ ٱلۡقِيَٰمَةِ عَمَّا كَانُواْ يَفۡتَرُونَ ﴿١٣﴾

وَلَقَدۡ أَرۡسَلۡنَا نُوحًا إِلَىٰ قَوۡمِهِۦ فَلَبِثَ فِيهِمۡ أَلۡفَ سَنَةٍ إِلَّا خَمۡسِينَ عَامٗا فَأَخَذَهُمُ ٱلطُّوفَانُ وَهُمۡ ظَٰلِمُونَ ﴿١٤﴾

فَأَنجَيۡنَٰهُ وَأَصۡحَٰبَ ٱلسَّفِينَةِ وَجَعَلۡنَٰهَآ ءَايَةٗ لِّلۡعَٰلَمِينَ ﴿١٥﴾

وَإِبۡرَٰهِيمَ إِذۡ قَالَ لِقَوۡمِهِ ٱعۡبُدُواْ ٱللَّهَ وَٱتَّقُوهُۖ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ تَعۡلَمُونَ ﴿١٦﴾

إِنَّمَا تَعۡبُدُونَ مِن دُونِ ٱللَّهِ أَوۡثَٰنٗا وَتَخۡلُقُونَ إِفۡكًاۚ إِنَّ ٱلَّذِينَ تَعۡبُدُونَ مِن دُونِ ٱللَّهِ لَا يَمۡلِكُونَ لَكُمۡ رِزۡقٗا فَٱبۡتَغُواْ عِندَ ٱللَّهِ ٱلرِّزۡقَ وَٱعۡبُدُوهُ وَٱشۡكُرُواْ لَهُۥٓۖ إِلَيۡهِ تُرۡجَعُونَ ﴿١٧﴾

وَإِن تُكَذِّبُواْ فَقَدۡ كَذَّبَ أُمَمٞ مِّن

12 And those who ignore warning[1] say to those who heed warning:[2] "Follow our path and we will bear your offences."[3] But they will not bear anything of their offences;[4] they are liars.

13 And they will bear their loads — and loads besides[1] their loads — and they will be questioned on the Day of Resurrection about what they invented.

14 ¶**29.2** And We sent Noah to his people, and he tarried among them a thousand years save fifty years; and the Flood took them when they were wrongdoers.[1]

15 But We delivered him and those with him in the ship; and We made it a proof[1] for all mankind.

16 And Abraham: when he said to his people: "Serve God, and be in prudent fear[1] of Him; that is best for you, if you would know.

17 "You but serve, other than[1] God, idols,[2] and create falsehood; those whom you serve, besides[3] God, possess for you no provision. So seek provision with God, and serve Him. And be grateful to Him; to Him will you be returned.

18 "But if you deny, then communities have denied before you; and upon the Messenger[1]

قَبۡلِكُمۡ وَمَا عَلَى ٱلرَّسُولِ إِلَّا ٱلۡبَلَٰغُ ٱلۡمُبِينُ ﴿١٨﴾

أَوَلَمۡ يَرَوۡاْ كَيۡفَ يُبۡدِئُ ٱللَّهُ ٱلۡخَلۡقَ ثُمَّ يُعِيدُهُۥٓۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٞ ﴿١٩﴾

قُلۡ سِيرُواْ فِي ٱلۡأَرۡضِ فَٱنظُرُواْ كَيۡفَ بَدَأَ ٱلۡخَلۡقَ ثُمَّ ٱللَّهُ يُنشِئُ ٱلنَّشۡأَةَ ٱلۡأٓخِرَةَۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ﴿٢٠﴾

يُعَذِّبُ مَن يَشَآءُ وَيَرۡحَمُ مَن يَشَآءُۖ وَإِلَيۡهِ تُقۡلَبُونَ ﴿٢١﴾

وَمَآ أَنتُم بِمُعۡجِزِينَ فِي ٱلۡأَرۡضِ وَلَا فِي ٱلسَّمَآءِ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِيّٖ وَلَا نَصِيرٖ ﴿٢٢﴾

وَٱلَّذِينَ كَفَرُواْ بِـَٔايَٰتِ ٱللَّهِ وَلِقَآئِهِۦٓ أُوْلَٰٓئِكَ يَئِسُواْ مِن رَّحۡمَتِي وَأُوْلَٰٓئِكَ لَهُمۡ عَذَابٌ أَلِيمٞ ﴿٢٣﴾

فَمَا كَانَ جَوَابَ قَوۡمِهِۦٓ إِلَّآ أَن قَالُواْ ٱقۡتُلُوهُ أَوۡ حَرِّقُوهُ فَأَنجَىٰهُ ٱللَّهُ مِنَ ٱلنَّارِۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يُؤۡمِنُونَ ﴿٢٤﴾

وَقَالَ إِنَّمَا ٱتَّخَذۡتُم مِّن دُونِ ٱللَّهِ أَوۡثَٰنٗا مَّوَدَّةَ بَيۡنِكُمۡ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۖ ثُمَّ يَوۡمَ ٱلۡقِيَٰمَةِ يَكۡفُرُ بَعۡضُكُم بِبَعۡضٖ وَيَلۡعَنُ بَعۡضُكُم بَعۡضٗا وَمَأۡوَىٰكُمُ

is only the clear notification."

19 (Have they not seen[1] how God originates creation, then repeats it? That is easy for God.[2]

20 Say thou: "Travel in the earth and see how He originated creation; then will God produce the latter creation; God is over all things powerful.

21 "He punishes whom He wills, and shows mercy to whom He wills;[1] and to Him will you be returned.

22 "And you cannot escape[1] in the earth or in the heaven; and you have, besides[2] God, neither ally nor helper."

23 And those who deny the proofs[1] of God and the meeting with Him: those despair of My mercy; and those will have a painful punishment.)

24 ¶**29.3** Then[1] the response of his people was only that they said: "Kill him, or burn him!" But God delivered him from the fire; in that are proofs[2] for people who believe.

25 And he said: "You have but taken, besides[1] God, idols as love between you in the life of this world.[2] Then on the Day of Resurrection will you deny each other, and curse each other; and your shelter will be the Fire, and you will have no helpers."

ٱلنَّارُ وَمَا لَكُم مِّن نَّٰصِرِينَ ﴿٢٥﴾

۞ فَـَٔامَنَ لَهُۥ لُوطٌ وَقَالَ إِنِّى مُهَاجِرٌ إِلَىٰ رَبِّىٓ ۖ إِنَّهُۥ هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٦﴾

وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ وَجَعَلْنَا فِى ذُرِّيَّتِهِ ٱلنُّبُوَّةَ وَٱلْكِتَٰبَ وَءَاتَيْنَٰهُ أَجْرَهُۥ فِى ٱلدُّنْيَا ۖ وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ ﴿٢٧﴾

وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ إِنَّكُمْ لَتَأْتُونَ ٱلْفَٰحِشَةَ مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ ٱلْعَٰلَمِينَ ﴿٢٨﴾

أَئِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ وَتَقْطَعُونَ ٱلسَّبِيلَ وَتَأْتُونَ فِى نَادِيكُمُ ٱلْمُنكَرَ ۖ فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوا۟ ٱئْتِنَا بِعَذَابِ ٱللَّهِ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٢٩﴾

قَالَ رَبِّ ٱنصُرْنِى عَلَى ٱلْقَوْمِ ٱلْمُفْسِدِينَ ﴿٣٠﴾

وَلَمَّا جَآءَتْ رُسُلُنَآ إِبْرَٰهِيمَ بِٱلْبُشْرَىٰ قَالُوٓا۟ إِنَّا مُهْلِكُوٓا۟ أَهْلِ هَٰذِهِ ٱلْقَرْيَةِ ۖ إِنَّ أَهْلَهَا كَانُوا۟ ظَٰلِمِينَ ﴿٣١﴾

قَالَ إِنَّ فِيهَا لُوطًا ۚ قَالُوا۟ نَحْنُ أَعْلَمُ بِمَن فِيهَا ۖ لَنُنَجِّيَنَّهُۥ وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ كَانَتْ

26 Then Lot believed him.[1] And he[2] said: "I will emigrate to my Lord; He is the Exalted in Might, the Wise."[3]

27 And We gave him Isaac and Jacob, and We placed among his progeny prophethood and the Writ.[1] And We gave him his reward in the World, and in the Hereafter he is among the righteous.

28 (And Lot: when he said to his people: "You commit sexual immorality,[1] that none among all mankind has preceded you:

29 "Do you approach men, and cut off the way,[1] and commit perversity[2] in your assemblies?" Then the response of his people was only that they said: "Bring thou us the punishment of God, if thou be of the truthful."

30 He said: "My Lord: help Thou me against the people who work corruption.")

31 ¶**29.4** And when Our messengers came to Abraham with the glad tidings,[1] they said: "We will destroy the people of this city; its people are wrongdoers."[2]

32 He said: "Therein is Lot!" They said: "We best know who is therein. We will deliver him and his household save his wife; she is of those who stay behind."

مِنَ ٱلْغَٰبِرِينَ ﴿٣٢﴾

وَلَمَّآ أَن جَآءَتْ رُسُلُنَا لُوطًا سِىٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالُوا۟ لَا تَخَفْ وَلَا تَحْزَنْ ۖ إِنَّا مُنَجُّوكَ وَأَهْلَكَ إِلَّا ٱمْرَأَتَكَ كَانَتْ مِنَ ٱلْغَٰبِرِينَ ﴿٣٣﴾

إِنَّا مُنزِلُونَ عَلَىٰٓ أَهْلِ هَٰذِهِ ٱلْقَرْيَةِ رِجْزًا مِّنَ ٱلسَّمَآءِ بِمَا كَانُوا۟ يَفْسُقُونَ ﴿٣٤﴾

وَلَقَد تَّرَكْنَا مِنْهَآ ءَايَةًۢ بَيِّنَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٣٥﴾

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ وَٱرْجُوا۟ ٱلْيَوْمَ ٱلْءَاخِرَ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ ﴿٣٦﴾

فَكَذَّبُوهُ فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُوا۟ فِى دَارِهِمْ جَٰثِمِينَ ﴿٣٧﴾

وَعَادًا وَثَمُودَا۟ وَقَد تَّبَيَّنَ لَكُم مِّن مَّسَٰكِنِهِمْ ۖ وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ فَصَدَّهُمْ عَنِ ٱلسَّبِيلِ وَكَانُوا۟ مُسْتَبْصِرِينَ ﴿٣٨﴾

وَقَٰرُونَ وَفِرْعَوْنَ وَهَٰمَٰنَ ۖ وَلَقَدْ جَآءَهُم مُّوسَىٰ بِٱلْبَيِّنَٰتِ فَٱسْتَكْبَرُوا۟ فِى ٱلْأَرْضِ وَمَا كَانُوا۟ سَٰبِقِينَ ﴿٣٩﴾

33 And when Our messengers came to Lot, he was distressed for them, and felt unable to protect them.[1] And they said: "Fear thou not, nor grieve. We will deliver thee and thy household save thy wife; she is of those who stay behind.

34 "We will send upon the people of this city a scourge from the sky because they were perfidious."[1]

35 And We have left thereof a proof[1] as clear evidence for people who reason.

36 And to Madyan[1] their brother Shuʿayb: he said: "O my people: serve God and expect the Last Day, and commit not evil in the earth, working corruption."

37 Then they denied him,[1] and the earthquake seized them, and morning found them lying prone in their home.

38 And ʿĀd and Thamūd: — and it has become clear to you from their dwellings[1] — (and the satan[2] made their deeds fair to them, and turned them away from[3] the path when they were endowed with perception)

39 And Qārūn[1] and Pharaoh[2] and Hāmān:[3] — and Moses had come to them with clear signs — and they had waxed proud in the earth, but they did not outrun.

فَكُلًّا أَخَذْنَا بِذَنۢبِهِۦ فَمِنْهُم مَّنْ
أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُم مَّنْ
أَخَذَتْهُ ٱلصَّيْحَةُ وَمِنْهُم مَّنْ خَسَفْنَا
بِهِ ٱلْأَرْضَ وَمِنْهُم مَّنْ أَغْرَقْنَا وَمَا كَانَ
ٱللَّهُ لِيَظْلِمَهُمْ وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ
يَظْلِمُونَ ﴿٤٠﴾

مَثَلُ ٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ أَوْلِيَآءَ
كَمَثَلِ ٱلْعَنكَبُوتِ ٱتَّخَذَتْ بَيْتًا وَإِنَّ
أَوْهَنَ ٱلْبُيُوتِ لَبَيْتُ ٱلْعَنكَبُوتِ لَوْ
كَانُوا۟ يَعْلَمُونَ ﴿٤١﴾

إِنَّ ٱللَّهَ يَعْلَمُ مَا يَدْعُونَ مِن دُونِهِۦ
مِن شَىْءٍ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٤٢﴾

وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ وَمَا
يَعْقِلُهَآ إِلَّا ٱلْعَٰلِمُونَ ﴿٤٣﴾

خَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ
إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّلْمُؤْمِنِينَ ﴿٤٤﴾

ٱتْلُ مَآ أُوحِىَ إِلَيْكَ مِنَ ٱلْكِتَٰبِ
وَأَقِمِ ٱلصَّلَوٰةَ إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ
ٱلْفَحْشَآءِ وَٱلْمُنكَرِ وَلَذِكْرُ ٱللَّهِ أَكْبَرُ
وَٱللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٤٥﴾

۞ وَلَا تُجَٰدِلُوٓا۟ أَهْلَ ٱلْكِتَٰبِ إِلَّا
بِٱلَّتِى هِىَ أَحْسَنُ إِلَّا ٱلَّذِينَ ظَلَمُوا۟

40 And each We took for his transgression;[1] and among them was he upon whom We sent a storm of stones; and among them was he whom the Blast seized; and among them was he whom We caused the earth to swallow; and among them was he whom We drowned. And God wronged them not, but they wronged their souls.

41 The likeness of those who take allies, besides[1] God, is as the likeness of the spider that takes[2] a house; and the weakest of houses is the house of the spider, did they but know.

42 God knows to whatever thing[1] they call besides[2] Him; and He is the Exalted in Might, the Wise.[3]

43 And those similitudes — We strike them for mankind, but none will understand them save those of knowledge.

44 God created the heavens and the earth in truth;[1] in that is a proof[2] for the believers.[3]

45 ¶**29.5** Recite thou what has been revealed[1] to thee of the Writ,[2] and uphold thou the duty;[3] the duty[4] forbids[5] sexual immorality[6] and perversity;[7] and the remembrance[8] of God is greater; and God knows what you do.

46 And dispute[1] not with the doctors of the Law[2] save with what is better — save those who do wrong among them — and say: "We believe in[3] that which was sent down to us

مِنْهُمْ وَقُولُوٓا۟ ءَامَنَّا بِٱلَّذِىٓ أُنزِلَ إِلَيْنَا
وَأُنزِلَ إِلَيْكُمْ وَإِلَٰهُنَا وَإِلَٰهُكُمْ
وَٰحِدٌ وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿٤٦﴾

وَكَذَٰلِكَ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ فَٱلَّذِينَ
ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يُؤْمِنُونَ بِهِۦ وَمِنْ
هَٰٓؤُلَآءِ مَن يُؤْمِنُ بِهِۦ وَمَا يَجْحَدُ
بِـَٔايَٰتِنَآ إِلَّا ٱلْكَٰفِرُونَ ﴿٤٧﴾

وَمَا كُنتَ تَتْلُوا۟ مِن قَبْلِهِۦ مِن كِتَٰبٍ
وَلَا تَخُطُّهُۥ بِيَمِينِكَ إِذًا لَّٱرْتَابَ
ٱلْمُبْطِلُونَ ﴿٤٨﴾

بَلْ هُوَ ءَايَٰتٌۢ بَيِّنَٰتٌ فِى صُدُورِ ٱلَّذِينَ
أُوتُوا۟ ٱلْعِلْمَ وَمَا يَجْحَدُ بِـَٔايَٰتِنَآ إِلَّا
ٱلظَّٰلِمُونَ ﴿٤٩﴾

وَقَالُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَٰتٌ مِّن رَّبِّهِۦ
قُلْ إِنَّمَا ٱلْـَٔايَٰتُ عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا۠
نَذِيرٌ مُّبِينٌ ﴿٥٠﴾

أَوَلَمْ يَكْفِهِمْ أَنَّآ أَنزَلْنَا عَلَيْكَ
ٱلْكِتَٰبَ يُتْلَىٰ عَلَيْهِمْ إِنَّ فِى ذَٰلِكَ
لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾

قُلْ كَفَىٰ بِٱللَّهِ بَيْنِى وَبَيْنَكُمْ
شَهِيدًا يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَٱلَّذِينَ ءَامَنُوا۟ بِٱلْبَٰطِلِ وَكَفَرُوا۟ بِٱللَّهِ

and sent down to you,[4] and our God and your God is One, and to Him we are submitting."[5]

47 And thus sent We down the Writ[1] to thee. And those to whom We[2] gave the Writ[3] believe in[4] it; and among those[5] are some who believe in[6] it.[7] And none rejects Our proofs[8] but the false claimers of guidance.[9]

48 And thou didst not recite any Writ[1] before it, nor didst thou inscribe one[2] with thy right hand; then might the creators of vanity have doubted.

49 The truth is,[1] it[2] is clear proofs[3] in the breasts of those given knowledge. And none rejects Our proofs[4] but the wrongdoers.[5]

50 And they say: "Oh, that proofs[1] were but[2] sent down upon him from his Lord!" Say thou: "The proofs[3] are only with God, and I am only a clear warner."

51 Does it not suffice them that We have sent down upon thee the Writ[1] recited to them? In that is a mercy and a reminder for people who believe.

52 Say thou: "God is sufficient between me and you as witness." He knows what is in the heavens and the earth; and those who believe in[1] vanity and deny God, it is they who are the losers.

أُوْلَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٥٢﴾
وَيَسْتَعْجِلُونَكَ بِٱلْعَذَابِ وَلَوْلَآ أَجَلٌ
مُّسَمًّى لَّجَآءَهُمُ ٱلْعَذَابُ وَلَيَأْتِيَنَّهُم بَغْتَةً
وَهُمْ لَا يَشْعُرُونَ ﴿٥٣﴾
يَسْتَعْجِلُونَكَ بِٱلْعَذَابِ وَإِنَّ جَهَنَّمَ
لَمُحِيطَةٌۢ بِٱلْكَٰفِرِينَ ﴿٥٤﴾
يَوْمَ يَغْشَىٰهُمُ ٱلْعَذَابُ مِن فَوْقِهِمْ وَمِن
تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا۟ مَا كُنتُمْ
تَعْمَلُونَ ﴿٥٥﴾
يَٰعِبَادِىَ ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ أَرْضِى وَٰسِعَةٌ
فَإِيَّٰىَ فَٱعْبُدُونِ ﴿٥٦﴾
كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ثُمَّ إِلَيْنَا
تُرْجَعُونَ ﴿٥٧﴾
وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
لَنُبَوِّئَنَّهُم مِّنَ ٱلْجَنَّةِ غُرَفًا تَجْرِى مِن
تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا نِعْمَ أَجْرُ
ٱلْعَٰمِلِينَ ﴿٥٨﴾
ٱلَّذِينَ صَبَرُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ
﴿٥٩﴾
وَكَأَيِّن مِّن دَآبَّةٍ لَّا تَحْمِلُ رِزْقَهَا ٱللَّهُ
يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ
﴿٦٠﴾

53 ¶**29.6** And they ask thee to hasten the punishment! And were it not for a stated term, the punishment would have come upon them; and it will come upon them unexpectedly, when they perceive not.

54 They ask thee to hasten the punishment! And Gehenna will encompass the false claimers of guidance[1]

55 The day the punishment covers them from above them and from beneath their feet, and He will say: "Taste what you did!"

56 O My servants who heed warning:[1] My earth is spacious;[2] so Me — serve you Me.

57 Every soul will taste death; then to Us will you be returned.

58 And those who heed warning[1] and do righteous deeds, We will settle them in high chambers of the Garden beneath which rivers flow, they abiding eternally therein. Excellent is the reward of those who act,[2]

59 Those who are patient, and in their Lord place their trust.

60 And how many a creature bears not its provision! God provides for it and for you; and He is the Hearing, the Knowing.

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضَ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ لَيَقُولُنَّ
ٱللَّهُ فَأَنَّىٰ يُؤْفَكُونَ ﴿٦١﴾
ٱللَّهُ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ مِنْ
عِبَادِهِۦ وَيَقْدِرُ لَهُۥٓ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ
عَلِيمٌ ﴿٦٢﴾
وَلَئِن سَأَلْتَهُم مَّن نَّزَّلَ مِنَ ٱلسَّمَآءِ مَآءً
فَأَحْيَا بِهِ ٱلْأَرْضَ مِنۢ بَعْدِ مَوْتِهَا لَيَقُولُنَّ
ٱللَّهُ قُلِ ٱلْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا
يَعْقِلُونَ ﴿٦٣﴾
وَمَا هَٰذِهِ ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا لَهْوٌ وَلَعِبٌ
وَإِنَّ ٱلدَّارَ ٱلْـَٔاخِرَةَ لَهِىَ ٱلْحَيَوَانُ لَوْ
كَانُوا۟ يَعْلَمُونَ ﴿٦٤﴾
فَإِذَا رَكِبُوا۟ فِى ٱلْفُلْكِ دَعَوُا۟ ٱللَّهَ
مُخْلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا نَجَّىٰهُمْ إِلَى ٱلْبَرِّ
إِذَا هُمْ يُشْرِكُونَ ﴿٦٥﴾
لِيَكْفُرُوا۟ بِمَآ ءَاتَيْنَٰهُمْ وَلِيَتَمَتَّعُوا۟
فَسَوْفَ يَعْلَمُونَ ﴿٦٦﴾
أَوَلَمْ يَرَوْا۟ أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا
وَيُتَخَطَّفُ ٱلنَّاسُ مِنْ حَوْلِهِمْ أَفَبِٱلْبَٰطِلِ
يُؤْمِنُونَ وَبِنِعْمَةِ ٱللَّهِ يَكْفُرُونَ ﴿٦٧﴾
وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا

61 And if thou askest them: "Who created the heavens and the earth and made subject the sun and the moon?" they will say: "God." How then are they deluded?

62 God expands provision for whom He wills of His servants, and He straitens for him; God knows all things.

63 And if thou askest them: "Who sends down water from the sky, and therewith gives life to the earth after its death?" they will say: "God." Say thou: "Praise belongs to God." The truth is,[1] most of them do not reason.

64 ¶**29.7** And the life of this world is only play and games; and the abode of the Hereafter: that is Life, did they but know.

65 Then when they embark on the ship, they call to God, sincere to Him in doctrine;[1] but when He delivers them to the land, then they ascribe a partnership,[2]

66 That they might deny what We gave them, and enjoy themselves. But they will come to know!

67 Have they not considered[1] that We appointed a sanctuary secure,[2] while men were swept away round about them? Do they then believe in[3] vanity, and deny the favour of God?

68 And who is more unjust than he who invents a lie about God, or denies the truth[1]

أَوَ كَذَّبَ بِٱلۡحَقِّ لَمَّا جَآءَهُۥٓۚ أَلَيۡسَ فِي
جَهَنَّمَ مَثۡوٗى لِّلۡكَٰفِرِينَ ٦٨
وَٱلَّذِينَ جَٰهَدُواْ فِينَا لَنَهۡدِيَنَّهُمۡ سُبُلَنَا
وَإِنَّ ٱللَّهَ لَمَعَ ٱلۡمُحۡسِنِينَ ٦٩

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

۞ الٓمٓ ١
غُلِبَتِ ٱلرُّومُ ٢
فِيٓ أَدۡنَى ٱلۡأَرۡضِ وَهُم مِّنۢ بَعۡدِ غَلَبِهِمۡ
سَيَغۡلِبُونَ ٣
فِي بِضۡعِ سِنِينَۗ لِلَّهِ ٱلۡأَمۡرُ مِن قَبۡلُ وَمِنۢ
بَعۡدُۚ وَيَوۡمَئِذٖ يَفۡرَحُ ٱلۡمُؤۡمِنُونَ ٤
بِنَصۡرِ ٱللَّهِۚ يَنصُرُ مَن يَشَآءُۖ وَهُوَ
ٱلۡعَزِيزُ ٱلرَّحِيمُ ٥
وَعۡدَ ٱللَّهِۖ لَا يُخۡلِفُ ٱللَّهُ وَعۡدَهُۥ
وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ٦
يَعۡلَمُونَ ظَٰهِرٗا مِّنَ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَهُمۡ
عَنِ ٱلۡأٓخِرَةِ هُمۡ غَٰفِلُونَ ٧
أَوَلَمۡ يَتَفَكَّرُواْ فِيٓ أَنفُسِهِمۡۗ مَّا خَلَقَ ٱللَّهُ
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ وَمَا بَيۡنَهُمَآ إِلَّا
بِٱلۡحَقِّ وَأَجَلٖ مُّسَمّٗىۗ وَإِنَّ كَثِيرٗا مِّنَ
ٱلنَّاسِ بِلِقَآيِٕ رَبِّهِمۡ لَكَٰفِرُونَ ٨

أَوَلَمۡ يَسِيرُواْ فِي ٱلۡأَرۡضِ فَيَنظُرُواْ كَيۡفَ

when it comes to him? Is then there not[2] in Gehenna a home for the false claimers of guidance?[3]

69 And those who strive for Us: We will guide them to Our paths; and God is with the doers of good.

In the name of God, the Almighty,[1] the Merciful.

30[2]

1 *alif lām mīm*[1]

2 The Romans have been victorious[1]

3 In the lowest[1] earth; but they,[2] after their defeat, will be victorious

4 In a few[1] years — to God belongs the command before and after — and, that day, the believers[2] will exult

5 At the help[1] of God; He helps whom He wills; and He is the Exalted in Might, the Merciful.

6 The promise of God![1] God fails not in His promise; but most men know not,

7 They know an outward part of the life of this world, but of the Hereafter they are heedless.

8 Have they not reflected within themselves? God created the heavens and the earth and what is between them[1] only in truth[2] and for a stated term; and many among men are deniers of the meeting with their Lord.

9 Have they not travelled in the earth and seen how was the final outcome of those who

كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبۡلِهِمۡ كَانُوٓاْ أَشَدَّ
مِنۡهُمۡ قُوَّةٗ وَأَثَارُواْ ٱلۡأَرۡضَ وَعَمَرُوهَآ
أَكۡثَرَ مِمَّا عَمَرُوهَا وَجَآءَتۡهُمۡ رُسُلُهُم
بِٱلۡبَيِّنَٰتِۖ فَمَا كَانَ ٱللَّهُ لِيَظۡلِمَهُمۡ
وَلَٰكِن كَانُوٓاْ أَنفُسَهُمۡ يَظۡلِمُونَ ٩
ثُمَّ كَانَ عَٰقِبَةَ ٱلَّذِينَ أَسَٰٓـُٔواْ ٱلسُّوٓأَىٰٓ
أَن كَذَّبُواْ بِـَٔايَٰتِ ٱللَّهِ وَكَانُواْ بِهَا
يَسۡتَهۡزِءُونَ ١٠
ٱللَّهُ يَبۡدَؤُاْ ٱلۡخَلۡقَ ثُمَّ يُعِيدُهُۥ ثُمَّ إِلَيۡهِ
تُرۡجَعُونَ ١١
وَيَوۡمَ تَقُومُ ٱلسَّاعَةُ يُبۡلِسُ ٱلۡمُجۡرِمُونَ
١٢
وَلَمۡ يَكُن لَّهُم مِّن شُرَكَآئِهِمۡ شُفَعَٰٓؤُاْ
وَكَانُواْ بِشُرَكَآئِهِمۡ كَٰفِرِينَ ١٣
وَيَوۡمَ تَقُومُ ٱلسَّاعَةُ يَوۡمَئِذٖ يَتَفَرَّقُونَ
١٤
فَأَمَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
فَهُمۡ فِي رَوۡضَةٖ يُحۡبَرُونَ ١٥
وَأَمَّا ٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِـَٔايَٰتِنَا
وَلِقَآءِ ٱلۡأٓخِرَةِ فَأُوْلَٰٓئِكَ فِي ٱلۡعَذَابِ
مُحۡضَرُونَ ١٦
فَسُبۡحَٰنَ ٱللَّهِ حِينَ تُمۡسُونَ وَحِينَ

were before them? They were stronger than them in power, and they tilled the earth and inhabited[1] it more than they have inhabited[2] it; and their messengers came to them with clear signs; and God wronged[3] them not, but they wronged[4] their souls.[5]

10 Then evil was the final outcome of those who did evil because they denied the proofs[1] of God and mocked them.

11 ¶**30.2** God begins creation; then He repeats it; then to Him will you be returned.

12 And the day the Hour strikes, the lawbreakers will despair,

13 And there will be no intercessors for them among their partners;[1] and they will deny their partners.[2]

14 And the day the Hour strikes — that day will they be divided —

15 As for those who heed warning[1] and do righteous deeds: they will be made glad in a lush meadow;

16 But as for those who ignore warning[1] and deny Our proofs[2] and the meeting of the Hereafter: those will be summoned to the punishment.

17 So glory[1] be to God when you reach the evening, and when you reach morning, —

تُصۡبِحُونَ ﴿١٧﴾

وَلَهُ ٱلۡحَمۡدُ فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ

وَعَشِيّٗا وَحِينَ تُظۡهِرُونَ ﴿١٨﴾

يُخۡرِجُ ٱلۡحَيَّ مِنَ ٱلۡمَيِّتِ وَيُخۡرِجُ ٱلۡمَيِّتَ

مِنَ ٱلۡحَيِّ وَيُحۡيِ ٱلۡأَرۡضَ بَعۡدَ مَوۡتِهَا

وَكَذَٰلِكَ تُخۡرَجُونَ ﴿١٩﴾

وَمِنۡ ءَايَٰتِهِۦٓ أَنۡ خَلَقَكُم مِّن تُرَابٖ

ثُمَّ إِذَآ أَنتُم بَشَرٞ تَنتَشِرُونَ ﴿٢٠﴾

وَمِنۡ ءَايَٰتِهِۦٓ أَنۡ خَلَقَ لَكُم مِّنۡ

أَنفُسِكُمۡ أَزۡوَٰجٗا لِّتَسۡكُنُوٓاْ إِلَيۡهَا

وَجَعَلَ بَيۡنَكُم مَّوَدَّةٗ وَرَحۡمَةً إِنَّ فِي

ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يَتَفَكَّرُونَ ﴿٢١﴾

وَمِنۡ ءَايَٰتِهِۦ خَلۡقُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ

وَٱخۡتِلَٰفُ أَلۡسِنَتِكُمۡ وَأَلۡوَٰنِكُمۡ إِنَّ

فِي ذَٰلِكَ لَأٓيَٰتٖ لِّلۡعَٰلِمِينَ ﴿٢٢﴾

وَمِنۡ ءَايَٰتِهِۦ مَنَامُكُم بِٱلَّيۡلِ وَٱلنَّهَارِ

وَٱبۡتِغَآؤُكُم مِّن فَضۡلِهِۦٓ إِنَّ فِي ذَٰلِكَ

لَأٓيَٰتٖ لِّقَوۡمٖ يَسۡمَعُونَ ﴿٢٣﴾

وَمِنۡ ءَايَٰتِهِۦ يُرِيكُمُ ٱلۡبَرۡقَ خَوۡفٗا

وَطَمَعٗا وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ مَآءٗ فَيُحۡيِۦ

بِهِ ٱلۡأَرۡضَ بَعۡدَ مَوۡتِهَآ إِنَّ فِي ذَٰلِكَ

لَأٓيَٰتٖ لِّقَوۡمٖ يَعۡقِلُونَ ﴿٢٤﴾

18 And to Him belongs the praise in the heavens and the earth — and at night and when you reach midday![1]

19 He brings forth the living from the dead, and brings forth the dead from the living, and He gives life to the earth after its death; and thus will you be brought forth.

20 **¶30.3** And among His proofs[1] is that He created you from dust; then are you mortals dispersing!

21 And among His proofs[1] is that He created for you spouses from yourselves that you might be reassured thereby,[2] and made between you love and mercy; in that are proofs[3] for people who reflect.

22 And among His proofs[1] is the creation of the heavens and the earth, and the difference in your tongues and your hues; in that are proofs[2] for all mankind.[3]

23 And among His proofs[1] is your sleep by night and day, and your seeking of His bounty; in that are proofs[2] for people who hear.

24 And among His proofs[1] He shows you the lightning as fear and hope, and sends down water from the sky and gives thereby life to the earth after its death; in that are proofs[2] for people who reason.

وَمِنۡ ءَايَٰتِهِۦٓ أَن تَقُومَ ٱلسَّمَآءُ وَٱلۡأَرۡضُ

بِأَمۡرِهِۦ ثُمَّ إِذَا دَعَاكُمۡ دَعۡوَةٗ مِّنَ ٱلۡأَرۡضِ

إِذَآ أَنتُمۡ تَخۡرُجُونَ ﴿٢٥﴾

وَلَهُۥ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ كُلّٞ لَّهُۥ

قَٰنِتُونَ ﴿٢٦﴾

وَهُوَ ٱلَّذِي يَبۡدَؤُاْ ٱلۡخَلۡقَ ثُمَّ يُعِيدُهُۥ

وَهُوَ أَهۡوَنُ عَلَيۡهِ وَلَهُ ٱلۡمَثَلُ ٱلۡأَعۡلَىٰ فِي

ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ

﴿٢٧﴾

ضَرَبَ لَكُم مَّثَلٗا مِّنۡ أَنفُسِكُمۡ

هَل لَّكُم مِّن مَّا مَلَكَتۡ

أَيۡمَٰنُكُم مِّن شُرَكَآءَ فِي مَا

رَزَقۡنَٰكُمۡ فَأَنتُمۡ فِيهِ سَوَآءٞ تَخَافُونَهُمۡ

كَخِيفَتِكُمۡ أَنفُسَكُمۡ كَذَٰلِكَ

نُفَصِّلُ ٱلۡأٓيَٰتِ لِقَوۡمٖ يَعۡقِلُونَ ﴿٢٨﴾

بَلِ ٱتَّبَعَ ٱلَّذِينَ ظَلَمُوٓاْ أَهۡوَآءَهُم بِغَيۡرِ

عِلۡمٖ فَمَن يَهۡدِي مَنۡ أَضَلَّ ٱللَّهُ وَمَا لَهُم

مِّن نَّٰصِرِينَ ﴿٢٩﴾

فَأَقِمۡ وَجۡهَكَ لِلدِّينِ حَنِيفٗا فِطۡرَتَ ٱللَّهِ

ٱلَّتِي فَطَرَ ٱلنَّاسَ عَلَيۡهَا لَا تَبۡدِيلَ لِخَلۡقِ

ٱللَّهِ ذَٰلِكَ ٱلدِّينُ ٱلۡقَيِّمُ وَلَٰكِنَّ أَكۡثَرَ

ٱلنَّاسِ لَا يَعۡلَمُونَ ﴿٣٠﴾

25 And among His proofs[1] is that the heaven and the earth stand by His command; then when He calls you with a call, from the earth will you then come forth!

26 And to Him belongs whoso is in the heavens and the earth; all are to Him humbly obedient.

27 And He it is that begins creation; then He repeats it — and it is most easy for Him. And to Him belongs the highest likeness in the heavens and the earth; and He is the Exalted in Might, the Wise.[1]

28 **¶30.4** He strikes for you a similitude from yourselves: — have you from among those whom your right hands possess any partners[1] in what We have provided for you, so that you are equal therein, you fearing them as you fear each other?[2] Thus do We set out and detail[3] the proofs[4] for people who reason.

29 The truth is,[1] those who do wrong follow their vain desires[2] without knowledge; then who will guide him whom God has sent astray? And they have no helpers.

30 So set thou thy face[1] towards the doctrine,[2] inclining to truth:[3] — the nature[4] of God with which He created people — (there is no changing the creation of God) that is the right doctrine,[5] (but most men know not)

۞ مُنِيبِينَ إِلَيۡهِ وَٱتَّقُوهُ وَأَقِيمُواْ ٱلصَّلَوٰةَ
وَلَا تَكُونُواْ مِنَ ٱلۡمُشۡرِكِينَ ﴿٣١﴾
مِنَ ٱلَّذِينَ فَرَّقُواْ دِينَهُمۡ وَكَانُواْ شِيَعٗا
كُلُّ حِزۡبِۭ بِمَا لَدَيۡهِمۡ فَرِحُونَ ﴿٣٢﴾
وَإِذَا مَسَّ ٱلنَّاسَ ضُرّٞ دَعَوۡاْ رَبَّهُم
مُّنِيبِينَ إِلَيۡهِ ثُمَّ إِذَآ أَذَاقَهُم مِّنۡهُ رَحۡمَةٗ إِذَا
فَرِيقٞ مِّنۡهُم بِرَبِّهِمۡ يُشۡرِكُونَ ﴿٣٣﴾
لِيَكۡفُرُواْ بِمَآ ءَاتَيۡنَٰهُمۡۚ فَتَمَتَّعُواْ فَسَوۡفَ
تَعۡلَمُونَ ﴿٣٤﴾
أَمۡ أَنزَلۡنَا عَلَيۡهِمۡ سُلۡطَٰنٗا فَهُوَ يَتَكَلَّمُ
بِمَا كَانُواْ بِهِۦ يُشۡرِكُونَ ﴿٣٥﴾
وَإِذَآ أَذَقۡنَا ٱلنَّاسَ رَحۡمَةٗ فَرِحُواْ بِهَاۖ وَإِن
تُصِبۡهُمۡ سَيِّئَةُۢ بِمَا قَدَّمَتۡ أَيۡدِيهِمۡ إِذَا هُمۡ
يَقۡنَطُونَ ﴿٣٦﴾
أَوَلَمۡ يَرَوۡاْ أَنَّ ٱللَّهَ يَبۡسُطُ ٱلرِّزۡقَ لِمَن
يَشَآءُ وَيَقۡدِرُۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ
يُؤۡمِنُونَ ﴿٣٧﴾
فَـَٔاتِ ذَا ٱلۡقُرۡبَىٰ حَقَّهُۥ وَٱلۡمِسۡكِينَ وَٱبۡنَ
ٱلسَّبِيلِۚ ذَٰلِكَ خَيۡرٞ لِّلَّذِينَ يُرِيدُونَ وَجۡهَ
ٱللَّهِۖ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ ﴿٣٨﴾
وَمَآ ءَاتَيۡتُم مِّن رِّبٗا لِّيَرۡبُوَاْ فِيٓ أَمۡوَٰلِ
ٱلنَّاسِ فَلَا يَرۡبُواْ عِندَ ٱللَّهِۖ وَمَآ ءَاتَيۡتُم

31 Turning in repentance to Him. And be in prudent fear[1] of Him, and uphold the duty;[2] and be not of the idolaters:[3]

32 Of those who divide their doctrine[1] and become sects, each party exulting at what it has.[2]

33 And when affliction touches men, they call to their Lord, turning in repentance to Him; then when He lets them taste mercy from Him, then a faction among them ascribes a partnership[1] to their Lord,

34 That they might deny what We have given them. So enjoy yourselves; and you will come to know!

35 If[1] We have sent down upon them an authority:[2] then it speaks of that to which they ascribe a partnership[...].[3]

36 And when We let men taste mercy, they exult thereat; but if evil[1] befalls them because of what their hands sent ahead, then they despair.

37 Have they not considered[1] that God expands provision for whom He wills, and He straitens? In that are proofs[2] for people who believe.

38 So give thou the relative his due,[1] and the needy, and the wayfarer.[2] That is best for those who desire the face of God; and it is they who are the successful.[3]

39 And what you give of usury that it might increase in the wealth of men, there is no increase with God; but what you give of purity,[1] desiring the face of God: it is they[2]

مِّن زَكَوٰةٖ تُرِيدُونَ وَجۡهَ ٱللَّهِ فَأُوْلَٰٓئِكَ
هُمُ ٱلۡمُضۡعِفُونَ ﴿٣٩﴾
ٱللَّهُ ٱلَّذِي خَلَقَكُمۡ ثُمَّ رَزَقَكُمۡ
ثُمَّ يُمِيتُكُمۡ ثُمَّ يُحۡيِيكُمۡۖ هَلۡ مِن
شُرَكَآئِكُم مَّن يَفۡعَلُ مِن ذَٰلِكُم
مِّن شَيۡءٖۚ سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشۡرِكُونَ
﴿٤٠﴾
ظَهَرَ ٱلۡفَسَادُ فِي ٱلۡبَرِّ وَٱلۡبَحۡرِ بِمَا
كَسَبَتۡ أَيۡدِي ٱلنَّاسِ لِيُذِيقَهُم بَعۡضَ
ٱلَّذِي عَمِلُواْ لَعَلَّهُمۡ يَرۡجِعُونَ ﴿٤١﴾
قُلۡ سِيرُواْ فِي ٱلۡأَرۡضِ فَٱنظُرُواْ كَيۡفَ
كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبۡلُۚ كَانَ أَكۡثَرُهُم
مُّشۡرِكِينَ ﴿٤٢﴾
فَأَقِمۡ وَجۡهَكَ لِلدِّينِ ٱلۡقَيِّمِ مِن قَبۡلِ أَن
يَأۡتِيَ يَوۡمٞ لَّا مَرَدَّ لَهُۥ مِنَ ٱللَّهِ يَوۡمَئِذٖ
يَصَّدَّعُونَ ﴿٤٣﴾
مَن كَفَرَ فَعَلَيۡهِ كُفۡرُهُۥۖ وَمَنۡ عَمِلَ
صَٰلِحٗا فَلِأَنفُسِهِمۡ يَمۡهَدُونَ ﴿٤٤﴾
لِيَجۡزِيَ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ
ٱلصَّٰلِحَٰتِ مِن فَضۡلِهِۦٓۚ إِنَّهُۥ لَا يُحِبُّ
ٱلۡكَٰفِرِينَ ﴿٤٥﴾
وَمِنۡ ءَايَٰتِهِۦٓ أَن يُرۡسِلَ ٱلرِّيَاحَ

who receive recompense manifold.

40 God is He who created you; then He provided for you; then will He give you death; then will He give you life. Is there among your partners[1] one who does anything of that? Glory[2] be to Him! And exalted is He above that to which they ascribe a partnership![3]

41 **¶30.5** Corruption[1] has appeared on land and sea for what the hands of men have earned, that He might let them taste some of what they have done, that they might return.

42 Say thou: "Travel in the earth and see how was the final outcome of those who were before; most of them were idolaters."[1]

43 So set thou thy face[1] towards the right doctrine[2] before there comes a day — of which there is no repelling — from God; that day will they be separated.

44 Whoso denies, upon him is his denial; and whoso works righteousness, then are they preparing[1] for themselves,[2]

45 That He might reward those who heed warning[1] and do righteous deeds of His bounty; He loves not the false claimers of guidance.[2]

46 And among His proofs[1] is that He sends the winds as bearers of glad tidings, that[2] He

مُبَشِّرَٰتٍ وَلِيُذِيقَكُم مِّن رَّحۡمَتِهِۦ
وَلِتَجۡرِيَ ٱلۡفُلۡكُ بِأَمۡرِهِۦ وَلِتَبۡتَغُواْ مِن
فَضۡلِهِۦ وَلَعَلَّكُمۡ تَشۡكُرُونَ ﴿٤٦﴾
وَلَقَدۡ أَرۡسَلۡنَا مِن قَبۡلِكَ رُسُلًا إِلَىٰ
قَوۡمِهِمۡ فَجَآءُوهُم بِٱلۡبَيِّنَٰتِ فَٱنتَقَمۡنَا مِنَ
ٱلَّذِينَ أَجۡرَمُواْ وَكَانَ حَقًّا عَلَيۡنَا نَصۡرُ
ٱلۡمُؤۡمِنِينَ ﴿٤٧﴾
ٱللَّهُ ٱلَّذِي يُرۡسِلُ ٱلرِّيَٰحَ فَتُثِيرُ سَحَابٗا
فَيَبۡسُطُهُۥ فِي ٱلسَّمَآءِ كَيۡفَ يَشَآءُ
وَيَجۡعَلُهُۥ كِسَفٗا فَتَرَى ٱلۡوَدۡقَ يَخۡرُجُ مِنۡ
خِلَٰلِهِۦ فَإِذَآ أَصَابَ بِهِۦ مَن يَشَآءُ مِنۡ
عِبَادِهِۦٓ إِذَا هُمۡ يَسۡتَبۡشِرُونَ ﴿٤٨﴾
وَإِن كَانُواْ مِن قَبۡلِ أَن يُنَزَّلَ عَلَيۡهِم مِّن
قَبۡلِهِۦ لَمُبۡلِسِينَ ﴿٤٩﴾
فَٱنظُرۡ إِلَىٰٓ ءَاثَٰرِ رَحۡمَتِ ٱللَّهِ كَيۡفَ يُحۡيِ
ٱلۡأَرۡضَ بَعۡدَ مَوۡتِهَآ إِنَّ ذَٰلِكَ لَمُحۡيِ ٱلۡمَوۡتَىٰ
وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ﴿٥٠﴾
وَلَئِنۡ أَرۡسَلۡنَا رِيحٗا فَرَأَوۡهُ مُصۡفَرّٗا لَّظَلُّواْ
مِنۢ بَعۡدِهِۦ يَكۡفُرُونَ ﴿٥١﴾
فَإِنَّكَ لَا تُسۡمِعُ ٱلۡمَوۡتَىٰ وَلَا تُسۡمِعُ ٱلصُّمَّ
ٱلدُّعَآءَ إِذَا وَلَّوۡاْ مُدۡبِرِينَ ﴿٥٢﴾
وَمَآ أَنتَ بِهَٰدِ ٱلۡعُمۡيِ عَن ضَلَٰلَتِهِمۡ

might let you taste of His mercy, and that the ships[3] might run by His command, and that you might seek of His bounty, and that you might be grateful.

47 (And We sent before thee messengers to their people, and they brought them clear signs; then We took vengeance on those who were lawbreakers; and it was binding upon[1] Us to help the believers.[2])

48 God is He who sends the winds, that they stir up a cloud, and He spreads it in the sky as He wills; and He makes it pieces and thou seest the rain come forth from the midst of it; then when He makes it fall on whom He wills of His servants they rejoice

49 Though they were, before it was sent down upon them — before that — in despair!

50 So look thou at the effects[1] of the mercy of God, how He gives life to the earth after its death: that is the Quickener of the Dead, and He is over all things powerful.

51 And if We send a wind, and they see it[1] turn yellow, they would continue after that[2] to deny.

52 And thou wilt not make the dead to hear, nor wilt thou make the deaf hear the call, when they turn and go.[1]

53 And thou wilt not guide the blind out of their error. Thou wilt only make hear[1] him

إِن تُسۡمِعُ إِلَّا مَن يُؤۡمِنُ بِـَٔايَٰتِنَا فَهُم
مُّسۡلِمُونَ ﴿٥٣﴾
۞ ٱللَّهُ ٱلَّذِي خَلَقَكُم مِّن ضَعۡفٖ ثُمَّ
جَعَلَ مِنۢ بَعۡدِ ضَعۡفٖ قُوَّةٗ ثُمَّ جَعَلَ مِنۢ
بَعۡدِ قُوَّةٖ ضَعۡفٗا وَشَيۡبَةٗ يَخۡلُقُ مَا يَشَآءُ
وَهُوَ ٱلۡعَلِيمُ ٱلۡقَدِيرُ ﴿٥٤﴾
وَيَوۡمَ تَقُومُ ٱلسَّاعَةُ يُقۡسِمُ ٱلۡمُجۡرِمُونَ
مَا لَبِثُواْ غَيۡرَ سَاعَةٖ كَذَٰلِكَ كَانُواْ
يُؤۡفَكُونَ ﴿٥٥﴾
وَقَالَ ٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ وَٱلۡإِيمَٰنَ لَقَدۡ
لَبِثۡتُمۡ فِي كِتَٰبِ ٱللَّهِ إِلَىٰ يَوۡمِ ٱلۡبَعۡثِ
فَهَٰذَا يَوۡمُ ٱلۡبَعۡثِ وَلَٰكِنَّكُمۡ كُنتُمۡ لَا
تَعۡلَمُونَ ﴿٥٦﴾
فَيَوۡمَئِذٖ لَّا يَنفَعُ ٱلَّذِينَ ظَلَمُواْ مَعۡذِرَتُهُمۡ
وَلَا هُمۡ يُسۡتَعۡتَبُونَ ﴿٥٧﴾
وَلَقَدۡ ضَرَبۡنَا لِلنَّاسِ فِي هَٰذَا ٱلۡقُرۡءَانِ
مِن كُلِّ مَثَلٖ وَلَئِن جِئۡتَهُم بِـَٔايَةٖ
لَّيَقُولَنَّ ٱلَّذِينَ كَفَرُوٓاْ إِنۡ أَنتُمۡ إِلَّا
مُبۡطِلُونَ ﴿٥٨﴾
كَذَٰلِكَ يَطۡبَعُ ٱللَّهُ عَلَىٰ قُلُوبِ ٱلَّذِينَ لَا
يَعۡلَمُونَ ﴿٥٩﴾
فَٱصۡبِرۡ إِنَّ وَعۡدَ ٱللَّهِ حَقّٞ وَلَا

who believes in[2] Our proofs,[3] so they are submitting.[4]

54 ¶**30.6** God is He who created you of weakness, then appointed He, after weakness, strength; then He appointed, after strength, weakness and white hair. He creates what He wills; and He is the Knowing, the Powerful.

55 And the day the Hour strikes, the lawbreakers will swear that they had tarried but an hour; thus were they deluded.

56 But those given knowledge and faith will say: "You have tarried concerning[1] the Writ[2] of God[3] until the Day of Resurrection — so this is the Day of Resurrection, but you knew not."

57 So, that day, their excuses will not profit those who do wrong, nor will they be allowed to make amends.

58 And We have struck for men in this Qur'an[1] every[2] similitude.[3] And if thou come to them with a proof,[4] those who ignore warning[5] will say: "You[6] are only creators of vanity."

59 Thus does God seal the hearts of those who know not.

60 And be thou patient; the promise of God is true.[1] And let not those who are not certain[2]

يَسۡتَخِفَّنَّكَ ٱلَّذِينَ لَا يُوقِنُونَ ﴿٦٠﴾

sway[3] thee.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

In the name of God, the Almighty,[1] the Merciful.

الٓمٓ ﴿١﴾

31 [2] **1** *alif lām mīm*[1]

تِلۡكَ ءَايَٰتُ ٱلۡكِتَٰبِ ٱلۡحَكِيمِ ﴿٢﴾

2 Those[1] are the proofs[2] of the Wise Writ[3]

هُدٗى وَرَحۡمَةٗ لِّلۡمُحۡسِنِينَ ﴿٣﴾

3 A guidance and a mercy for the doers of good:

ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤۡتُونَ ٱلزَّكَوٰةَ وَهُم بِٱلۡأٓخِرَةِ هُمۡ يُوقِنُونَ ﴿٤﴾

4 Those who uphold the duty,[1] and render the purity,[2] and of the Hereafter are certain:[3]

أُوْلَٰٓئِكَ عَلَىٰ هُدٗى مِّن رَّبِّهِمۡ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ ﴿٥﴾

5 Those are upon guidance from their Lord; and it is they who are the successful.[1]

وَمِنَ ٱلنَّاسِ مَن يَشۡتَرِي لَهۡوَ ٱلۡحَدِيثِ لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ بِغَيۡرِ عِلۡمٖ وَيَتَّخِذَهَا هُزُوًاۚ أُوْلَٰٓئِكَ لَهُمۡ عَذَابٞ مُّهِينٞ ﴿٦﴾

6 And among men is he who purchases the diversion of narration[1] to lead astray from the path of God without knowledge, and takes it in mockery: those have a humiliating punishment.

وَإِذَا تُتۡلَىٰ عَلَيۡهِ ءَايَٰتُنَا وَلَّىٰ مُسۡتَكۡبِرٗا كَأَن لَّمۡ يَسۡمَعۡهَا كَأَنَّ فِيٓ أُذُنَيۡهِ وَقۡرٗاۖ فَبَشِّرۡهُ بِعَذَابٍ أَلِيمٍ ﴿٧﴾

7 And when Our proofs[1] are recited to him he turns away, waxing proud, as if he heard them not, as if there were in his ears deafness;[2] so give thou him tidings[3] of a painful punishment.

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَهُمۡ جَنَّٰتُ ٱلنَّعِيمِ ﴿٨﴾

8 Those who heed warning[1] and do righteous deeds, they have the Gardens of Bliss,

خَٰلِدِينَ فِيهَاۖ وَعۡدَ ٱللَّهِ حَقّٗاۚ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ﴿٩﴾

9 They abiding eternally therein — the promise of God in truth;[1] and He is the Exalted in Might, the Wise.[2]

خَلَقَ ٱلسَّمَٰوَٰتِ بِغَيۡرِ عَمَدٖ تَرَوۡنَهَاۖ وَأَلۡقَىٰ فِي ٱلۡأَرۡضِ رَوَٰسِيَ أَن تَمِيدَ

10 He created the heavens without pillars you can see, and He cast into the earth firm mountains lest it sway with you, and He spread therein every[1] creature. And We sent

بِكُمۡ وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٖۚ وَأَنزَلۡنَا مِنَ ٱلسَّمَآءِ مَآءٗ فَأَنۢبَتۡنَا فِيهَا مِن كُلِّ زَوۡجٖ كَرِيمٍ ﴿١٠﴾

down water from the sky, and caused to grow therein every[2] noble[3] kind.

هَٰذَا خَلۡقُ ٱللَّهِ فَأَرُونِي مَاذَا خَلَقَ ٱلَّذِينَ مِن دُونِهِۦۚ بَلِ ٱلظَّٰلِمُونَ فِي ضَلَٰلٖ مُّبِينٖ ﴿١١﴾

11 "This is the creation of God; then show me[1] what those besides[2] Him have created." The truth is,[3] the wrongdoers[4] are in manifest error.

وَلَقَدۡ ءَاتَيۡنَا لُقۡمَٰنَ ٱلۡحِكۡمَةَ أَنِ ٱشۡكُرۡ لِلَّهِۚ وَمَن يَشۡكُرۡ فَإِنَّمَا يَشۡكُرُ لِنَفۡسِهِۦۖ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِيٌّ حَمِيدٞ ﴿١٢﴾

12 ¶**31.2** And We gave Luqmān[1] wisdom:[2] "Be thou grateful to God." And whoso is grateful, he is but grateful for his soul; and whoso denies[3] — God is free from need and praiseworthy.

وَإِذۡ قَالَ لُقۡمَٰنُ لِٱبۡنِهِۦ وَهُوَ يَعِظُهُۥ يَٰبُنَيَّ لَا تُشۡرِكۡ بِٱللَّهِۖ إِنَّ ٱلشِّرۡكَ لَظُلۡمٌ عَظِيمٞ ﴿١٣﴾

13 And when Luqmān said to his son, while he exhorted him: "O my son: ascribe thou not a partnership[1] to God; ascribing partnership[2] is a tremendous injustice."

وَوَصَّيۡنَا ٱلۡإِنسَٰنَ بِوَٰلِدَيۡهِ حَمَلَتۡهُ أُمُّهُۥ وَهۡنًا عَلَىٰ وَهۡنٖ وَفِصَٰلُهُۥ فِي عَامَيۡنِ أَنِ ٱشۡكُرۡ لِي وَلِوَٰلِدَيۡكَ إِلَيَّ ٱلۡمَصِيرُ ﴿١٤﴾

14 And We enjoined upon man concerning his parents: — his mother bore him in weakness upon weakness; and his weaning is in two years — "Be thou grateful to Me, and to thy parents; unto Me is the journey's end.

وَإِن جَٰهَدَاكَ عَلَىٰٓ أَن تُشۡرِكَ بِي مَا لَيۡسَ لَكَ بِهِۦ عِلۡمٞ فَلَا تُطِعۡهُمَاۖ وَصَاحِبۡهُمَا فِي ٱلدُّنۡيَا مَعۡرُوفٗاۖ وَٱتَّبِعۡ سَبِيلَ مَنۡ أَنَابَ إِلَيَّۚ ثُمَّ إِلَيَّ مَرۡجِعُكُمۡ فَأُنَبِّئُكُم بِمَا كُنتُمۡ تَعۡمَلُونَ ﴿١٥﴾

15 "But if they strive with thee to make thee ascribe a partnership[1] to that of which thou hast no knowledge, then obey thou them not. And accompany thou them in the World according to what is fitting;[2] but follow thou the path of him who turns to Me. Then to Me is your return, and I will tell you what you did."

يَٰبُنَيَّ إِنَّهَآ إِن تَكُ مِثۡقَالَ حَبَّةٖ مِّنۡ خَرۡدَلٖ فَتَكُن فِي صَخۡرَةٍ أَوۡ فِي

16 "O my son: though[1] it be the weight of a grain of mustard seed,[2] and it be in a rock, or in the heavens, or in the earth, God will bring it forth; God is subtle and aware."

ٱلسَّمَٰوَٰتِ أَوۡ فِي ٱلۡأَرۡضِ يَأۡتِ بِهَا ٱللَّهُ
إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٞ ١٦
يَٰبُنَيَّ أَقِمِ ٱلصَّلَوٰةَ وَأۡمُرۡ بِٱلۡمَعۡرُوفِ
وَٱنۡهَ عَنِ ٱلۡمُنكَرِ وَٱصۡبِرۡ عَلَىٰ مَآ
أَصَابَكَ إِنَّ ذَٰلِكَ مِنۡ عَزۡمِ ٱلۡأُمُورِ ١٧
وَلَا تُصَعِّرۡ خَدَّكَ لِلنَّاسِ وَلَا تَمۡشِ فِي
ٱلۡأَرۡضِ مَرَحًا إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ
مُخۡتَالٖ فَخُورٖ ١٨
وَٱقۡصِدۡ فِي مَشۡيِكَ وَٱغۡضُضۡ مِن
صَوۡتِكَ إِنَّ أَنكَرَ ٱلۡأَصۡوَٰتِ لَصَوۡتُ
ٱلۡحَمِيرِ ١٩
أَلَمۡ تَرَوۡاْ أَنَّ ٱللَّهَ سَخَّرَ لَكُم مَّا
فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ وَأَسۡبَغَ
عَلَيۡكُمۡ نِعَمَهُۥ ظَٰهِرَةٗ وَبَاطِنَةٗ وَمِنَ
ٱلنَّاسِ مَن يُجَٰدِلُ فِي ٱللَّهِ بِغَيۡرِ عِلۡمٖ
وَلَا هُدٗى وَلَا كِتَٰبٖ مُّنِيرٖ ٢٠
وَإِذَا قِيلَ لَهُمُ ٱتَّبِعُواْ مَآ أَنزَلَ ٱللَّهُ قَالُواْ
بَلۡ نَتَّبِعُ مَا وَجَدۡنَا عَلَيۡهِ ءَابَآءَنَآ أَوَلَوۡ
كَانَ ٱلشَّيۡطَٰنُ يَدۡعُوهُمۡ إِلَىٰ عَذَابِ
ٱلسَّعِيرِ ٢١
۞ وَمَن يُسۡلِمۡ وَجۡهَهُۥٓ إِلَى ٱللَّهِ وَهُوَ
مُحۡسِنٞ فَقَدِ ٱسۡتَمۡسَكَ بِٱلۡعُرۡوَةِ ٱلۡوُثۡقَىٰ

17 "O my son: uphold thou the duty,[1] and enjoin thou what is fitting,[2] and forbid thou perversity,[3] and be thou patient over what befalls thee; that is among the resolution of affairs.[4]

18 "And turn thou not thy cheek to men,[1] and walk thou not in the earth haughtily; God loves not every conceited boaster.

19 "And be thou modest in thy walk, and lower thou thy voice; the most loathsome of voices is the voice of the donkey."

20 ¶**31.3** Do you not see that God made subject to you what is in the heavens and what is in the earth, and has lavished upon you His favours, outward and inward? But among men is he who disputes concerning God, without knowledge, or guidance, or an illuminating Writ;[1]

21 And when it is said to them: "Follow what God has sent down," they say: "Nay,[1] we will follow that upon which we found our fathers." — Even though the satan[2] invites them to the punishment of the Inferno?

22 And whoso submits his face to God, and is a doer of good, he has grasped the most firm handhold;[1] and to God is the final outcome of matters.

وَإِلَى ٱللَّهِ عَٰقِبَةُ ٱلۡأُمُورِ ٢٢
وَمَن كَفَرَ فَلَا يَحۡزُنكَ كُفۡرُهُۥٓ إِلَيۡنَا
مَرۡجِعُهُمۡ فَنُنَبِّئُهُم بِمَا عَمِلُوٓاْ إِنَّ ٱللَّهَ
عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ٢٣
نُمَتِّعُهُمۡ قَلِيلٗا ثُمَّ نَضۡطَرُّهُمۡ إِلَىٰ عَذَابٍ
غَلِيظٖ ٢٤
وَلَئِن سَأَلۡتَهُم مَّنۡ خَلَقَ ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضَ لَيَقُولُنَّ ٱللَّهُۚ قُلِ ٱلۡحَمۡدُ لِلَّهِۚ
بَلۡ أَكۡثَرُهُمۡ لَا يَعۡلَمُونَ ٢٥
لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ إِنَّ ٱللَّهَ
هُوَ ٱلۡغَنِيُّ ٱلۡحَمِيدُ ٢٦
وَلَوۡ أَنَّمَا فِي ٱلۡأَرۡضِ مِن شَجَرَةٍ أَقۡلَٰمٞ
وَٱلۡبَحۡرُ يَمُدُّهُۥ مِنۢ بَعۡدِهِۦ سَبۡعَةُ أَبۡحُرٖ
مَّا نَفِدَتۡ كَلِمَٰتُ ٱللَّهِۗ إِنَّ ٱللَّهَ عَزِيزٌ
حَكِيمٞ ٢٧
مَّا خَلۡقُكُمۡ وَلَا بَعۡثُكُمۡ إِلَّا
كَنَفۡسٖ وَٰحِدَةٍ إِنَّ ٱللَّهَ سَمِيعُۢ بَصِيرٌ
٢٨
أَلَمۡ تَرَ أَنَّ ٱللَّهَ يُولِجُ ٱلَّيۡلَ فِي ٱلنَّهَارِ
وَيُولِجُ ٱلنَّهَارَ فِي ٱلَّيۡلِ وَسَخَّرَ ٱلشَّمۡسَ
وَٱلۡقَمَرَ كُلّٞ يَجۡرِيٓ إِلَىٰٓ أَجَلٖ مُّسَمّٗى
وَأَنَّ ٱللَّهَ بِمَا تَعۡمَلُونَ خَبِيرٌ ٢٩

23 And whoso denies: let not his denial grieve thee; unto Us is their return, and We will inform them of what they did; God knows what is in the breasts.

24 We will let them enjoy a little; then will We drive them to a stern punishment.

25 And if thou askest them: "Who created the heavens and the earth?" they will say: "God." Say thou: "Praise belongs to God!" The truth is,[1] most of them know not.

26 To God belongs what is in the heavens and the earth. God, He is the Free from Need, the Praiseworthy.

27 And had all that is in the earth of trees been but pens, and the sea replenished thereafter with seven seas,[1] the words of God would not be exhausted;[2] God is exalted in might and wise.

28 Your creation and your resurrection are only as a single soul.[1] God is hearing and seeing.

29 Dost thou not see[1] that God makes the night enter into the day, and makes the day enter into the night — and He made subject the sun and the moon, each running to a stated term — and that God is of what you do aware?

ذَٰلِكَ بِأَنَّ ٱللَّـهَ هُوَ ٱلۡحَقُّ وَأَنَّ مَا يَدۡعُونَ
مِن دُونِهِ ٱلۡبَـٰطِلُ وَأَنَّ ٱللَّـهَ هُوَ ٱلۡعَلِيُّ
ٱلۡكَبِيرُ ﴿٣٠﴾
أَلَمۡ تَرَ أَنَّ ٱلۡفُلۡكَ تَجۡرِى فِى ٱلۡبَحۡرِ
بِنِعۡمَتِ ٱللَّـهِ لِيُرِيَكُم مِّنۡ ءَايَـٰتِهِۦٓ
إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّكُلِّ صَبَّارٍ
شَكُورٍ ﴿٣١﴾
وَإِذَا غَشِيَهُم مَّوۡجٌ كَٱلظُّلَلِ دَعَوُاْ ٱللَّـهَ
مُخۡلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا نَجَّىٰهُمۡ إِلَى ٱلۡبَرِّ
فَمِنۡهُم مُّقۡتَصِدٌ وَمَا يَجۡحَدُ بِـَٔايَـٰتِنَآ إِلَّا
كُلُّ خَتَّارٍ كَفُورٍ ﴿٣٢﴾
يَـٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمۡ وَٱخۡشَوۡاْ
يَوۡمًا لَّا يَجۡزِى وَالِدٌ عَن وَلَدِهِۦ وَلَا
مَوۡلُودٌ هُوَ جَازٍ عَن وَالِدِهِۦ شَيۡـًٔا إِنَّ
وَعۡدَ ٱللَّـهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ ٱلۡحَيَوٰةُ
ٱلدُّنۡيَا وَلَا يَغُرَّنَّكُم بِٱللَّـهِ ٱلۡغَرُورُ
﴿٣٣﴾
إِنَّ ٱللَّـهَ عِندَهُۥ عِلۡمُ ٱلسَّاعَةِ وَيُنَزِّلُ
ٱلۡغَيۡثَ وَيَعۡلَمُ مَا فِى ٱلۡأَرۡحَامِ وَمَا تَدۡرِى
نَفۡسٌ مَّاذَا تَكۡسِبُ غَدًا وَمَا تَدۡرِى
نَفۡسُۢ بِأَىِّ أَرۡضٍ تَمُوتُ إِنَّ ٱللَّـهَ عَلِيمٌ
خَبِيرٌ ﴿٣٤﴾

30 For it is that[1] God, He is the Truth,[2] and that that to which they call besides[3] Him is vanity, and that God, He is the Exalted, the Great!

31 ¶**31.4** Dost thou not see[1] that the ships[2] run in the sea by the favour of God, that He might show you some of His proofs?[3] In that are proofs[4] for everyone patient and grateful.

32 And when a wave covers them like canopies they call to God, sincere to Him in doctrine;[1] then when He delivers them to the land, some among them are lukewarm. And none rejects Our proofs[2] but everyone treacherous and ungrateful.

33 O mankind: be in prudent fear[1] of your Lord, and fear the day a father will not avail his child, nor will a child avail his father anything. The promise of God is true,[2] so let not the life of this world delude you; and let not the Deluder[3] delude you about God.

34 God, with Him is knowledge of the Hour; and He sends down the rain; and He knows what is in the wombs. And no soul knows what it will earn tomorrow, and no soul knows in what land it will die; God is knowing and aware.

بِسۡمِ ٱللَّـهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ
الٓمٓ ﴿١﴾
تَنزِيلُ ٱلۡكِتَـٰبِ لَا رَيۡبَ فِيهِ مِن رَّبِّ
ٱلۡعَـٰلَمِينَ ﴿٢﴾
أَمۡ يَقُولُونَ ٱفۡتَرَىٰهُ بَلۡ هُوَ ٱلۡحَقُّ مِن
رَّبِّكَ لِتُنذِرَ قَوۡمًا مَّآ أَتَىٰهُم مِّن نَّذِيرٍ
مِّن قَبۡلِكَ لَعَلَّهُمۡ يَهۡتَدُونَ ﴿٣﴾
ٱللَّـهُ ٱلَّذِى خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلۡأَرۡضَ
وَمَا بَيۡنَهُمَا فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسۡتَوَىٰ عَلَى
ٱلۡعَرۡشِ مَا لَكُم مِّن دُونِهِۦ مِن وَلِىٍّ
وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ ﴿٤﴾
يُدَبِّرُ ٱلۡأَمۡرَ مِنَ ٱلسَّمَآءِ إِلَى ٱلۡأَرۡضِ ثُمَّ
يَعۡرُجُ إِلَيۡهِ فِى يَوۡمٍ كَانَ مِقۡدَارُهُۥٓ أَلۡفَ
سَنَةٍ مِّمَّا تَعُدُّونَ ﴿٥﴾
ذَٰلِكَ عَـٰلِمُ ٱلۡغَيۡبِ وَٱلشَّهَـٰدَةِ ٱلۡعَزِيزُ
ٱلرَّحِيمُ ﴿٦﴾
ٱلَّذِىٓ أَحۡسَنَ كُلَّ شَىۡءٍ خَلَقَهُۥ وَبَدَأَ
خَلۡقَ ٱلۡإِنسَـٰنِ مِن طِينٍ ﴿٧﴾
ثُمَّ جَعَلَ نَسۡلَهُۥ مِن سُلَـٰلَةٍ مِّن مَّآءٍ مَّهِينٍ
﴿٨﴾
ثُمَّ سَوَّىٰهُ وَنَفَخَ فِيهِ مِن رُّوحِهِۦ وَجَعَلَ
لَكُمُ ٱلسَّمۡعَ وَٱلۡأَبۡصَـٰرَ وَٱلۡأَفۡـِٔدَةَ

In the name of God, the Almighty,[1] the Merciful.

32

[2] **1** *alif lām mīm*[1]

2 The[1] revelation[2] of the Writ about which there is no doubt,[3] from the Lord of All Creation.

3 If[1] they say: "He has invented it,"[2] the truth is:[3] it is the truth[4] from thy Lord, that thou warn a people to whom no warner came before thee, that they might be guided.

4 God is He who created the heavens and the earth and what is between them[1] in six days,[2] then established Himself upon the Throne. You have not, besides[3] Him, any ally or intercessor. Will you then not[4] take heed!

5 He directs the matter from the heaven to the earth; then it rises to Him in a day the measure whereof is a thousand years of what you count.

6 That is the Knower of the Unseen and the Seen, the Exalted in Might, the Merciful,

7 Who made good everything He created, and began the creation of man from clay;

8 Then He made his progeny of an extraction of despised water;[1]

9 Then He fashioned him, and breathed into him of His Spirit; and He made for you hearing and sight and hearts;[1] little are you grateful.

قَلِيلًا مَّا تَشۡكُرُونَ ٩

وَقَالُوٓاْ أَءِذَا ضَلَلۡنَا فِي ٱلۡأَرۡضِ أَءِنَّا لَفِي
خَلۡقٖ جَدِيدِۭ بَلۡ هُم بِلِقَآءِ رَبِّهِمۡ كَٰفِرُونَ
١٠

۞ قُلۡ يَتَوَفَّىٰكُم مَّلَكُ ٱلۡمَوۡتِ ٱلَّذِي
وُكِّلَ بِكُمۡ ثُمَّ إِلَىٰ رَبِّكُمۡ تُرۡجَعُونَ
١١

وَلَوۡ تَرَىٰٓ إِذِ ٱلۡمُجۡرِمُونَ نَاكِسُواْ رُءُوسِهِمۡ
عِندَ رَبِّهِمۡ رَبَّنَآ أَبۡصَرۡنَا وَسَمِعۡنَا
فَٱرۡجِعۡنَا نَعۡمَلۡ صَٰلِحًا إِنَّا مُوقِنُونَ ١٢

وَلَوۡ شِئۡنَا لَأٓتَيۡنَا كُلَّ نَفۡسٍ هُدَىٰهَا
وَلَٰكِنۡ حَقَّ ٱلۡقَوۡلُ مِنِّي لَأَمۡلَأَنَّ جَهَنَّمَ
مِنَ ٱلۡجِنَّةِ وَٱلنَّاسِ أَجۡمَعِينَ ١٣

فَذُوقُواْ بِمَا نَسِيتُمۡ لِقَآءَ يَوۡمِكُمۡ هَٰذَآ
إِنَّا نَسِينَٰكُمۡ وَذُوقُواْ عَذَابَ ٱلۡخُلۡدِ
بِمَا كُنتُمۡ تَعۡمَلُونَ ١٤

إِنَّمَا يُؤۡمِنُ بِـَٔايَٰتِنَا ٱلَّذِينَ إِذَا ذُكِّرُواْ
بِهَا خَرُّواْ سُجَّدٗا وَسَبَّحُواْ بِحَمۡدِ رَبِّهِمۡ
وَهُمۡ لَا يَسۡتَكۡبِرُونَ ١٥

تَتَجَافَىٰ جُنُوبُهُمۡ عَنِ ٱلۡمَضَاجِعِ يَدۡعُونَ
رَبَّهُمۡ خَوۡفٗا وَطَمَعٗا وَمِمَّا رَزَقۡنَٰهُمۡ
يُنفِقُونَ ١٦

10 And they say: “When we are lost in the earth, will we be in a new creation?” The truth is,[1] they are of the meeting with their Lord deniers.

11 Say thou: “There will take you the angel of death who has been given charge of you; then to your Lord will you be returned.”

12 **¶32.2** And if thou couldst see when the lawbreakers will hang their heads before their Lord: “Our Lord: we have seen and heard, so send Thou us back. We will work righteousness! We are those who are certain!”[1]

13 And had We willed, We could have given every soul its guidance. But the word from Me is binding:[1] “I will fill Gehenna with the *jinna*[2] and mankind all together!”

14 “So taste! Because you forgot the meeting of this your day, We have forgotten you. And taste the punishment of eternity because of what you did!”

15 Only those believe in[1] Our proofs[2] who, when they are reminded thereof, fall down in submission;[3] and they give glory[4] with the praise of their Lord, and they wax not proud.

16 Their sides forsake their beds; they call to their Lord in fear and hope,[1] and of what We have provided them they spend.

فَلَا تَعۡلَمُ نَفۡسٞ مَّآ أُخۡفِيَ لَهُم مِّن قُرَّةِ
أَعۡيُنٖ جَزَآءَۢ بِمَا كَانُواْ يَعۡمَلُونَ ١٧

أَفَمَن كَانَ مُؤۡمِنٗا كَمَن كَانَ فَاسِقٗا لَّا
يَسۡتَوُۥنَ ١٨

أَمَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
فَلَهُمۡ جَنَّٰتُ ٱلۡمَأۡوَىٰ نُزُلَۢا بِمَا كَانُواْ
يَعۡمَلُونَ ١٩

وَأَمَّا ٱلَّذِينَ فَسَقُواْ فَمَأۡوَىٰهُمُ ٱلنَّارُ كُلَّمَآ
أَرَادُوٓاْ أَن يَخۡرُجُواْ مِنۡهَآ أُعِيدُواْ فِيهَا
وَقِيلَ لَهُمۡ ذُوقُواْ عَذَابَ ٱلنَّارِ ٱلَّذِي كُنتُم
بِهِۦ تُكَذِّبُونَ ٢٠

وَلَنُذِيقَنَّهُم مِّنَ ٱلۡعَذَابِ ٱلۡأَدۡنَىٰ دُونَ
ٱلۡعَذَابِ ٱلۡأَكۡبَرِ لَعَلَّهُمۡ يَرۡجِعُونَ ٢١

وَمَنۡ أَظۡلَمُ مِمَّن ذُكِّرَ بِـَٔايَٰتِ رَبِّهِۦ
ثُمَّ أَعۡرَضَ عَنۡهَآ إِنَّا مِنَ ٱلۡمُجۡرِمِينَ
مُنتَقِمُونَ ٢٢

وَلَقَدۡ ءَاتَيۡنَا مُوسَى ٱلۡكِتَٰبَ فَلَا تَكُن
فِي مِرۡيَةٖ مِّن لِّقَآئِهِۦ وَجَعَلۡنَٰهُ هُدٗى
لِّبَنِيٓ إِسۡرَٰٓءِيلَ ٢٣

وَجَعَلۡنَا مِنۡهُمۡ أَئِمَّةٗ يَهۡدُونَ بِأَمۡرِنَا لَمَّا
صَبَرُواْ وَكَانُواْ بِـَٔايَٰتِنَا يُوقِنُونَ ٢٤

إِنَّ رَبَّكَ هُوَ يَفۡصِلُ بَيۡنَهُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ

17 And no soul knows what has been hidden for them as a comfort of the eyes as reward for what they did.

18 Is then he who[1] is a believer[2] like him who is perfidious?[3] They are not equal.

19 As for those who heed warning[1] and do righteous deeds: for them are the Gardens of Shelter as a welcome for what they did.

20 And as for those who are perfidious:[1] their shelter is the Fire. As often as they desire to come out therefrom, they are brought back into it; and it is said to them: “Taste the punishment of the Fire which you denied!”

21 And We will let them taste of the lower[1] punishment before the greater, that they might return.[2]

22 And who is more unjust than he who is reminded of the proofs[1] of his Lord, then turns away therefrom? We will take vengeance on the lawbreakers.

23 **¶32.3** And We gave Moses the Writ,[1] — so be thou not in doubt about his meeting[2] — and We appointed it[3] as guidance for the children of Israel.

24 And We appointed among them leaders guiding by Our command when they were patient and of Our proofs[1] were certain.[2]

25 Thy Lord will decide between them on the Day of Resurrection concerning that wherein

فِيمَا كَانُواْ فِيهِ يَخۡتَلِفُونَ ﴿٢٥﴾
أَوَلَمۡ يَهۡدِ لَهُمۡ كَمۡ أَهۡلَكۡنَا مِن قَبۡلِهِم
مِّنَ ٱلۡقُرُونِ يَمۡشُونَ فِي مَسَٰكِنِهِمۡۚ إِنَّ
فِي ذَٰلِكَ لَأٓيَٰتٍۖ أَفَلَا يَسۡمَعُونَ ﴿٢٦﴾
أَوَلَمۡ يَرَوۡاْ أَنَّا نَسُوقُ ٱلۡمَآءَ إِلَى ٱلۡأَرۡضِ
ٱلۡجُرُزِ فَنُخۡرِجُ بِهِۦ زَرۡعٗا تَأۡكُلُ مِنۡهُ
أَنۡعَٰمُهُمۡ وَأَنفُسُهُمۡۖ أَفَلَا يُبۡصِرُونَ ﴿٢٧﴾
وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلۡفَتۡحُ إِن كُنتُمۡ
صَٰدِقِينَ ﴿٢٨﴾
قُلۡ يَوۡمَ ٱلۡفَتۡحِ لَا يَنفَعُ ٱلَّذِينَ كَفَرُوٓاْ
إِيمَٰنُهُمۡ وَلَا هُمۡ يُنظَرُونَ ﴿٢٩﴾
فَأَعۡرِضۡ عَنۡهُمۡ وَٱنتَظِرۡ إِنَّهُم مُّنتَظِرُونَ
﴿٣٠﴾

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ
۞ يَٰٓأَيُّهَا ٱلنَّبِيُّ ٱتَّقِ ٱللَّهَ وَلَا تُطِعِ
ٱلۡكَٰفِرِينَ وَٱلۡمُنَٰفِقِينَۚ إِنَّ ٱللَّهَ كَانَ
عَلِيمًا حَكِيمٗا ﴿١﴾
وَٱتَّبِعۡ مَا يُوحَىٰٓ إِلَيۡكَ مِن رَّبِّكَۚ إِنَّ ٱللَّهَ
كَانَ بِمَا تَعۡمَلُونَ خَبِيرٗا ﴿٢﴾
وَتَوَكَّلۡ عَلَى ٱللَّهِۚ وَكَفَىٰ بِٱللَّهِ وَكِيلٗا
﴿٣﴾

مَّا جَعَلَ ٱللَّهُ لِرَجُلٖ مِّن قَلۡبَيۡنِ فِي

they differed.

26 Does it not guide them, how many generations We destroyed before them among whose dwellings they walk? In that are proofs.[1] Will they then not[2] hear!

27 Have they not considered[1] that We drive the water to the barren land, and bring forth therewith crops whereof their cattle and they themselves[2] eat? Will they then not[3] see!

28 And they say: "When is this decision,[1] if you be truthful?"[2]

29 Say thou: "On the Day of Decision,[1] the faith of those who ignore warning[2] will not benefit them, nor will they be granted respite."
30 So turn thou away from them, and wait thou — they are waiting.

In the name of God, the Almighty,[1] the Merciful.

33[2] **1** O Prophet:[1] be thou in prudent fear[2] of God, and obey thou not the false claimers of guidance[3] and the waverers.[4] God is knowing and wise.

2 And follow thou what has been revealed[1] to thee from thy Lord, — God is aware of what you do —

3 And place thou thy trust in God; and God is sufficient as disposer of affairs.

4 God has not made for a man two hearts within him;[1] and He has not made your

جَوۡفِهِۦۚ وَمَا جَعَلَ أَزۡوَٰجَكُمُ ٱلَّٰٓـِٔي
تُظَٰهِرُونَ مِنۡهُنَّ أُمَّهَٰتِكُمۡۖ وَمَا جَعَلَ
أَدۡعِيَآءَكُمۡ أَبۡنَآءَكُمۡۚ ذَٰلِكُمۡ قَوۡلُكُم
بِأَفۡوَٰهِكُمۡۖ وَٱللَّهُ يَقُولُ ٱلۡحَقَّ وَهُوَ
يَهۡدِي ٱلسَّبِيلَ ﴿٤﴾
ٱدۡعُوهُمۡ لِأٓبَآئِهِمۡ هُوَ أَقۡسَطُ عِندَ ٱللَّهِۚ
فَإِن لَّمۡ تَعۡلَمُوٓاْ ءَابَآءَهُمۡ فَإِخۡوَٰنُكُمۡ فِي
ٱلدِّينِ وَمَوَٰلِيكُمۡۚ وَلَيۡسَ عَلَيۡكُمۡ
جُنَاحٞ فِيمَآ أَخۡطَأۡتُم بِهِۦ وَلَٰكِن مَّا
تَعَمَّدَتۡ قُلُوبُكُمۡۚ وَكَانَ ٱللَّهُ غَفُورٗا
رَّحِيمٗا ﴿٥﴾
ٱلنَّبِيُّ أَوۡلَىٰ بِٱلۡمُؤۡمِنِينَ مِنۡ أَنفُسِهِمۡۖ
وَأَزۡوَٰجُهُۥٓ أُمَّهَٰتُهُمۡۗ وَأُوْلُواْ ٱلۡأَرۡحَامِ
بَعۡضُهُمۡ أَوۡلَىٰ بِبَعۡضٖ فِي كِتَٰبِ ٱللَّهِ مِنَ
ٱلۡمُؤۡمِنِينَ وَٱلۡمُهَٰجِرِينَ إِلَّآ أَن تَفۡعَلُوٓاْ
إِلَىٰٓ أَوۡلِيَآئِكُم مَّعۡرُوفٗاۚ كَانَ ذَٰلِكَ فِي
ٱلۡكِتَٰبِ مَسۡطُورٗا ﴿٦﴾
وَإِذۡ أَخَذۡنَا مِنَ ٱلنَّبِيِّـۧنَ مِيثَٰقَهُمۡ وَمِنكَ
وَمِن نُّوحٖ وَإِبۡرَٰهِيمَ وَمُوسَىٰ وَعِيسَى
ٱبۡنِ مَرۡيَمَۖ وَأَخَذۡنَا مِنۡهُم مِّيثَٰقًا غَلِيظٗا
﴿٧﴾

لِّيَسۡـَٔلَ ٱلصَّٰدِقِينَ عَن صِدۡقِهِمۡۚ وَأَعَدَّ

wives, among whom you assist, your mothers.[2] And He has not made your adopted sons your sons.[3] That is your saying by your mouths; but God speaks the truth,[4] and He guides to the path:

5 Call them by their fathers; it is more equitable in the sight of God. But if you know not their fathers, then are they your brethren in doctrine[1] and your allies. And you do no wrong[2] in what you offended[3] therein; but what your hearts intended[...].[4] And God is forgiving and merciful.

6 The Prophet is closer to the believers[1] than they themselves,[2] and his wives are their mothers.[3] But those of kinship are closer to one another in the Writ[4] of God[5] than are the believers[6] and the émigrés,[7] save that you do what is fitting[8] to your allies; this is in the Writ[9] inscribed.[10]

7 And when[1] We took from the prophets their agreement, and from thee, and from Noah and Abraham, and Moses, and Jesus,[2] son of Mary[3] — and We took from them a stern agreement —

8 That He might question the truthful about their truthfulness; and He has prepared

لِلْكَٰفِرِينَ عَذَابًا أَلِيمًا ﴿٨﴾

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱذْكُرُواْ نِعْمَةَ
ٱللَّهِ عَلَيْكُمْ إِذْ جَآءَتْكُمْ جُنُودٌ
فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ
تَرَوْهَا وَكَانَ ٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا

﴿٩﴾

إِذْ جَآءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ
مِنكُمْ وَإِذْ زَاغَتِ ٱلْأَبْصَٰرُ وَبَلَغَتِ
ٱلْقُلُوبُ ٱلْحَنَاجِرَ وَتَظُنُّونَ بِٱللَّهِ
ٱلظُّنُونَا۠ ﴿١٠﴾

هُنَالِكَ ٱبْتُلِىَ ٱلْمُؤْمِنُونَ وَزُلْزِلُواْ زِلْزَالًا
شَدِيدًا ﴿١١﴾

وَإِذْ يَقُولُ ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم
مَّرَضٌ مَّا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥٓ إِلَّا
غُرُورًا ﴿١٢﴾

وَإِذْ قَالَت طَّآئِفَةٌ مِّنْهُمْ يَٰٓأَهْلَ يَثْرِبَ لَا
مُقَامَ لَكُمْ فَٱرْجِعُواْ وَيَسْتَـْٔذِنُ فَرِيقٌ
مِّنْهُمُ ٱلنَّبِىَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ
وَمَا هِىَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا

﴿١٣﴾

وَلَوْ دُخِلَتْ عَلَيْهِم مِّنْ أَقْطَارِهَا ثُمَّ
سُئِلُواْ ٱلْفِتْنَةَ لَـَٔاتَوْهَا وَمَا تَلَبَّثُواْ بِهَآ

for the false claimers of guidance[1] a painful punishment.

9 ¶**33.2** O you who heed warning:[1] remember the favour of God upon you when there came to you forces, and We sent upon them a wind and forces you did not see; and God sees what you do.

10 When they came to you from above you, and from beneath you, and when your eyes[1] swerved and your hearts[2] reached your throats,[3] and you thought thoughts about God,

11 Thereupon the believers[1] were tested and shaken with severe shaking.

12 And when the waverers[1] and those in whose hearts is disease said: "God and His messenger promised us only delusion,"

13 And when a number of them[1] said: "O people of Yathrib:[2] there is no position[3] for you, so go back," and a faction among them sought leave of the Prophet, saying: "Our houses are exposed," when they were not exposed; they sought only to flee.

14 And had entry been made against them from its[1] regions,[2] then they had been asked for the means of denial,[3] they would have given it,[4] and would have tarried therein only

إِلَّا يَسِيرًا ﴿١٤﴾

وَلَقَدْ كَانُواْ عَٰهَدُواْ ٱللَّهَ مِن قَبْلُ لَا
يُوَلُّونَ ٱلْأَدْبَٰرَ وَكَانَ عَهْدُ ٱللَّهِ مَسْـُٔولًا

﴿١٥﴾

قُل لَّن يَنفَعَكُمُ ٱلْفِرَارُ إِن فَرَرْتُم مِّنَ
ٱلْمَوْتِ أَوِ ٱلْقَتْلِ وَإِذًا لَّا تُمَتَّعُونَ إِلَّا
قَلِيلًا ﴿١٦﴾

قُلْ مَن ذَا ٱلَّذِى يَعْصِمُكُم مِّنَ ٱللَّهِ
إِنْ أَرَادَ بِكُمْ سُوٓءًا أَوْ أَرَادَ بِكُمْ
رَحْمَةً وَلَا يَجِدُونَ لَهُم مِّن دُونِ ٱللَّهِ وَلِيًّا
وَلَا نَصِيرًا ﴿١٧﴾

۞ قَدْ يَعْلَمُ ٱللَّهُ ٱلْمُعَوِّقِينَ مِنكُمْ
وَٱلْقَآئِلِينَ لِإِخْوَٰنِهِمْ هَلُمَّ إِلَيْنَا وَلَا
يَأْتُونَ ٱلْبَأْسَ إِلَّا قَلِيلًا ﴿١٨﴾

أَشِحَّةً عَلَيْكُمْ فَإِذَا جَآءَ ٱلْخَوْفُ
رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ
كَٱلَّذِى يُغْشَىٰ عَلَيْهِ مِنَ ٱلْمَوْتِ فَإِذَا
ذَهَبَ ٱلْخَوْفُ سَلَقُوكُم بِأَلْسِنَةٍ حِدَادٍ
أَشِحَّةً عَلَى ٱلْخَيْرِ أُوْلَٰٓئِكَ لَمْ يُؤْمِنُواْ
فَأَحْبَطَ ٱللَّهُ أَعْمَٰلَهُمْ وَكَانَ ذَٰلِكَ عَلَى
ٱللَّهِ يَسِيرًا ﴿١٩﴾

يَحْسَبُونَ ٱلْأَحْزَابَ لَمْ يَذْهَبُواْ وَإِن

a little.

15 And they had made a covenant with God before, that they would not turn their backs;[1] and the covenant with God[2] is to be answered for.

16 Say thou: "Fleeing will not benefit you, if you flee from death or killing; and then would you not be given enjoyment save a little."

17 Say thou: "Who is it that can protect you from God if He intends harm for you or intends for you mercy?" And they will not find for them, besides[1] God, ally or helper.

18 God knows those among you who cause hindrance, and those who say to their brethren: "Come to us," and they[1] come not to the battle save a little,

19 Begrudging you. Then when fear comes, thou seest them looking at thee, their eyes rolling like one overshadowed by death. But when the fear departs, they lash you with sharp tongues, begrudging good. Those have not believed, so God has made vain their deeds; and that is easy for God.[1]

20 They think the parties have not left; and if the parties come, they will wish they were

يَأْتِ ٱلْأَحْزَابُ يَوَدُّوا۟ لَوْ أَنَّهُم بَادُونَ فِى
ٱلْأَعْرَابِ يَسْـَٔلُونَ عَنْ أَنۢبَآئِكُمْ ۖ وَلَوْ
كَانُوا۟ فِيكُم مَّا قَـٰتَلُوٓا۟ إِلَّا قَلِيلًا ﴿٢٠﴾
لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ
حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ
ٱلْـَٔاخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا ﴿٢١﴾
وَلَمَّا رَءَا ٱلْمُؤْمِنُونَ ٱلْأَحْزَابَ قَالُوا۟
هَـٰذَا مَا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥ وَصَدَقَ
ٱللَّهُ وَرَسُولُهُۥ ۖ وَمَا زَادَهُمْ إِلَّآ إِيمَـٰنًا
وَتَسْلِيمًا ﴿٢٢﴾
مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَـٰهَدُوا۟
ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ
وَمِنْهُم مَّن يَنتَظِرُ ۖ وَمَا بَدَّلُوا۟ تَبْدِيلًا
﴿٢٣﴾
لِّيَجْزِىَ ٱللَّهُ ٱلصَّـٰدِقِينَ بِصِدْقِهِمْ
وَيُعَذِّبَ ٱلْمُنَـٰفِقِينَ إِن شَآءَ أَوْ يَتُوبَ
عَلَيْهِمْ ۚ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا
﴿٢٤﴾
وَرَدَّ ٱللَّهُ ٱلَّذِينَ كَفَرُوا۟ بِغَيْظِهِمْ لَمْ
يَنَالُوا۟ خَيْرًا ۚ وَكَفَى ٱللَّهُ ٱلْمُؤْمِنِينَ
ٱلْقِتَالَ ۚ وَكَانَ ٱللَّهُ قَوِيًّا عَزِيزًا ﴿٢٥﴾
وَأَنزَلَ ٱلَّذِينَ ظَـٰهَرُوهُم مِّنْ أَهْلِ

desert-dwellers among the desert Arabs[1] asking for reports of you. And were they among you, they would fight only a little.

21 ¶**33.3** You have had in the messenger of God a good model[1] for him who looks to God and the Last Day and remembers God much.[2]

22 And when the believers[1] saw the parties, they said: "This is what God and His messenger promised us, and God and His messenger spoke the truth!"[2] And it only increased them in faith and surrender.

23 Among the believers[1] are men who are true to what they made in covenant with God, — among them is he who has fulfilled his vow,[2] and among them is he who is waiting[3] — and they have not changed in the least,[4]

24 That God might reward the truthful for their truthfulness, and punish the waverers,[1] if He wills, or relent towards them; God is forgiving and merciful.

25 And God repelled those who ignored warning[1] in their wrath — they have not attained to good; and God sufficed the believers[2] in the fight; and God is strong and exalted in might.

26 And He brought down those who assisted them among the doctors of the Law[1] from

ٱلْكِتَـٰبِ مِن صَيَاصِيهِمْ وَقَذَفَ فِى
قُلُوبِهِمُ ٱلرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ
فَرِيقًا ﴿٢٦﴾
وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَـٰرَهُمْ وَأَمْوَٰلَهُمْ
وَأَرْضًا لَّمْ تَطَـُٔوهَا ۚ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ
شَىْءٍ قَدِيرًا ﴿٢٧﴾
يَـٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّأَزْوَٰجِكَ إِن كُنتُنَّ
تُرِدْنَ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ
أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا
﴿٢٨﴾
وَإِن كُنتُنَّ تُرِدْنَ ٱللَّهَ وَرَسُولَهُۥ وَٱلدَّارَ
ٱلْـَٔاخِرَةَ فَإِنَّ ٱللَّهَ أَعَدَّ لِلْمُحْسِنَـٰتِ
مِنكُنَّ أَجْرًا عَظِيمًا ﴿٢٩﴾
يَـٰنِسَآءَ ٱلنَّبِىِّ مَن يَأْتِ مِنكُنَّ بِفَـٰحِشَةٍ
مُّبَيِّنَةٍ يُضَـٰعَفْ لَهَا ٱلْعَذَابُ ضِعْفَيْنِ
وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿٣٠﴾
۞ وَمَن يَقْنُتْ مِنكُنَّ لِلَّهِ وَرَسُولِهِۦ
وَتَعْمَلْ صَـٰلِحًا نُّؤْتِهَآ أَجْرَهَا مَرَّتَيْنِ
وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴿٣١﴾
يَـٰنِسَآءَ ٱلنَّبِىِّ لَسْتُنَّ كَأَحَدٍ مِّنَ ٱلنِّسَآءِ
إِنِ ٱتَّقَيْتُنَّ ۚ فَلَا تَخْضَعْنَ بِٱلْقَوْلِ فَيَطْمَعَ
ٱلَّذِى فِى قَلْبِهِۦ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا

their strongholds, and hurled terror into their hearts; a faction you killed, and you took captive a faction.

27 And He caused you to inherit their land, and their houses, and their wealth, and a land you had not trodden; and God is over all things powerful.

28 ¶**33.4** O Prophet: say thou to thy wives:[1] "If you desire the life of this world and its adornment, come: I will give you provision, and release you with a comely release.

29 "But if you desire God and His messenger and the abode of the Hereafter, then God has prepared for the doers of good among you a great reward."

30 O wives of the Prophet: whoso among you commits manifest sexual immorality,[1] for her the punishment is doubled;[2] and that is easy for God.[3]

31 And whoso among you is humbly obedient to God and His messenger, and works righteousness, We will give her her reward twice over; and We have prepared for her a noble[1] provision.

32 O wives of the Prophet: you are not like any among women. If you are in prudent fear,[1] then be not soft in speech lest he in whose heart is disease should desire; but speak[2] a fitting[3] word,[4]

٣٢

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ
ٱلْجَٰهِلِيَّةِ ٱلْأُولَىٰ وَأَقِمْنَ ٱلصَّلَوٰةَ وَءَاتِينَ
ٱلزَّكَوٰةَ وَأَطِعْنَ ٱللَّـهَ وَرَسُولَهُۥٓ إِنَّمَا
يُرِيدُ ٱللَّـهُ لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ
أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ٣٣
وَٱذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ ءَايَٰتِ
ٱللَّـهِ وَٱلْحِكْمَةِ إِنَّ ٱللَّـهَ كَانَ لَطِيفًا
خَبِيرًا ٣٤
إِنَّ ٱلْمُسْلِمِينَ وَٱلْمُسْلِمَٰتِ وَٱلْمُؤْمِنِينَ
وَٱلْمُؤْمِنَٰتِ وَٱلْقَٰنِتِينَ وَٱلْقَٰنِتَٰتِ
وَٱلصَّٰدِقِينَ وَٱلصَّٰدِقَٰتِ وَٱلصَّٰبِرِينَ
وَٱلصَّٰبِرَٰتِ وَٱلْخَٰشِعِينَ وَٱلْخَٰشِعَٰتِ
وَٱلْمُتَصَدِّقِينَ وَٱلْمُتَصَدِّقَٰتِ
وَٱلصَّآئِمِينَ وَٱلصَّآئِمَٰتِ وَٱلْحَٰفِظِينَ
فُرُوجَهُمْ وَٱلْحَٰفِظَٰتِ وَٱلذَّٰكِرِينَ ٱللَّـهَ
كَثِيرًا وَٱلذَّٰكِرَٰتِ أَعَدَّ ٱللَّـهُ لَهُم مَّغْفِرَةً
وَأَجْرًا عَظِيمًا ٣٥
وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى
ٱللَّـهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ
ٱلْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَن يَعْصِ ٱللَّـهَ
وَرَسُولَهُۥ فَقَدْ ضَلَّ ضَلَٰلًا مُّبِينًا ٣٦

33 And stay within your houses;[1] and display not yourselves with the display of the former time of ignorance; and uphold the duty[2] and render the purity,[3] and obey God and His messenger.[4] God but intends to remove abomination from you — people of the house[5] — and to purify you completely.[6]

34 And remember what is recited within your houses of the proofs[1] of God and of wisdom;[2] God is subtle and aware.

35 ¶**33.5** The submitting men,[1] and the submitting women,[2] and the believing men,[3] and the believing women,[4] and the humbly obedient men, and the humbly obedient women, and the truthful men, and the truthful women, and the patient men,[5] and the patient women,[6] and the humble[7] men, and the humble[8] women, and the men who give charity, and the women who give charity, and the men who fast, and the women who fast, and the men who preserve their chastity,[9] and the women who preserve, and the men who remember God much, and the women who remember — God has prepared for them forgiveness and a great reward.

36 And it is not for a believing man[1] or a believing woman,[2] when God and His messenger have decided on a matter, that there be for them a choice[3] about their affair;[4] and whoso disobeys God and His messenger:[5] he has gone astray into manifest error.[6]

وَإِذْ تَقُولُ لِلَّذِىٓ أَنْعَمَ ٱللَّـهُ عَلَيْهِ
وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ
وَٱتَّقِ ٱللَّـهَ وَتُخْفِى فِى نَفْسِكَ مَا ٱللَّـهُ
مُبْدِيهِ وَتَخْشَى ٱلنَّاسَ وَٱللَّـهُ أَحَقُّ أَن
تَخْشَىٰهُ فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا
زَوَّجْنَٰكَهَا لِكَىْ لَا يَكُونَ عَلَى
ٱلْمُؤْمِنِينَ حَرَجٌ فِىٓ أَزْوَٰجِ أَدْعِيَآئِهِمْ
إِذَا قَضَوْا۟ مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ ٱللَّـهِ
مَفْعُولًا ٣٧
مَّا كَانَ عَلَى ٱلنَّبِىِّ مِنْ حَرَجٍ فِيمَا فَرَضَ
ٱللَّـهُ لَهُۥ سُنَّةَ ٱللَّـهِ فِى ٱلَّذِينَ خَلَوْا۟ مِن
قَبْلُ وَكَانَ أَمْرُ ٱللَّـهِ قَدَرًا مَّقْدُورًا ٣٨
ٱلَّذِينَ يُبَلِّغُونَ رِسَٰلَٰتِ ٱللَّـهِ وَيَخْشَوْنَهُۥ
وَلَا يَخْشَوْنَ أَحَدًا إِلَّا ٱللَّـهَ وَكَفَىٰ
بِٱللَّـهِ حَسِيبًا ٣٩
مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ
وَلَٰكِن رَّسُولَ ٱللَّـهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ
وَكَانَ ٱللَّـهُ بِكُلِّ شَىْءٍ عَلِيمًا ٤٠
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ ٱللَّـهَ ذِكْرًا
كَثِيرًا ٤١
وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ٤٢
هُوَ ٱلَّذِى يُصَلِّى عَلَيْكُمْ وَمَلَٰٓئِكَتُهُۥ

37 And when thou saidst to him whom God has favoured, and whom thou hast favoured: "Hold thou thy wife to thee, and be thou in prudent fear[1] of God," and wast concealing in thyself what God reveals[...].[2] And thou fearedst men, when God has more right[3] that thou fear Him. Then when Zayd had concluded any need of her,[4] We gave her to thee in marriage, that there be not blame upon the believers[5] concerning the wives of their adopted sons, when they have concluded any need of them. And the command of God is carried out.

38 There is no blame upon the Prophet concerning what God ordained for him. The practice[1] of God among those who passed away before — and the command of God is a destiny decreed —

39 Those who conveyed the messages of God and feared Him, and feared not anyone save God[...];[1] and sufficient is God as reckoner.

40 Muḥammad is not the father of any of your men,[1] but the messenger of God, and the seal[2] of the prophets; and God is knowing of all things.

41 ¶**33.6** O you who heed warning:[1] remember God with much remembrance,[2]

42 And give glory[1] to Him morning and evening.

43 He it is that performs the duty[1] for[2] you, as do[3] His angels, that He might bring you out of

لِيُخۡرِجَكُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ
وَكَانَ بِٱلۡمُؤۡمِنِينَ رَحِيمًا ﴿٤٣﴾
تَحِيَّتُهُمۡ يَوۡمَ يَلۡقَوۡنَهُۥ سَلَٰمٞۚ وَأَعَدَّ لَهُمۡ
أَجۡرٗا كَرِيمٗا ﴿٤٤﴾
يَٰٓأَيُّهَا ٱلنَّبِيُّ إِنَّآ أَرۡسَلۡنَٰكَ شَٰهِدٗا
وَمُبَشِّرٗا وَنَذِيرٗا ﴿٤٥﴾
وَدَاعِيًا إِلَى ٱللَّهِ بِإِذۡنِهِۦ وَسِرَاجٗا مُّنِيرٗا
﴿٤٦﴾
وَبَشِّرِ ٱلۡمُؤۡمِنِينَ بِأَنَّ لَهُم مِّنَ ٱللَّهِ فَضۡلٗا
كَبِيرٗا ﴿٤٧﴾
وَلَا تُطِعِ ٱلۡكَٰفِرِينَ وَٱلۡمُنَٰفِقِينَ وَدَعۡ
أَذَىٰهُمۡ وَتَوَكَّلۡ عَلَى ٱللَّهِ وَكَفَىٰ بِٱللَّهِ
وَكِيلٗا ﴿٤٨﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نَكَحۡتُمُ
ٱلۡمُؤۡمِنَٰتِ ثُمَّ طَلَّقۡتُمُوهُنَّ مِن قَبۡلِ أَن
تَمَسُّوهُنَّ فَمَا لَكُمۡ عَلَيۡهِنَّ مِنۡ عِدَّةٖ
تَعۡتَدُّونَهَاۖ فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحٗا
جَمِيلٗا ﴿٤٩﴾
يَٰٓأَيُّهَا ٱلنَّبِيُّ إِنَّآ أَحۡلَلۡنَا لَكَ أَزۡوَٰجَكَ
ٱلَّٰتِيٓ ءَاتَيۡتَ أُجُورَهُنَّ وَمَا مَلَكَتۡ
يَمِينُكَ مِمَّآ أَفَآءَ ٱللَّهُ عَلَيۡكَ وَبَنَٰتِ
عَمِّكَ وَبَنَاتِ عَمَّٰتِكَ وَبَنَاتِ خَالِكَ

darkness[4] into the light; and He is merciful to the believers.[5]

44 Their greeting the day they meet Him will be: “Peace!” And He has prepared for them a noble[1] reward.

45 O Prophet: we have sent thee as a witness, and a bringer of glad tidings, and a warner,

46 And one calling to God by His leave, and an illuminating torch.

47 And give thou glad tidings to the believers,[1] that they have from God great bounty.

48 And obey thou not the false claimers of guidance[1] and the waverers;[2] and disregard thou their hindrances,[3] and place thou thy trust in God; and God is sufficient as disposer of affairs.

49 O you who heed warning:[1] when you marry believing women[2] then divorce them before you have touched them:[3] there is no number[4] for you that you should count concerning them; but give them provision,[5] and release them with a comely release.

50 O Prophet: We have made lawful to thee thy wives to whom thou hast given their rewards, and those whom thy right hand possesses of what God has bestowed upon thee, and the daughters of thy paternal uncles, and the daughters of thy paternal aunts, and the daughters of thy maternal uncles, and the daughters of thy maternal

وَبَنَاتِ خَالَٰتِكَ ٱلَّٰتِي هَاجَرۡنَ مَعَكَ
وَٱمۡرَأَةٗ مُّؤۡمِنَةً إِن وَهَبَتۡ نَفۡسَهَا لِلنَّبِيِّ
إِنۡ أَرَادَ ٱلنَّبِيُّ أَن يَسۡتَنكِحَهَا خَالِصَةٗ
لَّكَ مِن دُونِ ٱلۡمُؤۡمِنِينَۗ قَدۡ عَلِمۡنَا
مَا فَرَضۡنَا عَلَيۡهِمۡ فِيٓ أَزۡوَٰجِهِمۡ وَمَا
مَلَكَتۡ أَيۡمَٰنُهُمۡ لِكَيۡلَا يَكُونَ
عَلَيۡكَ حَرَجٞۗ وَكَانَ ٱللَّهُ غَفُورٗا رَّحِيمٗا
﴿٥٠﴾
۞ تُرۡجِي مَن تَشَآءُ مِنۡهُنَّ وَتُـٔۡوِيٓ إِلَيۡكَ
مَن تَشَآءُۖ وَمَنِ ٱبۡتَغَيۡتَ مِمَّنۡ عَزَلۡتَ فَلَا
جُنَاحَ عَلَيۡكَۚ ذَٰلِكَ أَدۡنَىٰٓ أَن تَقَرَّ أَعۡيُنُهُنَّ
وَلَا يَحۡزَنَّ وَيَرۡضَيۡنَ بِمَآ ءَاتَيۡتَهُنَّ كُلُّهُنَّۚ
وَٱللَّهُ يَعۡلَمُ مَا فِي قُلُوبِكُمۡۚ وَكَانَ
ٱللَّهُ عَلِيمًا حَلِيمٗا ﴿٥١﴾
لَّا يَحِلُّ لَكَ ٱلنِّسَآءُ مِنۢ بَعۡدُ وَلَآ أَن
تَبَدَّلَ بِهِنَّ مِنۡ أَزۡوَٰجٖ وَلَوۡ أَعۡجَبَكَ
حُسۡنُهُنَّ إِلَّا مَا مَلَكَتۡ يَمِينُكَۗ
وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ رَّقِيبٗا ﴿٥٢﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَدۡخُلُواْ بُيُوتَ
ٱلنَّبِيِّ إِلَّآ أَن يُؤۡذَنَ لَكُمۡ إِلَىٰ طَعَامٍ
غَيۡرَ نَٰظِرِينَ إِنَىٰهُ وَلَٰكِنۡ إِذَا دُعِيتُمۡ
فَٱدۡخُلُواْ فَإِذَا طَعِمۡتُمۡ فَٱنتَشِرُواْ وَلَا

aunts — who emigrated with thee and is a believing woman[1] — if she give herself[2] to the Prophet (if the Prophet desire to marry her) exclusively for thee and not[3] the believers,[4] (We know what We enjoined upon them concerning their wives and those whom their right hands possess) that there be upon thee no blame; and God is forgiving and merciful.

51 Thou deferest[1] whom thou wilt of them, and thou takest[2] to thee whom thou wilt; and whom thou desirest of those thou hast set aside: there is no blame[3] upon thee.[4] That tends to the comfort of their eyes, and that they grieve not, and that they be pleased with what thou givest them; and God knows what is in your hearts, and God is knowing and clement.

52 Not lawful for thee are women thereafter,[1] nor that thou exchange[2] them for any wives, though their beauty please thee save what thy right hand possesses; and God is watchful over all things.

53 ¶**33.7** O you who heed warning:[1] enter not the houses of the Prophet, save that leave be given to you for a meal, without watching for its hour. But when you are called, then enter; and when you have eaten, then disperse. And seek not to remain for conversation;[2] that hinders[3] the Prophet, and he is shy of you;[4] but God is not shy of the truth.[5] And when

مُسْتَـْٔنِسِينَ لِحَدِيثٍ إِنَّ ذَٰلِكُمْ كَانَ
يُؤْذِى ٱلنَّبِىَّ فَيَسْتَحْىِۦ مِنكُمْ
وَٱللَّهُ لَا يَسْتَحْىِۦ مِنَ ٱلْحَقِّ وَإِذَا
سَأَلْتُمُوهُنَّ مَتَٰعًا فَسْـَٔلُوهُنَّ مِن وَرَآءِ
حِجَابٍ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ
وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَن تُؤْذُوا۟
رَسُولَ ٱللَّهِ وَلَآ أَن تَنكِحُوٓا۟ أَزْوَٰجَهُۥ
مِنۢ بَعْدِهِۦٓ أَبَدًا إِنَّ ذَٰلِكُمْ كَانَ عِندَ
ٱللَّهِ عَظِيمًا ﴿٥٣﴾

إِن تُبْدُوا۟ شَيْـًٔا أَوْ تُخْفُوهُ فَإِنَّ ٱللَّهَ كَانَ
بِكُلِّ شَىْءٍ عَلِيمًا ﴿٥٤﴾

لَّا جُنَاحَ عَلَيْهِنَّ فِىٓ ءَابَآئِهِنَّ وَلَآ
أَبْنَآئِهِنَّ وَلَآ إِخْوَٰنِهِنَّ وَلَآ أَبْنَآءِ إِخْوَٰنِهِنَّ
وَلَآ أَبْنَآءِ أَخَوَٰتِهِنَّ وَلَا نِسَآئِهِنَّ وَلَا مَا
مَلَكَتْ أَيْمَٰنُهُنَّ وَٱتَّقِينَ ٱللَّهَ إِنَّ
ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدًا ﴿٥٥﴾

إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى
ٱلنَّبِىِّ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ صَلُّوا۟ عَلَيْهِ
وَسَلِّمُوا۟ تَسْلِيمًا ﴿٥٦﴾

إِنَّ ٱلَّذِينَ يُؤْذُونَ ٱللَّهَ وَرَسُولَهُۥ لَعَنَهُمُ
ٱللَّهُ فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ وَأَعَدَّ لَهُمْ
عَذَابًا مُّهِينًا ﴿٥٧﴾

you ask of his wives[6] an item: ask it of them from behind a partition;[7] that is purer for your hearts and their hearts. And it is not for you to hinder[8] the messenger of God, or to marry his wives after him ever; that were, in the sight of God, monstrous.

54 Whether you reveal a thing or keep it secret, God is knowing of all things.

55 There is no blame[1] upon them[2] concerning their fathers, or their sons, or their brothers, or the sons of their brothers, or the sons of their sisters, or their women, or what their right hands possess. And be in prudent fear[3] of God; God is over all things, witness.

56 God and His angels perform the duty[1] for the Prophet. O you who heed warning:[2] perform the duty[3] for him and greet with a salutation.[4]

57 Those who hinder[1] God and His messenger: God has cursed them in the World and the Hereafter, and has prepared for them a humiliating punishment.

وَٱلَّذِينَ يُؤْذُونَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ
بِغَيْرِ مَا ٱكْتَسَبُوا۟ فَقَدِ ٱحْتَمَلُوا۟ بُهْتَٰنًا
وَإِثْمًا مُّبِينًا ﴿٥٨﴾

يَٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّأَزْوَٰجِكَ وَبَنَاتِكَ
وَنِسَآءِ ٱلْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن
جَلَٰبِيبِهِنَّ ذَٰلِكَ أَدْنَىٰٓ أَن يُعْرَفْنَ فَلَا
يُؤْذَيْنَ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٥٩﴾

۞ لَّئِن لَّمْ يَنتَهِ ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ فِى
قُلُوبِهِم مَّرَضٌ وَٱلْمُرْجِفُونَ فِى ٱلْمَدِينَةِ
لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَآ إِلَّا
قَلِيلًا ﴿٦٠﴾

مَّلْعُونِينَ أَيْنَمَا ثُقِفُوٓا۟ أُخِذُوا۟ وَقُتِّلُوا۟
تَقْتِيلًا ﴿٦١﴾

سُنَّةَ ٱللَّهِ فِى ٱلَّذِينَ خَلَوْا۟ مِن قَبْلُ وَلَن
تَجِدَ لِسُنَّةِ ٱللَّهِ تَبْدِيلًا ﴿٦٢﴾

يَسْـَٔلُكَ ٱلنَّاسُ عَنِ ٱلسَّاعَةِ قُلْ إِنَّمَا
عِلْمُهَا عِندَ ٱللَّهِ وَمَا يُدْرِيكَ لَعَلَّ
ٱلسَّاعَةَ تَكُونُ قَرِيبًا ﴿٦٣﴾

إِنَّ ٱللَّهَ لَعَنَ ٱلْكَٰفِرِينَ وَأَعَدَّ لَهُمْ
سَعِيرًا ﴿٦٤﴾

خَٰلِدِينَ فِيهَآ أَبَدًا لَّا يَجِدُونَ وَلِيًّا وَلَا
نَصِيرًا ﴿٦٥﴾

58 And those who hinder[1] believing men[2] and believing women[3] with what they have not earned:[4] they bear a calumny and obvious sin.[5]

59 O Prophet: say thou to thy wives, and thy daughters, and the women[1] of the believers,[2] that they draw down[3] over them some of their garments. That will tend to them being recognised and not hindered;[4] and God is forgiving and merciful.

60 If the waverers[1] desist not,[2] and those in whose hearts is disease, and the spreaders of lies in the city, We will impel thee against them; then will they not be your neighbours therein save a little,

61 Ones cursed: wherever they are found, taken and comprehensively killed.[1]

62 **¶33.8** The practice[1] of God among those who passed away before[...];[2] and thou wilt not find for the practice[3] of God any replacement.

63 The people ask thee concerning the Hour. Say thou: "The knowledge thereof is but with God."[1] And what can make thee know that the Hour might be nigh?[2]

64 God has cursed the false claimers of guidance,[1] and has prepared for them an inferno,

65 They abiding eternally therein forever; they will find no ally or helper.

يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي ٱلنَّارِ يَقُولُونَ
يَٰلَيْتَنَآ أَطَعْنَا ٱللَّهَ وَأَطَعْنَا ٱلرَّسُولَا۠
٦٦
وَقَالُوا۟ رَبَّنَآ إِنَّآ أَطَعْنَا سَادَتَنَا وَكُبَرَآءَنَا
فَأَضَلُّونَا ٱلسَّبِيلَا۠ ٦٧
رَبَّنَآ ءَاتِهِمْ ضِعْفَيْنِ مِنَ ٱلْعَذَابِ
وَٱلْعَنْهُمْ لَعْنًا كَبِيرًا ٦٨
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَكُونُوا۟ كَٱلَّذِينَ
ءَاذَوْا۟ مُوسَىٰ فَبَرَّأَهُ ٱللَّهُ مِمَّا قَالُوا۟ وَكَانَ
عِندَ ٱللَّهِ وَجِيهًا ٦٩
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَقُولُوا۟
قَوْلًا سَدِيدًا ٧٠
يُصْلِحْ لَكُمْ أَعْمَٰلَكُمْ وَيَغْفِرْ
لَكُمْ ذُنُوبَكُمْ وَمَن يُطِعِ ٱللَّهَ
وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا ٧١
إِنَّا عَرَضْنَا ٱلْأَمَانَةَ عَلَى ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ وَٱلْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا
وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا ٱلْإِنسَٰنُ إِنَّهُۥ
كَانَ ظَلُومًا جَهُولًا ٧٢
لِّيُعَذِّبَ ٱللَّهُ ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ
وَٱلْمُشْرِكِينَ وَٱلْمُشْرِكَٰتِ وَيَتُوبَ ٱللَّهُ
عَلَى ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ وَكَانَ ٱللَّهُ

66 The day their faces are turned about in the Fire, they will say: "Would that we had obeyed God and obeyed the Messenger!"[1]

67 And they will say: "Our Lord: we obeyed our masters and our great men, but they led us astray in the path.

68 "Our Lord: give Thou them double punishment, and curse Thou them with a great curse!"

69 ¶**33.9** O you who heed warning:[1] be not as those who hindered[2] Moses:[3] God absolved him of what they said; and he was in the sight of God esteemed.

70 O you who heed warning:[1] be in prudent fear[2] of God, and speak an apposite word.[3]

71 He will make right your works for you, and forgive you your transgressions.[1] And whoso obeys God and His messenger,[2] he has attained a great achievement.[3]

72 We presented the trust[1] to the heavens and the earth and the mountains, and they refused to bear it and were afraid of it; but man bore it — he is unjust and ignorant —

73 That God might punish the wavering men,[1] and the wavering women,[2] and the idolaters,[3] and the idolatresses;[4] and that God might turn towards[5] the believing men[6] and the believing women.[7] And God is forgiving and merciful.

غَفُورًا رَّحِيمًا ٧٣

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ
ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ
وَمَا فِى ٱلْأَرْضِ وَلَهُ ٱلْحَمْدُ فِى ٱلْءَاخِرَةِ
وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ ١
يَعْلَمُ مَا يَلِجُ فِى ٱلْأَرْضِ وَمَا يَخْرُجُ
مِنْهَا وَمَا يَنزِلُ مِنَ ٱلسَّمَآءِ وَمَا يَعْرُجُ
فِيهَا وَهُوَ ٱلرَّحِيمُ ٱلْغَفُورُ ٢
وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَا تَأْتِينَا ٱلسَّاعَةُ قُلْ
بَلَىٰ وَرَبِّى لَتَأْتِيَنَّكُمْ عَٰلِمِ ٱلْغَيْبِ لَا
يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِى ٱلسَّمَٰوَٰتِ
وَلَا فِى ٱلْأَرْضِ وَلَآ أَصْغَرُ مِن ذَٰلِكَ وَلَآ
أَكْبَرُ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ٣
لِّيَجْزِىَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟
ٱلصَّٰلِحَٰتِ أُو۟لَٰٓئِكَ لَهُم مَّغْفِرَةٌ وَرِزْقٌ
كَرِيمٌ ٤
وَٱلَّذِينَ سَعَوْ فِىٓ ءَايَٰتِنَا مُعَٰجِزِينَ
أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ مِّن رِّجْزٍ أَلِيمٌ ٥
وَيَرَى ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ ٱلَّذِىٓ أُنزِلَ
إِلَيْكَ مِن رَّبِّكَ هُوَ ٱلْحَقَّ وَيَهْدِىٓ إِلَىٰ
صِرَٰطِ ٱلْعَزِيزِ ٱلْحَمِيدِ ٦
وَقَالَ ٱلَّذِينَ كَفَرُوا۟ هَلْ نَدُلُّكُمْ عَلَىٰ

In the name of God, the Almighty,[1] the Merciful.

34[2] **1** Praise belongs to God, to whom belongs what is in the heavens and what is in the earth — and to Him belongs the praise in the Hereafter; and He is the Wise, the Aware.

2 He knows what penetrates the earth and what comes forth from it, and what descends from the sky and what ascends into it; and He is the Merciful, the Forgiving.

3 And those who ignore warning[1] say: "The Hour will not come to us." Say thou: "Verily,[2] by my Lord — it will come to you — the Knower of the Unseen!" Not absent from Him is the weight of an atom in the heavens or in the earth, or what is smaller than that or greater, save is in a clear writ,[3]

4 That He might reward those who heed warning[1] and do righteous deeds; those have pardon and a noble[2] provision.

5 And those who strive against Our proofs,[1] to frustrate:[2] those have the punishment of a painful scourge.

6 And those given knowledge see that what is sent down to thee from thy Lord is the truth,[1] and it guides to the path of the Exalted in Might, the Praiseworthy.

7 And those who ignore warning[1] say: "Shall we direct you to a man who informs you that

رَجُلٍ يُنَبِّئُكُمْ إِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ
إِنَّكُمْ لَفِى خَلْقٍ جَدِيدٍ ﴿٧﴾
أَفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَم بِهِۦ جِنَّةٌۢ بَلِ
ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ فِى ٱلْعَذَابِ
وَٱلضَّلَٰلِ ٱلْبَعِيدِ ﴿٨﴾
أَفَلَمْ يَرَوْا۟ إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا
خَلْفَهُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ إِن نَّشَأْ
نَخْسِفْ بِهِمُ ٱلْأَرْضَ أَوْ نُسْقِطْ عَلَيْهِمْ
كِسَفًا مِّنَ ٱلسَّمَآءِ إِنَّ فِى ذَٰلِكَ لَـَٔايَةً
لِّكُلِّ عَبْدٍ مُّنِيبٍ ﴿٩﴾
۞ وَلَقَدْ ءَاتَيْنَا دَاوُۥدَ مِنَّا فَضْلًا يَٰجِبَالُ
أَوِّبِى مَعَهُۥ وَٱلطَّيْرَ وَأَلَنَّا لَهُ ٱلْحَدِيدَ ﴿١٠﴾
أَنِ ٱعْمَلْ سَٰبِغَٰتٍ وَقَدِّرْ فِى ٱلسَّرْدِ
وَٱعْمَلُوا۟ صَٰلِحًا إِنِّى بِمَا تَعْمَلُونَ بَصِيرٌ
﴿١١﴾
وَلِسُلَيْمَٰنَ ٱلرِّيحَ غُدُوُّهَا شَهْرٌ
وَرَوَاحُهَا شَهْرٌ وَأَسَلْنَا لَهُۥ عَيْنَ ٱلْقِطْرِ
وَمِنَ ٱلْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ
رَبِّهِۦ وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ
مِنْ عَذَابِ ٱلسَّعِيرِ ﴿١٢﴾
يَعْمَلُونَ لَهُۥ مَا يَشَآءُ مِن مَّحَٰرِيبَ
وَتَمَٰثِيلَ وَجِفَانٍ كَٱلْجَوَابِ وَقُدُورٍ

when you are scattered utterly,[2] you will be in a new creation?

8 "He has invented a lie about God." If[1] he be possessed:[2] the truth is,[3] those who believe not in[4] the Hereafter are in punishment and extreme error.

9 Do they then not see what is before them,[1] and what following them of the heaven and the earth? If We will, We can make the earth swallow them, or cause to fall upon them pieces of the sky. In that is a proof[2] for every repentant servant.

10 ¶**34.2** And We gave David from Us bounty: "O you mountains: echo with it,[1] and you[2] birds." And We softened iron for him:

11 "Do thou abundant good works, and decree thou their continuance."[1] And work[2] righteousness; I see what you do.

12 And to Solomon the wind:[1] its morning course a month,[2] and its evening course a month.[3] And We made flow for him a spring of molten brass. And among the domini[4] worked some before him,[5] by the leave of his Lord; and who deviated among them from Our command — We will let him taste of the punishment of the Inferno.

13 They made for him what he willed of sanctuaries,[1] and statues, and basins like pools, and vessels firmly fixed. "Work, house of David, in gratitude!" And few are the

رَّاسِيَٰتٍ ٱعْمَلُوٓا۟ ءَالَ دَاوُۥدَ شُكْرًا
وَقَلِيلٌ مِّنْ عِبَادِىَ ٱلشَّكُورُ ﴿١٣﴾
فَلَمَّا قَضَيْنَا عَلَيْهِ ٱلْمَوْتَ مَا دَلَّهُمْ عَلَىٰ
مَوْتِهِۦٓ إِلَّا دَآبَّةُ ٱلْأَرْضِ تَأْكُلُ مِنسَأَتَهُۥ
فَلَمَّا خَرَّ تَبَيَّنَتِ ٱلْجِنُّ أَن لَّوْ كَانُوا۟
يَعْلَمُونَ ٱلْغَيْبَ مَا لَبِثُوا۟ فِى ٱلْعَذَابِ
ٱلْمُهِينِ ﴿١٤﴾
لَقَدْ كَانَ لِسَبَإٍ فِى مَسْكَنِهِمْ ءَايَةٌ
جَنَّتَانِ عَن يَمِينٍ وَشِمَالٍ كُلُوا۟ مِن رِّزْقِ
رَبِّكُمْ وَٱشْكُرُوا۟ لَهُۥ بَلْدَةٌ طَيِّبَةٌ
وَرَبٌّ غَفُورٌ ﴿١٥﴾
فَأَعْرَضُوا۟ فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ ٱلْعَرِمِ
وَبَدَّلْنَٰهُم بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتَىْ أُكُلٍ
خَمْطٍ وَأَثْلٍ وَشَىْءٍ مِّن سِدْرٍ قَلِيلٍ ﴿١٦﴾
ذَٰلِكَ جَزَيْنَٰهُم بِمَا كَفَرُوا۟ وَهَلْ نُجَٰزِىٓ
إِلَّا ٱلْكَفُورَ ﴿١٧﴾
وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ ٱلْقُرَى ٱلَّتِى بَٰرَكْنَا
فِيهَا قُرًى ظَٰهِرَةً وَقَدَّرْنَا فِيهَا ٱلسَّيْرَ
سِيرُوا۟ فِيهَا لَيَالِىَ وَأَيَّامًا ءَامِنِينَ ﴿١٨﴾
فَقَالُوا۟ رَبَّنَا بَٰعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوٓا۟
أَنفُسَهُمْ فَجَعَلْنَٰهُمْ أَحَادِيثَ وَمَزَّقْنَٰهُمْ
كُلَّ مُمَزَّقٍ إِنَّ فِى ذَٰلِكَ لَـَٔايَٰتٍ لِّكُلِّ

grateful among My servants.

14 And when We decreed death for him, there indicated his death to them only a creature of the earth eating at his staff.[1] But when he fell down, it became clear to the domini[2] that had they but known the Unseen, they would not have tarried in the humiliating punishment.

15 There was for Saba'[1] a proof[2] in their dwelling-place: — two gardens, on the right hand and on the left — "Eat of the provision of your Lord, and be grateful to Him. A good land and a forgiving Lord!"

16 Then they turned away, so We sent upon them the flooding of the dam,[1] and gave them in exchange for their two gardens, two gardens bearing bitter fruit, and tamarisk, and something of sparse lote trees.

17 That We rewarded them because they denied; and do We reward[1] save the ungrateful?

18 And We made between them and the cities We had blessed cities visible;[1] and determined the journey between them: "Travel in this[2] by night and day in safety."

19 But they said: "Long has our Lord made the distance between our journeys";[1] and they wronged their souls, and We made them tales told,[2] and scattered them utterly.[3] In that are proofs[4] for everyone patient and grateful.

صَبَّارٍ شَكُورٍ ﴿١٩﴾

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُۥ
فَٱتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ ٱلْمُؤْمِنِينَ ﴿٢٠﴾

وَمَا كَانَ لَهُۥ عَلَيْهِم مِّن سُلْطَٰنٍ إِلَّا
لِنَعْلَمَ مَن يُؤْمِنُ بِٱلْءَاخِرَةِ مِمَّنْ هُوَ
مِنْهَا فِى شَكٍّ ۗ وَرَبُّكَ عَلَىٰ كُلِّ شَىْءٍ
حَفِيظٌ ﴿٢١﴾

قُلِ ٱدْعُوا۟ ٱلَّذِينَ زَعَمْتُم مِّن دُونِ ٱللَّهِ
لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِى ٱلسَّمَٰوَٰتِ
وَلَا فِى ٱلْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِن شِرْكٍ
وَمَا لَهُۥ مِنْهُم مِّن ظَهِيرٍ ﴿٢٢﴾

وَلَا تَنفَعُ ٱلشَّفَٰعَةُ عِندَهُۥٓ إِلَّا لِمَنْ أَذِنَ
لَهُۥ ۚ حَتَّىٰٓ إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا۟ مَاذَا
قَالَ رَبُّكُمْ ۖ قَالُوا۟ ٱلْحَقَّ ۖ وَهُوَ ٱلْعَلِىُّ
ٱلْكَبِيرُ ﴿٢٣﴾

۞ قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ ۖ قُلِ ٱللَّهُ ۙ وَإِنَّآ أَوْ إِيَّاكُمْ لَعَلَىٰ
هُدًى أَوْ فِى ضَلَٰلٍ مُّبِينٍ ﴿٢٤﴾

قُل لَّا تُسْـَٔلُونَ عَمَّآ أَجْرَمْنَا وَلَا نُسْـَٔلُ
عَمَّا تَعْمَلُونَ ﴿٢٥﴾

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا
بِٱلْحَقِّ ۚ وَهُوَ ٱلْفَتَّاحُ ٱلْعَلِيمُ ﴿٢٦﴾

20 And Iblīs had proved right in his assumption about them, and they followed him save a faction among the believers.[1]

21 And he had no authority over them save that We might know him who believes in[1] the Hereafter from him who is thereof in doubt; and thy Lord is custodian over all things.

22 **¶34.3** Say thou: "Call to those whom you claim besides[1] God." They possess not the weight of an atom in the heavens or in the earth, and they have not in them[2] any partnership,[3] nor has He among them any helper.

23 And intercession avails not with Him save him whom He gives leave. When[1] terror has been lifted from their hearts, they will say: "What said your Lord?" They will say: "The truth";[2] and He is the Exalted, the Great.

24 Say thou: "Who provides for you from the heavens and the earth?" Say thou: "God; and either we or you are upon guidance, or in manifest error."

25 Say thou: "You will not be questioned about what we committed, nor will we be questioned about what you do."

26 Say thou: "Our Lord will bring us together, then will He decide between us with justice";[1] and He is the Knowing Judge.

قُلْ أَرُونِىَ ٱلَّذِينَ أَلْحَقْتُم بِهِۦ شُرَكَآءَ كَلَّا ۚ
بَلْ هُوَ ٱللَّهُ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٧﴾

وَمَآ أَرْسَلْنَٰكَ إِلَّا كَآفَّةً لِّلنَّاسِ بَشِيرًا
وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ
﴿٢٨﴾

وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ
صَٰدِقِينَ ﴿٢٩﴾

قُل لَّكُم مِّيعَادُ يَوْمٍ لَّا تَسْتَـْٔخِرُونَ
عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ ﴿٣٠﴾

وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَن نُّؤْمِنَ بِهَٰذَا
ٱلْقُرْءَانِ وَلَا بِٱلَّذِى بَيْنَ يَدَيْهِ ۗ وَلَوْ تَرَىٰٓ
إِذِ ٱلظَّٰلِمُونَ مَوْقُوفُونَ عِندَ رَبِّهِمْ يَرْجِعُ
بَعْضُهُمْ إِلَىٰ بَعْضٍ ٱلْقَوْلَ يَقُولُ ٱلَّذِينَ
ٱسْتُضْعِفُوا۟ لِلَّذِينَ ٱسْتَكْبَرُوا۟ لَوْلَآ أَنتُمْ
لَكُنَّا مُؤْمِنِينَ ﴿٣١﴾

قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوا۟ لِلَّذِينَ ٱسْتُضْعِفُوٓا۟
أَنَحْنُ صَدَدْنَٰكُمْ عَنِ ٱلْهُدَىٰ بَعْدَ إِذْ
جَآءَكُم بَلْ كُنتُم مُّجْرِمِينَ ﴿٣٢﴾

وَقَالَ ٱلَّذِينَ ٱسْتُضْعِفُوا۟ لِلَّذِينَ
ٱسْتَكْبَرُوا۟ بَلْ مَكْرُ ٱلَّيْلِ وَٱلنَّهَارِ إِذْ
تَأْمُرُونَنَآ أَن نَّكْفُرَ بِٱللَّهِ وَنَجْعَلَ
لَهُۥٓ أَندَادًا ۚ وَأَسَرُّوا۟ ٱلنَّدَامَةَ لَمَّا رَأَوُا۟

27 Say thou: "Show me those whom you have joined with Him as partners."[1] No, indeed![2] The truth is,[3] He is God, the Exalted in Might, the Wise.[4]

28 And We sent thee only as a bearer of glad tidings and a warner to all mankind, but most men know not.

29 And they say: "When is this promise, if you be truthful?"[1]

30 Say thou: "You have the appointment of a day you cannot defer an hour, nor can you advance."

31 **¶34.4** And those who ignore warning[1] say: "We will never believe in[2] this Qur'an,[3] nor in what was before it."[4] But if thou couldst see when the wrongdoers[5] are brought before their Lord, refuting each other's word[...].[6] Those who were despised will say to those who had waxed proud: "Were it not for you, we would have been believers!"

32 Those who had waxed proud will say to those who were despised: "Did we turn you away from[1] the guidance after it had come to you? Nay,[2] you were lawbreakers."

33 And those who were despised will say to those who had waxed proud: "Nay,[1] it was your[2] scheme night and day, when you commanded us to deny God and make equals to Him." And they will whisper[3] remorse when they see the punishment, and We place yokes on the necks of those who ignore warning.[4] Will they be rewarded save for

ٱلْعَذَابَ وَجَعَلْنَا ٱلْأَغْلَـٰلَ فِىٓ أَعْنَاقِ
ٱلَّذِينَ كَفَرُوا۟ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا۟
يَعْمَلُونَ ﴿٣٣﴾

وَمَآ أَرْسَلْنَا فِى قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ
مُتْرَفُوهَآ إِنَّا بِمَآ أُرْسِلْتُم بِهِۦ كَـٰفِرُونَ
﴿٣٤﴾

وَقَالُوا۟ نَحْنُ أَكْثَرُ أَمْوَٰلًا وَأَوْلَـٰدًا وَمَا
نَحْنُ بِمُعَذَّبِينَ ﴿٣٥﴾

قُلْ إِنَّ رَبِّى يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ
وَيَقْدِرُ وَلَـٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ
﴿٣٦﴾

وَمَآ أَمْوَٰلُكُمْ وَلَآ أَوْلَـٰدُكُم بِٱلَّتِى
تُقَرِّبُكُمْ عِندَنَا زُلْفَىٰٓ إِلَّا مَنْ ءَامَنَ
وَعَمِلَ صَـٰلِحًا فَأُو۟لَـٰٓئِكَ لَهُمْ جَزَآءُ
ٱلضِّعْفِ بِمَا عَمِلُوا۟ وَهُمْ فِى ٱلْغُرُفَـٰتِ
ءَامِنُونَ ﴿٣٧﴾

وَٱلَّذِينَ يَسْعَوْنَ فِىٓ ءَايَـٰتِنَا مُعَـٰجِزِينَ
أُو۟لَـٰٓئِكَ فِى ٱلْعَذَابِ مُحْضَرُونَ ﴿٣٨﴾

قُلْ إِنَّ رَبِّى يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ مِنْ
عِبَادِهِۦ وَيَقْدِرُ لَهُۥ وَمَآ أَنفَقْتُم مِّن شَىْءٍ
فَهُوَ يُخْلِفُهُۥ وَهُوَ خَيْرُ ٱلرَّٰزِقِينَ ﴿٣٩﴾

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ

what they did?[5]

34 And We sent not to a city any warner save its opulent ones said: "We are deniers of that wherewith you have been sent."

35 And they said: "We are greater in wealth and children," and: "We are not to be punished."

36 Say thou: "My Lord expands provision for whom He wills, and He straitens." But most men know not.

37 ¶**34.5** And it is not your wealth or your children that bring you near to Us in proximity, only whoso believes and works righteousness: those have the double reward for what they did, and they will be in the high chambers, secure.

38 And those who strive to frustrate[1] Our proofs:[2] those will be summoned to the punishment.

39 Say thou: "My Lord expands provision for whom He wills of His servants, and He straitens for him." And what you have spent of anything, He will replace it; and He is the best of providers.

40 And the day He gathers them all together, then will He say to the angels: "Did these

لِلْمَلَـٰٓئِكَةِ أَهَـٰٓؤُلَآءِ إِيَّاكُمْ كَانُوا۟
يَعْبُدُونَ ﴿٤٠﴾

قَالُوا۟ سُبْحَـٰنَكَ أَنتَ وَلِيُّنَا مِن دُونِهِم
بَلْ كَانُوا۟ يَعْبُدُونَ ٱلْجِنَّ أَكْثَرُهُم بِهِم
مُّؤْمِنُونَ ﴿٤١﴾

فَٱلْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ
نَّفْعًا وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا۟
ذُوقُوا۟ عَذَابَ ٱلنَّارِ ٱلَّتِى كُنتُم بِهَا
تُكَذِّبُونَ ﴿٤٢﴾

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَـٰتُنَا بَيِّنَـٰتٍ قَالُوا۟ مَا
هَـٰذَآ إِلَّا رَجُلٌ يُرِيدُ أَن يَصُدَّكُمْ عَمَّا
كَانَ يَعْبُدُ ءَابَآؤُكُمْ وَقَالُوا۟ مَا هَـٰذَآ إِلَّآ
إِفْكٌ مُّفْتَرًى وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لِلْحَقِّ
لَمَّا جَآءَهُمْ إِنْ هَـٰذَآ إِلَّا سِحْرٌ مُّبِينٌ
﴿٤٣﴾

وَمَآ ءَاتَيْنَـٰهُم مِّن كُتُبٍ يَدْرُسُونَهَا وَمَآ
أَرْسَلْنَآ إِلَيْهِمْ قَبْلَكَ مِن نَّذِيرٍ ﴿٤٤﴾

وَكَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ وَمَا بَلَغُوا۟
مِعْشَارَ مَآ ءَاتَيْنَـٰهُمْ فَكَذَّبُوا۟ رُسُلِى
فَكَيْفَ كَانَ نَكِيرِ ﴿٤٥﴾

۞ قُلْ إِنَّمَآ أَعِظُكُم بِوَٰحِدَةٍ أَن
تَقُومُوا۟ لِلَّهِ مَثْنَىٰ وَفُرَٰدَىٰ ثُمَّ تَتَفَكَّرُوا۟

serve you?"

41 They will say: "Glory[1] be to Thee! Thou art our ally, not[2] them!" The truth is,[3] they served the domini;[4] most of them were believers in[5] them.[6]

42 And that day will you possess for one another neither benefit nor harm, and We will say to those who did wrong: "Taste the punishment of the Fire which you denied!"

43 And when Our proofs[1] are recited to them as clear signs, they say: "This is only a man who wishes to turn you away from[2] what your fathers served"; and they say: "This is only an invented falsehood." And those who ignore warning[3] say of the truth[4] when it has come to them: "This is only obvious sorcery."[5]

44 And We gave them not any Writs[1] to study, and We sent not to them before thee any warner.

45 And those before them denied; and they attained not a tenth[1] of what We gave them but they denied My messengers — then how was My rejection!

46 ¶**34.6** Say thou: "I but exhort you to one thing: that you stand up for[1] God in twos and alone, then reflect."[2] Your companion is not possessed;[3] he is only a warner to you before[4]

مَا بِصَاحِبِكُم مِّن جِنَّةٍ إِنْ هُوَ إِلَّا
نَذِيرٌ لَّكُم بَيْنَ يَدَىْ عَذَابٍ شَدِيدٍ
٤٦

قُلْ مَا سَأَلْتُكُم مِّنْ أَجْرٍ فَهُوَ لَكُمْ
إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِ وَهُوَ عَلَىٰ كُلِّ
شَىْءٍ شَهِيدٌ ٤٧

قُلْ إِنَّ رَبِّى يَقْذِفُ بِٱلْحَقِّ عَلَّٰمُ ٱلْغُيُوبِ
٤٨

قُلْ جَآءَ ٱلْحَقُّ وَمَا يُبْدِئُ ٱلْبَٰطِلُ وَمَا
يُعِيدُ ٤٩

قُلْ إِن ضَلَلْتُ فَإِنَّمَآ أَضِلُّ عَلَىٰ نَفْسِى
وَإِنِ ٱهْتَدَيْتُ فَبِمَا يُوحِىٓ إِلَىَّ رَبِّىٓ إِنَّهُۥ
سَمِيعٌ قَرِيبٌ ٥٠

وَلَوْ تَرَىٰٓ إِذْ فَزِعُوا۟ فَلَا فَوْتَ وَأُخِذُوا۟
مِن مَّكَانٍ قَرِيبٍ ٥١

وَقَالُوٓا۟ ءَامَنَّا بِهِۦ وَأَنَّىٰ لَهُمُ ٱلتَّنَاوُشُ مِن
مَّكَانٍۭ بَعِيدٍ ٥٢

وَقَدْ كَفَرُوا۟ بِهِۦ مِن قَبْلُ وَيَقْذِفُونَ
بِٱلْغَيْبِ مِن مَّكَانٍۭ بَعِيدٍ ٥٣

وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا
فُعِلَ بِأَشْيَاعِهِم مِّن قَبْلُ إِنَّهُمْ كَانُوا۟ فِى
شَكٍّ مُّرِيبٍ ٥٤

a severe punishment.

47 Say thou: "What I might[1] have asked of you of reward, it is yours. My reward is only upon[2] God; and He is witness over all things."

48 Say thou: "My Lord hurls the truth[1] — the Knower of the Unseen Realms."

49 Say thou: "The truth[1] has come; and vanity originates not, and it repeats not."

50 Say thou: "If I go astray, I but go astray against my soul; and if I am guided, it is because of what my Lord reveals[1] to me. He is hearer and near."

51 And if thou couldst see when they are in terror: — but there is no escape — and they are seized from a near place,

52 And they say: "We believe in[1] it!" But how will they have the reaching[2] from a place far away

53 When they denied it before, and attacked[1] the Unseen from a place far away?[2]

54 And a barrier will be set between them and what they desire, as was done with their sects[1] before; they were in sceptical doubt.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱلْحَمْدُ لِلَّهِ فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
جَاعِلِ ٱلْمَلَٰٓئِكَةِ رُسُلًا أُو۟لِىٓ أَجْنِحَةٍ
مَّثْنَىٰ وَثُلَٰثَ وَرُبَٰعَ يَزِيدُ فِى ٱلْخَلْقِ مَا
يَشَآءُ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ١

مَّا يَفْتَحِ ٱللَّهُ لِلنَّاسِ مِن رَّحْمَةٍ فَلَا
مُمْسِكَ لَهَا وَمَا يُمْسِكْ فَلَا مُرْسِلَ لَهُۥ
مِنۢ بَعْدِهِۦ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ٢

يَٰٓأَيُّهَا ٱلنَّاسُ ٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ
عَلَيْكُمْ هَلْ مِنْ خَٰلِقٍ غَيْرُ ٱللَّهِ
يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ لَآ إِلَٰهَ
إِلَّا هُوَ فَأَنَّىٰ تُؤْفَكُونَ ٣

وَإِن يُكَذِّبُوكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِّن
قَبْلِكَ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ٤

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ
فَلَا تَغُرَّنَّكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَلَا
يَغُرَّنَّكُم بِٱللَّهِ ٱلْغَرُورُ ٥

إِنَّ ٱلشَّيْطَٰنَ لَكُمْ عَدُوٌّ فَٱتَّخِذُوهُ
عَدُوًّا إِنَّمَا يَدْعُوا۟ حِزْبَهُۥ لِيَكُونُوا۟ مِنْ
أَصْحَٰبِ ٱلسَّعِيرِ ٦

ٱلَّذِينَ كَفَرُوا۟ لَهُمْ عَذَابٌ شَدِيدٌ وَٱلَّذِينَ
ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُم مَّغْفِرَةٌ

In the name of God, the Almighty,[1] the Merciful.

35[2] **1** Praise belongs to God, Originator of the Heavens and the Earth who made the angels messengers having wings: two, three, and four![1] He increases in creation what He wills; God is over all things powerful.

2 What God opens to men of mercy, none can withhold it; and what He withholds, none can send it after Him; and He is the Exalted in Might, the Wise.[1]

3 O mankind: remember the favour of God upon you. Is there any creator, other than God, who provides for you from the heaven and the earth? There is no god save He;[1] how then are you deluded?

4 And if they deny thee: messengers were denied before thee; and to God are matters[1] returned.

5 O mankind: the promise of God is true;[1] so let not the life of this world delude you; and let not the Deluder[2] delude you about God.

6 The satan[1] is an enemy to you; so take him as an enemy; he but calls his party that they might be among the companions of the Inferno.

7 Those who ignore warning:[1] they have a severe punishment; and those who heed warning[2] and do righteous deeds: they have forgiveness and a great reward.

وَأَجْرٌ كَبِيرٌ ﴿٧﴾

أَفَمَن زُيِّنَ لَهُۥ سُوٓءُ عَمَلِهِۦ فَرَءَاهُ
حَسَنًا فَإِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ وَيَهْدِى
مَن يَشَآءُ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ
حَسَرَٰتٍ إِنَّ ٱللَّهَ عَلِيمٌۢ بِمَا يَصْنَعُونَ
﴿٨﴾

وَٱللَّهُ ٱلَّذِىٓ أَرْسَلَ ٱلرِّيَٰحَ فَتُثِيرُ سَحَابًا
فَسُقْنَٰهُ إِلَىٰ بَلَدٍ مَّيِّتٍ فَأَحْيَيْنَا بِهِ
ٱلْأَرْضَ بَعْدَ مَوْتِهَا كَذَٰلِكَ ٱلنُّشُورُ ﴿٩﴾

مَن كَانَ يُرِيدُ ٱلْعِزَّةَ فَلِلَّهِ ٱلْعِزَّةُ جَمِيعًا
إِلَيْهِ يَصْعَدُ ٱلْكَلِمُ ٱلطَّيِّبُ وَٱلْعَمَلُ
ٱلصَّٰلِحُ يَرْفَعُهُۥ وَٱلَّذِينَ يَمْكُرُونَ
ٱلسَّيِّـَٔاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ
أُو۟لَٰٓئِكَ هُوَ يَبُورُ ﴿١٠﴾

وَٱللَّهُ خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن
نُّطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَٰجًا وَمَا تَحْمِلُ
مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِۦ وَمَا
يُعَمَّرُ مِن مُّعَمَّرٍ وَلَا يُنقَصُ مِنْ عُمُرِهِۦٓ
إِلَّا فِى كِتَٰبٍ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ
﴿١١﴾

وَمَا يَسْتَوِى ٱلْبَحْرَانِ هَٰذَا عَذْبٌ فُرَاتٌ
سَآئِغٌ شَرَابُهُۥ وَهَٰذَا مِلْحٌ أُجَاجٌ وَمِن

8 ¶**35.2** Is then he to whom[1] the evil of his deeds is made fair to him so he sees it as good[...]?[2] And God leads astray whom He wills, and guides whom He wills;[3] so let not thy soul go out to them in regrets; God knows what they do.

9 And God is He who sends the winds, that they stir up a cloud; and We drive it to a dead land, and give life thereby to the earth after its death. Thus is the Resurrection.

10 Whoso desires power and glory:[1] power and glory belong to God altogether. To Him the good word ascends, and the righteous deed raises it; but those who plot evil deeds:[2] they have a severe punishment; and the scheme of those, it will perish.

11 And God created you from dust; then from a sperm-drop; then made He you pairs. And no female bears or gives birth save with His knowledge. And life is not prolonged for one full of years, nor is his life diminished save it is in a writ;[1] that is easy for God.[2]

12 And not alike are the two seas:[1] one is fresh and sweet, delicious to drink, and one is salty and bitter. And from each you eat succulent flesh, and extract ornaments

كُلٌّ تَأْكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ
حِلْيَةً تَلْبَسُونَهَا وَتَرَى ٱلْفُلْكَ فِيهِ
مَوَاخِرَ لِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ
تَشْكُرُونَ ﴿١٢﴾

يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى
ٱلَّيْلِ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ كُلٌّ يَجْرِى
لِأَجَلٍ مُّسَمًّى ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ
لَهُ ٱلْمُلْكُ وَٱلَّذِينَ تَدْعُونَ مِن دُونِهِۦ مَا
يَمْلِكُونَ مِن قِطْمِيرٍ ﴿١٣﴾

إِن تَدْعُوهُمْ لَا يَسْمَعُوا۟ دُعَآءَكُمْ وَلَوْ
سَمِعُوا۟ مَا ٱسْتَجَابُوا۟ لَكُمْ وَيَوْمَ
ٱلْقِيَٰمَةِ يَكْفُرُونَ بِشِرْكِكُمْ وَلَا
يُنَبِّئُكَ مِثْلُ خَبِيرٍ ﴿١٤﴾

۞ يَٰٓأَيُّهَا ٱلنَّاسُ أَنتُمُ ٱلْفُقَرَآءُ إِلَى ٱللَّهِ
وَٱللَّهُ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ﴿١٥﴾

إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ
جَدِيدٍ ﴿١٦﴾

وَمَا ذَٰلِكَ عَلَى ٱللَّهِ بِعَزِيزٍ ﴿١٧﴾

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَإِن تَدْعُ
مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَىْءٌ
وَلَوْ كَانَ ذَا قُرْبَىٰٓ إِنَّمَا تُنذِرُ ٱلَّذِينَ
يَخْشَوْنَ رَبَّهُم بِٱلْغَيْبِ وَأَقَامُوا۟ ٱلصَّلَوٰةَ

which you wear. And thou seest the ships[2] ploughing therein, that you might seek of His bounty and that you might be grateful.

13 He makes the night enter into the day, and makes the day enter into the night, and He made subject the sun and the moon, each running for a stated term. That is God, your Lord: to Him belongs the dominion; and those to whom you call, besides[1] Him, possess not the skin of a date-stone.

14 If you call to them, they will not hear your call; and were they to hear, they would not respond to you. And on the Day of Resurrection they will deny your ascription of partnership.[1] And none can inform thee like One Aware.

15 ¶**35.3** O mankind: you are in need of God; and God, He is the Free from Need, the Praiseworthy.

16 If He wills, He will remove you and bring a new creation;

17 And that is for God not difficult.[1]

18 And no bearer bears the burden of another. And if one heavy-laden should call to his burden,[1] nothing of it will be carried, though he be a relative.[2] Thou but warnest those who fear their Lord unseen and uphold the duty.[3] And he who purifies himself: he but purifies himself for his soul. And to God is the journey's end.

وَمَن تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفۡسِهِۦۚ
وَإِلَى ٱللَّهِ ٱلۡمَصِيرُ ١٨

وَمَا يَسۡتَوِي ٱلۡأَعۡمَىٰ وَٱلۡبَصِيرُ ١٩

وَلَا ٱلظُّلُمَٰتُ وَلَا ٱلنُّورُ ٢٠

وَلَا ٱلظِّلُّ وَلَا ٱلۡحَرُورُ ٢١

وَمَا يَسۡتَوِي ٱلۡأَحۡيَآءُ وَلَا ٱلۡأَمۡوَٰتُۚ إِنَّ
ٱللَّهَ يُسۡمِعُ مَن يَشَآءُۖ وَمَآ أَنتَ بِمُسۡمِعٖ
مَّن فِي ٱلۡقُبُورِ ٢٢

إِنۡ أَنتَ إِلَّا نَذِيرٌ ٢٣

إِنَّآ أَرۡسَلۡنَٰكَ بِٱلۡحَقِّ بَشِيرٗا وَنَذِيرٗاۚ وَإِن
مِّنۡ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٞ ٢٤

وَإِن يُكَذِّبُوكَ فَقَدۡ كَذَّبَ ٱلَّذِينَ مِن
قَبۡلِهِمۡ جَآءَتۡهُمۡ رُسُلُهُم بِٱلۡبَيِّنَٰتِ وَبِٱلزُّبُرِ
وَبِٱلۡكِتَٰبِ ٱلۡمُنِيرِ ٢٥

ثُمَّ أَخَذۡتُ ٱلَّذِينَ كَفَرُواْ فَكَيۡفَ كَانَ
نَكِيرِ ٢٦

أَلَمۡ تَرَ أَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءٗ
فَأَخۡرَجۡنَا بِهِۦ ثَمَرَٰتٖ مُّخۡتَلِفًا أَلۡوَٰنُهَاۚ
وَمِنَ ٱلۡجِبَالِ جُدَدُۢ بِيضٞ وَحُمۡرٞ مُّخۡتَلِفٌ
أَلۡوَٰنُهَا وَغَرَابِيبُ سُودٞ ٢٧

وَمِنَ ٱلنَّاسِ وَٱلدَّوَآبِّ وَٱلۡأَنۡعَٰمِ
مُخۡتَلِفٌ أَلۡوَٰنُهُۥ كَذَٰلِكَۗ إِنَّمَا يَخۡشَى

19 And not equal are the blind and the seeing,

20 Nor the darknesses and the light,

21 Nor the shade and the heat,

22 And not equal are the living and the dead. God makes hear whom He wills; and thou canst not make hear those in the graves —

23 Thou art only a warner.

24 We have sent thee with the truth[1] as a bearer of glad tidings, and as a warner. And there was no community save a warner passed among it.

25 And if they deny thee, then those before them denied; their messengers came to them with clear signs, and with the writings,[1] and the Illuminating Writ;[2]

26 Then I seized those who ignored warning[1] — then how was My rejection!

27 ¶**35.4** Dost thou not see[1] that God sends down from the sky water? And We bring forth therewith fruit differing in its hues; and among the mountains are streaks, white and red — differing in their hues — and deep black,

28 And among men and beasts and cattle, differing in their hues; thus[1] there but fear God the knowledgeable among His servants; God is exalted in might and forgiving.

ٱللَّهَ مِنۡ عِبَادِهِ ٱلۡعُلَمَٰٓؤُاْۗ إِنَّ ٱللَّهَ عَزِيزٌ
غَفُورٞ ٢٨

إِنَّ ٱلَّذِينَ يَتۡلُونَ كِتَٰبَ ٱللَّهِ وَأَقَامُواْ
ٱلصَّلَوٰةَ وَأَنفَقُواْ مِمَّا رَزَقۡنَٰهُمۡ سِرّٗا
وَعَلَانِيَةٗ يَرۡجُونَ تِجَٰرَةٗ لَّن تَبُورَ ٢٩

لِيُوَفِّيَهُمۡ أُجُورَهُمۡ وَيَزِيدَهُم مِّن فَضۡلِهِۦٓۚ
إِنَّهُۥ غَفُورٞ شَكُورٞ ٣٠

وَٱلَّذِيٓ أَوۡحَيۡنَآ إِلَيۡكَ مِنَ ٱلۡكِتَٰبِ
هُوَ ٱلۡحَقُّ مُصَدِّقٗا لِّمَا بَيۡنَ يَدَيۡهِۗ إِنَّ
ٱللَّهَ بِعِبَادِهِۦ لَخَبِيرُۢ بَصِيرٞ ٣١

ثُمَّ أَوۡرَثۡنَا ٱلۡكِتَٰبَ ٱلَّذِينَ ٱصۡطَفَيۡنَا
مِنۡ عِبَادِنَاۖ فَمِنۡهُمۡ ظَالِمٞ لِّنَفۡسِهِۦۖ
وَمِنۡهُم مُّقۡتَصِدٞۖ وَمِنۡهُمۡ سَابِقُۢ بِٱلۡخَيۡرَٰتِ
بِإِذۡنِ ٱللَّهِۚ ذَٰلِكَ هُوَ ٱلۡفَضۡلُ ٱلۡكَبِيرُ
٣٢

جَنَّٰتُ عَدۡنٖ يَدۡخُلُونَهَا يُحَلَّوۡنَ فِيهَا مِنۡ
أَسَاوِرَ مِن ذَهَبٖ وَلُؤۡلُؤٗاۖ وَلِبَاسُهُمۡ فِيهَا
حَرِيرٞ ٣٣

وَقَالُواْ ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِيٓ أَذۡهَبَ عَنَّا
ٱلۡحَزَنَۖ إِنَّ رَبَّنَا لَغَفُورٞ شَكُورٌ ٣٤

ٱلَّذِيٓ أَحَلَّنَا دَارَ ٱلۡمُقَامَةِ مِن فَضۡلِهِۦ
لَا يَمَسُّنَا فِيهَا نَصَبٞ وَلَا يَمَسُّنَا فِيهَا

29 Those who recite the Writ[1] of God[2] and uphold the duty[3] and spend of what We have provided them, secretly and openly, expect a trade that perishes not,

30 That He will pay their rewards in full, and increase them out of His bounty; He is forgiving and appreciative.

31 And that which We revealed[1] to thee of the Writ:[2] it is the truth,[3] confirming what was before it;[4] God is of His servants aware and seeing.

32 Then We caused to inherit the Writ[1] those whom We have chosen of Our servants; and among them is he who wrongs his soul, and among them is one lukewarm, and among them are the frontrunners in good deeds by the leave of God; that[2] is the great favour.

33 Gardens of perpetual abode will they enter, adorned therein with bracelets of gold, and pearls, and their raiment therein is silk.

34 And they will say: "Praise belongs to God who has removed from us grief! Our Lord is forgiving and appreciative,

35 "Who has settled us in the enduring abode out of His bounty. There does not touch us herein fatigue, and there does not touch us herein weariness."

لُغُوبٌ ﴿٣٥﴾

وَٱلَّذِينَ كَفَرُواْ لَهُمۡ نَارُ جَهَنَّمَ لَا يُقۡضَىٰ
عَلَيۡهِمۡ فَيَمُوتُواْ وَلَا يُخَفَّفُ عَنۡهُم مِّنۡ
عَذَابِهَا كَذَٰلِكَ نَجۡزِي كُلَّ كَفُورٖ ﴿٣٦﴾

وَهُمۡ يَصۡطَرِخُونَ فِيهَا رَبَّنَآ أَخۡرِجۡنَا
نَعۡمَلۡ صَٰلِحًا غَيۡرَ ٱلَّذِي كُنَّا نَعۡمَلُۚ
أَوَلَمۡ نُعَمِّرۡكُمۡ مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ
وَجَآءَكُمُ ٱلنَّذِيرُۖ فَذُوقُواْ فَمَا لِلظَّٰلِمِينَ
مِن نَّصِيرٍ ﴿٣٧﴾

إِنَّ ٱللَّهَ عَٰلِمُ غَيۡبِ ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضِۚ إِنَّهُۥ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ
﴿٣٨﴾

هُوَ ٱلَّذِي جَعَلَكُمۡ خَلَٰٓئِفَ فِي
ٱلۡأَرۡضِۚ فَمَن كَفَرَ فَعَلَيۡهِ كُفۡرُهُۥۖ وَلَا يَزِيدُ
ٱلۡكَٰفِرِينَ كُفۡرُهُمۡ عِندَ رَبِّهِمۡ إِلَّا
مَقۡتٗاۖ وَلَا يَزِيدُ ٱلۡكَٰفِرِينَ كُفۡرُهُمۡ إِلَّا
خَسَارٗا ﴿٣٩﴾

قُلۡ أَرَءَيۡتُمۡ شُرَكَآءَكُمُ ٱلَّذِينَ تَدۡعُونَ مِن
دُونِ ٱللَّهِۖ أَرُونِي مَاذَا خَلَقُواْ مِنَ ٱلۡأَرۡضِ
أَمۡ لَهُمۡ شِرۡكٞ فِي ٱلسَّمَٰوَٰتِۚ أَمۡ ءَاتَيۡنَٰهُمۡ
كِتَٰبٗا فَهُمۡ عَلَىٰ بَيِّنَتٖ مِّنۡهُۚ بَلۡ إِن يَعِدُ
ٱلظَّٰلِمُونَ بَعۡضُهُم بَعۡضًا إِلَّا غُرُورًا ﴿٤٠﴾

36 And those who ignore warning,[1] they have the fire of Gehenna. Not decreed is it for them that they might die, and nor will its punishment be lightened for them. Thus reward We every ingrate.

37 And they will cry out therein: “Our Lord: take Thou us out! We will work righteousness — other than what we did!” — “Did We not give you life, that there should take heed therein whoso would take heed? And the warner came to you — so taste!” And the wrongdoers[1] have no helper.

38 **¶35.5** God is the Knower of the unseen of the heavens and the earth; He is knowing of that within the breasts.

39 He it is that made you successors in the earth. And whoso denies, his denial will be upon him. And the denial of the false claimers of guidance[1] increases them not in the sight of their Lord save in hatred; and the denial of the false claimers of guidance[2] increases them not save in loss.

40 Say thou: “Have you seen[1] your partners[2] to whom you call instead of[3] God? Show me what they created of the earth!” If[4] they have a partnership[5] in the heavens:[6] — or if[7] We have given them a Writ:[8] — then are they upon clear signs thereof![9] Nay,[10] the wrongdoers[11] promise one another only delusion.

۞ إِنَّ ٱللَّهَ يُمۡسِكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ
أَن تَزُولَاۚ وَلَئِن زَالَتَآ إِنۡ أَمۡسَكَهُمَا
مِنۡ أَحَدٖ مِّنۢ بَعۡدِهِۦٓۚ إِنَّهُۥ كَانَ حَلِيمًا
غَفُورٗا ﴿٤١﴾

وَأَقۡسَمُواْ بِٱللَّهِ جَهۡدَ أَيۡمَٰنِهِمۡ لَئِن
جَآءَهُمۡ نَذِيرٞ لَّيَكُونُنَّ أَهۡدَىٰ مِنۡ إِحۡدَى
ٱلۡأُمَمِۖ فَلَمَّا جَآءَهُمۡ نَذِيرٞ مَّا زَادَهُمۡ إِلَّا
نُفُورًا ﴿٤٢﴾

ٱسۡتِكۡبَارٗا فِي ٱلۡأَرۡضِ وَمَكۡرَ ٱلسَّيِّئِۚ وَلَا
يَحِيقُ ٱلۡمَكۡرُ ٱلسَّيِّئُ إِلَّا بِأَهۡلِهِۦۚ فَهَلۡ
يَنظُرُونَ إِلَّا سُنَّتَ ٱلۡأَوَّلِينَۚ فَلَن تَجِدَ
لِسُنَّتِ ٱللَّهِ تَبۡدِيلٗاۖ وَلَن تَجِدَ لِسُنَّتِ
ٱللَّهِ تَحۡوِيلًا ﴿٤٣﴾

أَوَلَمۡ يَسِيرُواْ فِي ٱلۡأَرۡضِ فَيَنظُرُواْ كَيۡفَ
كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبۡلِهِمۡ وَكَانُوٓاْ أَشَدَّ
مِنۡهُمۡ قُوَّةٗۚ وَمَا كَانَ ٱللَّهُ لِيُعۡجِزَهُۥ مِن
شَيۡءٖ فِي ٱلسَّمَٰوَٰتِ وَلَا فِي ٱلۡأَرۡضِۚ إِنَّهُۥ
كَانَ عَلِيمٗا قَدِيرٗا ﴿٤٤﴾

وَلَوۡ يُؤَاخِذُ ٱللَّهُ ٱلنَّاسَ بِمَا كَسَبُواْ
مَا تَرَكَ عَلَىٰ ظَهۡرِهَا مِن دَآبَّةٖ وَلَٰكِن
يُؤَخِّرُهُمۡ إِلَىٰٓ أَجَلٖ مُّسَمّٗىۖ فَإِذَا جَآءَ
أَجَلُهُمۡ فَإِنَّ ٱللَّهَ كَانَ بِعِبَادِهِۦ بَصِيرَۢا

41 God holds the heavens and the earth lest they[1] cease. And if they[2] should cease, no one could hold them[3] after Him. He is clement and forgiving.

42 And they swore by God their strongest oaths that if a warner came to them, they would be more guided than any of the communities; but when a warner came to them, it increased them only in aversion,

43 Waxing proud in the land, and scheming evil; but the evil scheme surrounds none save its authors.[1] Then look they save for the practice[2] of the former peoples? And thou wilt not find in the practice of God any change; and thou wilt not find in the practice of God any alteration.

44 Have they not travelled in the earth and seen how was the final outcome of those who were before them? And they were stronger than them in power; but God is not such that anything in the heavens or in the earth should frustrate[1] Him; He is knowing and powerful.

45 And were God to take men[1] for what they earn, He would not leave any creature upon its surface.[2] But He delays them to a stated term. But when their term comes, then is God of His servants seeing.

٤٥

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

يٰسٓ ١

وَٱلۡقُرۡءَانِ ٱلۡحَكِيمِ ٢

إِنَّكَ لَمِنَ ٱلۡمُرۡسَلِينَ ٣

عَلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ٤

تَنزِيلَ ٱلۡعَزِيزِ ٱلرَّحِيمِ ٥

لِتُنذِرَ قَوۡمٗا مَّآ أُنذِرَ ءَابَآؤُهُمۡ فَهُمۡ

غَٰفِلُونَ ٦

لَقَدۡ حَقَّ ٱلۡقَوۡلُ عَلَىٰٓ أَكۡثَرِهِمۡ فَهُمۡ لَا

يُؤۡمِنُونَ ٧

إِنَّا جَعَلۡنَا فِيٓ أَعۡنَٰقِهِمۡ أَغۡلَٰلٗا فَهِيَ إِلَى

ٱلۡأَذۡقَانِ فَهُم مُّقۡمَحُونَ ٨

وَجَعَلۡنَا مِنۢ بَيۡنِ أَيۡدِيهِمۡ سَدّٗا وَمِنۡ

خَلۡفِهِمۡ سَدّٗا فَأَغۡشَيۡنَٰهُمۡ فَهُمۡ لَا يُبۡصِرُونَ

٩

وَسَوَآءٌ عَلَيۡهِمۡ ءَأَنذَرۡتَهُمۡ أَمۡ لَمۡ تُنذِرۡهُمۡ

لَا يُؤۡمِنُونَ ١٠

إِنَّمَا تُنذِرُ مَنِ ٱتَّبَعَ ٱلذِّكۡرَ وَخَشِيَ

ٱلرَّحۡمَٰنَ بِٱلۡغَيۡبِۖ فَبَشِّرۡهُ بِمَغۡفِرَةٖ وَأَجۡرٖ

كَرِيمٍ ١١

إِنَّا نَحۡنُ نُحۡيِ ٱلۡمَوۡتَىٰ وَنَكۡتُبُ مَا قَدَّمُواْ

In the name of God, the Almighty,[1] the Merciful.

36 [2] 1 *yā sīn*[1]

2 By the wise Qur'an![1]

3 (Thou art among the emissaries

4 On a straight path!)

5 A[1] revelation[2] of the Exalted in Might, the Merciful,
6 That thou warn a people whose fathers were not warned; and they are heedless.

7 Binding[1] has become the word upon most of them, so they do not believe.[2]

8 We placed yokes on their necks up to the chins, and they with heads forced high;

9 And We made a barrier before them and a barrier behind them, and covered them, so they see not.

10 And it is the same to them whether thou warnedst them, or thou hast not warned them: they do not believe.[1]

11 Thou but warnest[1] him who follows the remembrance,[2] and fears the Almighty[3] unseen. So bear thou glad tidings to him of forgiveness and a noble[4] reward.

12 We give life to the dead, and record what they sent ahead and they left behind;[1] and

وَءَاثَٰرَهُمۡ وَكُلَّ شَيۡءٍ أَحۡصَيۡنَٰهُ فِيٓ إِمَامٖ

مُّبِينٖ ١٢

وَٱضۡرِبۡ لَهُم مَّثَلًا أَصۡحَٰبَ ٱلۡقَرۡيَةِ إِذۡ

جَآءَهَا ٱلۡمُرۡسَلُونَ ١٣

إِذۡ أَرۡسَلۡنَآ إِلَيۡهِمُ ٱثۡنَيۡنِ فَكَذَّبُوهُمَا

فَعَزَّزۡنَا بِثَالِثٖ فَقَالُوٓاْ إِنَّآ إِلَيۡكُم

مُّرۡسَلُونَ ١٤

قَالُواْ مَآ أَنتُمۡ إِلَّا بَشَرٞ مِّثۡلُنَا وَمَآ أَنزَلَ

ٱلرَّحۡمَٰنُ مِن شَيۡءٍ إِنۡ أَنتُمۡ إِلَّا تَكۡذِبُونَ

١٥

قَالُواْ رَبُّنَا يَعۡلَمُ إِنَّآ إِلَيۡكُمۡ لَمُرۡسَلُونَ

١٦

وَمَا عَلَيۡنَآ إِلَّا ٱلۡبَلَٰغُ ٱلۡمُبِينُ ١٧

قَالُوٓاْ إِنَّا تَطَيَّرۡنَا بِكُمۡ لَئِن لَّمۡ تَنتَهُواْ

لَنَرۡجُمَنَّكُمۡ وَلَيَمَسَّنَّكُم مِّنَّا

عَذَابٌ أَلِيمٞ ١٨

قَالُواْ طَٰٓئِرُكُم مَّعَكُمۡ أَئِن ذُكِّرۡتُم بَلۡ

أَنتُمۡ قَوۡمٞ مُّسۡرِفُونَ ١٩

وَجَآءَ مِنۡ أَقۡصَا ٱلۡمَدِينَةِ رَجُلٞ يَسۡعَىٰ

قَالَ يَٰقَوۡمِ ٱتَّبِعُواْ ٱلۡمُرۡسَلِينَ ٢٠

ٱتَّبِعُواْ مَن لَّا يَسۡـَٔلُكُمۡ أَجۡرٗا وَهُم

مُّهۡتَدُونَ ٢١

everything have We counted[2] in a clear book.[3]

13 ¶**36.2** And strike thou for them a similitude: — the people of the city, when the emissaries came to it —

14 When We sent to them two, then they denied them, so We reinforced with a third, and they said: "We are emissaries to you,"

15 Said they: "You are only mortals like us; and the Almighty[1] has not sent down anything. You only lie."

16 They said: "Our Lord knows that we are emissaries to you,

17 "And upon us is only the clear notification."

18 Said they: "We think you an evil omen. If you cease not, we will stone you; and there will touch you from us a painful punishment."

19 They said: "Your evil omen is with yourselves.[1] Is it[2] that you were reminded? The truth is,[3] you are a people committing excess."
20 And a man came running from the furthest part of the city.[1] He said: "O my people: follow the emissaries!

21 "Follow those who ask of you no reward, and they are guided.

وَمَا لِيَ لَآ أَعۡبُدُ ٱلَّذِي فَطَرَنِي وَإِلَيۡهِ
تُرۡجَعُونَ ﴿٢٢﴾

ءَأَتَّخِذُ مِن دُونِهِۦٓ ءَالِهَةً إِن يُرِدۡنِ
ٱلرَّحۡمَٰنُ بِضُرّٖ لَّا تُغۡنِ عَنِّي شَفَٰعَتُهُمۡ
شَيۡـٔٗا وَلَا يُنقِذُونِ ﴿٢٣﴾

إِنِّيٓ إِذٗا لَّفِي ضَلَٰلٖ مُّبِينٍ ﴿٢٤﴾

إِنِّيٓ ءَامَنتُ بِرَبِّكُمۡ فَٱسۡمَعُونِ ﴿٢٥﴾

قِيلَ ٱدۡخُلِ ٱلۡجَنَّةَۖ قَالَ يَٰلَيۡتَ قَوۡمِي
يَعۡلَمُونَ ﴿٢٦﴾

بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ
ٱلۡمُكۡرَمِينَ ﴿٢٧﴾

۞ وَمَآ أَنزَلۡنَا عَلَىٰ قَوۡمِهِۦ مِنۢ بَعۡدِهِۦ
مِن جُندٖ مِّنَ ٱلسَّمَآءِ وَمَا كُنَّا مُنزِلِينَ
﴿٢٨﴾

إِن كَانَتۡ إِلَّا صَيۡحَةٗ وَٰحِدَةٗ فَإِذَا هُمۡ
خَٰمِدُونَ ﴿٢٩﴾

يَٰحَسۡرَةً عَلَى ٱلۡعِبَادِ مَا يَأۡتِيهِم مِّن
رَّسُولٍ إِلَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ ﴿٣٠﴾

أَلَمۡ يَرَوۡاْ كَمۡ أَهۡلَكۡنَا قَبۡلَهُم مِّنَ
ٱلۡقُرُونِ أَنَّهُمۡ إِلَيۡهِمۡ لَا يَرۡجِعُونَ ﴿٣١﴾

وَإِن كُلّٞ لَّمَّا جَمِيعٞ لَّدَيۡنَا مُحۡضَرُونَ
﴿٣٢﴾

22 "And why should I not serve Him who originated me, and to whom you will be returned?

23 "Shall I take gods besides[1] Him? If the Almighty[2] intends me harm, their intercession will avail me nothing, nor can they rescue me;[3]

24 "Then should I be in manifest error.

25 "I believe in[1] your Lord; so hear me!"

26 It was said: "Enter thou the Garden."[1] He said: "I would that my people knew

27 "Of how my Lord has pardoned me, and placed me among the honoured!"

28 And We sent not down upon his people after him any host[1] from the sky; — and nor would We have sent down —

29 It was only one Blast, and then were they extinguished.

30 Oh, the sorrow for the servants![1] There came not to them a messenger save they mocked him.

31 Have they not considered how many generations We destroyed before them — that they to them will not return?

32 And all of them will be brought present before Us.

وَءَايَةٞ لَّهُمُ ٱلۡأَرۡضُ ٱلۡمَيۡتَةُ أَحۡيَيۡنَٰهَا
وَأَخۡرَجۡنَا مِنۡهَا حَبّٗا فَمِنۡهُ يَأۡكُلُونَ
﴿٣٣﴾

وَجَعَلۡنَا فِيهَا جَنَّٰتٖ مِّن نَّخِيلٖ وَأَعۡنَٰبٖ
وَفَجَّرۡنَا فِيهَا مِنَ ٱلۡعُيُونِ ﴿٣٤﴾

لِيَأۡكُلُواْ مِن ثَمَرِهِۦ وَمَا عَمِلَتۡهُ أَيۡدِيهِمۡ
أَفَلَا يَشۡكُرُونَ ﴿٣٥﴾

سُبۡحَٰنَ ٱلَّذِي خَلَقَ ٱلۡأَزۡوَٰجَ كُلَّهَا مِمَّا
تُنۢبِتُ ٱلۡأَرۡضُ وَمِنۡ أَنفُسِهِمۡ وَمِمَّا لَا
يَعۡلَمُونَ ﴿٣٦﴾

وَءَايَةٞ لَّهُمُ ٱلَّيۡلُ نَسۡلَخُ مِنۡهُ ٱلنَّهَارَ فَإِذَا هُم
مُّظۡلِمُونَ ﴿٣٧﴾

وَٱلشَّمۡسُ تَجۡرِي لِمُسۡتَقَرّٖ لَّهَاۚ ذَٰلِكَ
تَقۡدِيرُ ٱلۡعَزِيزِ ٱلۡعَلِيمِ ﴿٣٨﴾

وَٱلۡقَمَرَ قَدَّرۡنَٰهُ مَنَازِلَ حَتَّىٰ عَادَ
كَٱلۡعُرۡجُونِ ٱلۡقَدِيمِ ﴿٣٩﴾

لَا ٱلشَّمۡسُ يَنۢبَغِي لَهَآ أَن تُدۡرِكَ ٱلۡقَمَرَ
وَلَا ٱلَّيۡلُ سَابِقُ ٱلنَّهَارِۚ وَكُلّٞ فِي فَلَكٖ
يَسۡبَحُونَ ﴿٤٠﴾

وَءَايَةٞ لَّهُمۡ أَنَّا حَمَلۡنَا ذُرِّيَّتَهُمۡ فِي ٱلۡفُلۡكِ
ٱلۡمَشۡحُونِ ﴿٤١﴾

وَخَلَقۡنَا لَهُم مِّن مِّثۡلِهِۦ مَا يَرۡكَبُونَ ﴿٤٢﴾

وَإِن نَّشَأۡ نُغۡرِقۡهُمۡ فَلَا صَرِيخَ لَهُمۡ وَلَا هُمۡ

33 ¶**36.3** And a proof[1] for them is the dead earth. We gave it life, and We brought forth from it grain, then they eat thereof;

34 And We made therein[1] gardens of date-palms and grapevines; and We caused to gush forth therein springs,

35 That they might eat of its fruit. And their hands made it not.[1] Will they then not[2] be grateful!

36 Glory[1] be to Him who created all the pairs[2] of what the earth produces, and of themselves, and of what they know not!

37 And a proof[1] for them is the night: We peel away[2] from it the day, and then are they in darkness.

38 And the sun: it runs[1] to its resting-place;[2] that is the determination of the Exalted in Might, the Knowing.[3]

39 And the moon: We have determined for it phases, until it returns like the old date-leaf stalk.[1]

40 It behoves not the sun to reach the moon, nor does the night outstrip the day; and each is in a circuit swimming.

41 And a proof[1] for them is that We bore[2] their progeny[3] in the laden ship.

42 And We created for them the like thereof which they ride.

43 And if We will, We drown them; then none have they to cry to, nor are they rescued,

يُنقَذُونَ ﴿٤٣﴾

إِلَّا رَحْمَةً مِّنَّا وَمَتَٰعًا إِلَىٰ حِينٍ ﴿٤٤﴾

وَإِذَا قِيلَ لَهُمُ ٱتَّقُوا۟ مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾

وَمَا تَأْتِيهِم مِّنْ ءَايَةٍ مِّنْ ءَايَٰتِ رَبِّهِمْ إِلَّا كَانُوا۟ عَنْهَا مُعْرِضِينَ ﴿٤٦﴾

وَإِذَا قِيلَ لَهُمْ أَنفِقُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ قَالَ ٱلَّذِينَ كَفَرُوا۟ لِلَّذِينَ ءَامَنُوٓا۟ أَنُطْعِمُ مَن لَّوْ يَشَآءُ ٱللَّهُ أَطْعَمَهُۥٓ إِنْ أَنتُمْ إِلَّا فِى ضَلَٰلٍ مُّبِينٍ ﴿٤٧﴾

وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٤٨﴾

مَا يَنظُرُونَ إِلَّا صَيْحَةً وَٰحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَآ إِلَىٰٓ أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾

وَنُفِخَ فِى ٱلصُّورِ فَإِذَا هُم مِّنَ ٱلْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنسِلُونَ ﴿٥١﴾

قَالُوا۟ يَٰوَيْلَنَا مَنۢ بَعَثَنَا مِن مَّرْقَدِنَا هَٰذَا مَا وَعَدَ ٱلرَّحْمَٰنُ وَصَدَقَ ٱلْمُرْسَلُونَ ﴿٥٢﴾

44 Save as a mercy from Us, and as enjoyment for a time.

45 But when[1] it is said to them: "Be in prudent fear[2] of what is before you,[3] and what is behind you, that you might obtain mercy[...]."[4]

46 And there comes not to them a proof[1] among the proofs[2] of their Lord save they turn away therefrom.

47 And when it is said to them: "Spend of what God has provided you," those who ignore warning[1] say to those who heed warning:[2] "Shall we feed one whom, had God willed, He would have fed? You are only in manifest error."

48 And they say: "When is this promise, if you be truthful?"[1]

49 They look only for one Blast which will seize them while they are disputing —

50 They will not be able to make a bequest, nor will they return to their people.

51 ¶**36.4** And the Trumpet will be blown; and then from the graves will they hasten forth[1] to their Lord.

52 They will say: "Woe is us! Who has raised us from our sleeping place?" — "This[1] is what the Almighty[2] promised! And the emissaries spoke truth!"[3]

إِن كَانَتْ إِلَّا صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٥٣﴾

فَٱلْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْـًٔا وَلَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٥٤﴾

إِنَّ أَصْحَٰبَ ٱلْجَنَّةِ ٱلْيَوْمَ فِى شُغُلٍ فَٰكِهُونَ ﴿٥٥﴾

هُمْ وَأَزْوَٰجُهُمْ فِى ظِلَٰلٍ عَلَى ٱلْأَرَآئِكِ مُتَّكِـُٔونَ ﴿٥٦﴾

لَهُمْ فِيهَا فَٰكِهَةٌ وَلَهُم مَّا يَدَّعُونَ ﴿٥٧﴾

سَلَٰمٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ ﴿٥٨﴾

وَٱمْتَٰزُوا۟ ٱلْيَوْمَ أَيُّهَا ٱلْمُجْرِمُونَ ﴿٥٩﴾

۞ أَلَمْ أَعْهَدْ إِلَيْكُمْ يَٰبَنِىٓ ءَادَمَ أَن لَّا تَعْبُدُوا۟ ٱلشَّيْطَٰنَ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٠﴾

وَأَنِ ٱعْبُدُونِى هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٦١﴾

وَلَقَدْ أَضَلَّ مِنكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا۟ تَعْقِلُونَ ﴿٦٢﴾

هَٰذِهِۦ جَهَنَّمُ ٱلَّتِى كُنتُمْ تُوعَدُونَ ﴿٦٣﴾

ٱصْلَوْهَا ٱلْيَوْمَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٦٤﴾

ٱلْيَوْمَ نَخْتِمُ عَلَىٰٓ أَفْوَٰهِهِمْ وَتُكَلِّمُنَآ أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُم بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٦٥﴾

53 It will be only one Blast — and then are they summoned before Us all together:

54 "This day no soul will be wronged in anything, and you will not be rewarded save for what you did."

55 The companions of the Garden, this day, will be engaged in gladness,[1]

56 They and their wives, in shade, upon couches reclining.

57 They have therein fruit, and they have what they call for.

58 "Peace!" — as a word[1] from a merciful Lord —

59 "But separate yourselves this day, O you lawbreakers!

60 "Did I not commission you, O children of Adam, that you serve not the satan,"[1] — he is an open enemy to you —

61 "But that you serve Me? This is a straight path.

62 "And he led astray among you a great multitude. Did you then not use reason?

63 "This is Gehenna: — which you were promised —

64 "Burn therein this day, for what you denied!"

65 This day will We seal their mouths, and their hands will speak to Us, and their feet will bear witness as to what they earned.

وَلَوْ نَشَآءُ لَطَمَسْنَا عَلَىٰٓ أَعْيُنِهِمْ
فَٱسْتَبَقُوا۟ ٱلصِّرَٰطَ فَأَنَّىٰ يُبْصِرُونَ ٦٦
وَلَوْ نَشَآءُ لَمَسَخْنَٰهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا
ٱسْتَطَٰعُوا۟ مُضِيًّا وَلَا يَرْجِعُونَ ٦٧
وَمَن نُّعَمِّرْهُ نُنَكِّسْهُ فِى ٱلْخَلْقِ أَفَلَا
يَعْقِلُونَ ٦٨
وَمَا عَلَّمْنَٰهُ ٱلشِّعْرَ وَمَا يَنۢبَغِى لَهُۥٓ إِنْ
هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُّبِينٌ ٦٩
لِّيُنذِرَ مَن كَانَ حَيًّا وَيَحِقَّ ٱلْقَوْلُ عَلَى
ٱلْكَٰفِرِينَ ٧٠
أَوَلَمْ يَرَوْا۟ أَنَّا خَلَقْنَا لَهُم مِّمَّا عَمِلَتْ
أَيْدِينَآ أَنْعَٰمًا فَهُمْ لَهَا مَٰلِكُونَ ٧١
وَذَلَّلْنَٰهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا
يَأْكُلُونَ ٧٢
وَلَهُمْ فِيهَا مَنَٰفِعُ وَمَشَارِبُ أَفَلَا
يَشْكُرُونَ ٧٣
وَٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ ءَالِهَةً لَّعَلَّهُمْ
يُنصَرُونَ ٧٤
لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُندٌ
مُّحْضَرُونَ ٧٥
فَلَا يَحْزُنكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسِرُّونَ
وَمَا يُعْلِنُونَ ٧٦

66 And had We willed, We would have blinded their eyes;[1] then would they compete for the path, but how would they see?[2]

67 And had We willed, We would have so transformed them in their places, they could neither proceed nor return.[1]

68 And to whom We give long life, We reverse him in creation. Will you then not[1] use reason!

69 ¶**36.5** And We taught him not poetry, and it does not behove him; it is only a remembrance[1] and a clear recitation[2]

70 To warn whoso is alive, and that the word might become binding against the false claimers of guidance.[1]

71 Have they not considered[1] that We created cattle for them of what Our hands made, then are they their masters?

72 And We subdued them to them, and some of them they ride, and some of them they eat;

73 And they have in them benefits and drinks. Will they then not[1] be grateful?

74 But they have taken gods other than[1] God, that they might be helped.

75 They cannot help them,[1] and they[2] are for them[3] a force summoned.[4]

76 So let not their speech grieve thee; We know what they conceal and what they make known.

أَوَلَمْ يَرَ ٱلْإِنسَٰنُ أَنَّا خَلَقْنَٰهُ مِن نُّطْفَةٍ
فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ٧٧
وَضَرَبَ لَنَا مَثَلًا وَنَسِىَ خَلْقَهُۥ قَالَ مَن
يُحْىِ ٱلْعِظَٰمَ وَهِىَ رَمِيمٌ ٧٨
قُلْ يُحْيِيهَا ٱلَّذِىٓ أَنشَأَهَآ أَوَّلَ مَرَّةٍ وَهُوَ
بِكُلِّ خَلْقٍ عَلِيمٌ ٧٩
ٱلَّذِى جَعَلَ لَكُم مِّنَ ٱلشَّجَرِ ٱلْأَخْضَرِ
نَارًا فَإِذَآ أَنتُم مِّنْهُ تُوقِدُونَ ٨٠
أَوَلَيْسَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
بِقَٰدِرٍ عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُم بَلَىٰ وَهُوَ
ٱلْخَلَّٰقُ ٱلْعَلِيمُ ٨١
إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ
كُن فَيَكُونُ ٨٢
فَسُبْحَٰنَ ٱلَّذِى بِيَدِهِۦ مَلَكُوتُ كُلِّ
شَىْءٍ وَإِلَيْهِ تُرْجَعُونَ ٨٣
بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ
وَٱلصَّٰٓفَّٰتِ صَفًّا ١
فَٱلزَّٰجِرَٰتِ زَجْرًا ٢
فَٱلتَّٰلِيَٰتِ ذِكْرًا ٣
إِنَّ إِلَٰهَكُمْ لَوَٰحِدٌ ٤
رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا
وَرَبُّ ٱلْمَشَٰرِقِ ٥

77 Has man not considered that We created him from a sperm-drop? And then is he an open disputant.

78 And he strikes for Us a similitude,[1] and forgets his creation; he says: "Who will give life to the bones when they are rotted away?"

79 Say thou: "He will give them life who produced them the first time," — and He knows all creation —

80 "Who made for you from the green tree fire, and then therefrom you kindle."

81 Is not He who created the heavens and the earth able to create the like of them? Verily;[1] and He is the Knowing Creator.

82 His command, when He intends a thing, is that He says to it: "Be thou," and it is.

83 So glory[1] be to Him in whose hand is the dominion of all things! And to Him you will be returned.

In the name of God, the Almighty,[1] the Merciful.

37[2]

1 By those lined up in rows,

2 And those driving[1] with force,[2]

3 And the reciters of a remembrance![1]

4 Your God is One:

5 Lord of the Heavens and the Earth and what is between them,[1] and the Lord of the Easts.[2]

إِنَّا زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِزِينَةٍ
ٱلْكَوَاكِبِ ٦
وَحِفْظًا مِّن كُلِّ شَيْطَٰنٍ مَّارِدٍ ٧
لَّا يَسَّمَّعُونَ إِلَى ٱلْمَلَإِ ٱلْأَعْلَىٰ وَيُقْذَفُونَ
مِن كُلِّ جَانِبٍ ٨
دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ٩
إِلَّا مَنْ خَطِفَ ٱلْخَطْفَةَ فَأَتْبَعَهُۥ شِهَابٌ
ثَاقِبٌ ١٠
فَٱسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَم مَّنْ خَلَقْنَآ
إِنَّا خَلَقْنَٰهُم مِّن طِينٍ لَّازِبٍ ١١
بَلْ عَجِبْتَ وَيَسْخَرُونَ ١٢
وَإِذَا ذُكِّرُوا۟ لَا يَذْكُرُونَ ١٣
وَإِذَا رَأَوْا۟ ءَايَةً يَسْتَسْخِرُونَ ١٤
وَقَالُوٓا۟ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ١٥
أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا
لَمَبْعُوثُونَ ١٦
أَوَءَابَآؤُنَا ٱلْأَوَّلُونَ ١٧
قُلْ نَعَمْ وَأَنتُمْ دَٰخِرُونَ ١٨
فَإِنَّمَا هِىَ زَجْرَةٌ وَٰحِدَةٌ فَإِذَا هُمْ
يَنظُرُونَ ١٩
وَقَالُوا۟ يَٰوَيْلَنَا هَٰذَا يَوْمُ ٱلدِّينِ ٢٠
هَٰذَا يَوْمُ ٱلْفَصْلِ ٱلَّذِى كُنتُم بِهِۦ

6 We have adorned the lower heaven with the adornment of the stars

7 And as protection against every refractory satan.[1]
8 They listen not to the exalted assembly,[1] and they are pelted[2] from every side,

9 Repelled — and they have a constant punishment —
10 Save he who snatches a fragment; and a piercing flame follows[1] him.

11 So ask thou them: are they[1] harder to create, or those We have created?[2] We created them[3] of clinging clay.

12 Yet[1] thou dost marvel; and they deride

13 And, when they are reminded, bear not in mind
14 And, when they see a proof,[1] turn in derision.
15 And they say: "This is only obvious sorcery.[1]
16 "When we are dead and are dust and bones, will we be raised?

17 "And will our forefathers?"

18 Say thou: "Yea, and you will be abased."

19 Then will it be but one cry — and then will they be looking on —

20 And they will say: "Woe is us! This is the Day of Judgment."[1]
21 ¶37.2 "This is the Day of Decision which you denied!

تُكَذِّبُونَ ٢١
۞ ٱحْشُرُوا۟ ٱلَّذِينَ ظَلَمُوا۟ وَأَزْوَٰجَهُمْ
وَمَا كَانُوا۟ يَعْبُدُونَ ٢٢
مِن دُونِ ٱللَّهِ فَٱهْدُوهُمْ إِلَىٰ صِرَٰطِ
ٱلْجَحِيمِ ٢٣
وَقِفُوهُمْ إِنَّهُم مَّسْـُٔولُونَ ٢٤
مَا لَكُمْ لَا تَنَاصَرُونَ ٢٥
بَلْ هُمُ ٱلْيَوْمَ مُسْتَسْلِمُونَ ٢٦
وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَآءَلُونَ
٢٧
قَالُوٓا۟ إِنَّكُمْ كُنتُمْ تَأْتُونَنَا عَنِ ٱلْيَمِينِ
٢٨
قَالُوا۟ بَل لَّمْ تَكُونُوا۟ مُؤْمِنِينَ ٢٩
وَمَا كَانَ لَنَا عَلَيْكُم مِّن سُلْطَٰنٍ بَلْ
كُنتُمْ قَوْمًا طَٰغِينَ ٣٠
فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَآ إِنَّا لَذَآئِقُونَ ٣١
فَأَغْوَيْنَٰكُمْ إِنَّا كُنَّا غَٰوِينَ ٣٢
فَإِنَّهُمْ يَوْمَئِذٍ فِى ٱلْعَذَابِ مُشْتَرِكُونَ
٣٣
إِنَّا كَذَٰلِكَ نَفْعَلُ بِٱلْمُجْرِمِينَ ٣٤
إِنَّهُمْ كَانُوٓا۟ إِذَا قِيلَ لَهُمْ لَآ إِلَٰهَ إِلَّا ٱللَّهُ
يَسْتَكْبِرُونَ ٣٥

22 "Gather those who did wrong, and their wives,[1] and what they served

23 "Instead of[1] God, and guide them to the path of Hell!

24 "But stop them — they are to be questioned:
25 "What ails you that you help not one another?"
26 The truth is[1] they, this day, are in submission!
27 And they will draw near to one another, asking one of another,

28 They will say: "You came to us from the right hand[...]."[1]

29 Those will say:[1] "Nay,[2] you were not believers,[3]
30 "And we had over you no authority. The truth is,[1] you were people transgressing all bounds,[2]

31 "So the word of our Lord has become binding[1] upon us: We are to taste[...].[2]
32 "And we caused you to err — we were those who err."
33 And they, that day, are sharers[1] in the punishment.[2]

34 Thus do We with the lawbreakers.

35 They — when it was said to them: "There is no god save God," — waxed proud,

وَيَقُولُونَ أَئِنَّا لَتَارِكُوٓاْ ءَالِهَتِنَا لِشَاعِرٍ
مَّجۡنُونِۭ ﴿٣٦﴾

بَلۡ جَآءَ بِٱلۡحَقِّ وَصَدَّقَ ٱلۡمُرۡسَلِينَ ﴿٣٧﴾
إِنَّكُمۡ لَذَآئِقُواْ ٱلۡعَذَابِ ٱلۡأَلِيمِ ﴿٣٨﴾
وَمَا تُجۡزَوۡنَ إِلَّا مَا كُنتُمۡ تَعۡمَلُونَ ﴿٣٩﴾
إِلَّا عِبَادَ ٱللَّهِ ٱلۡمُخۡلَصِينَ ﴿٤٠﴾
أُوْلَٰٓئِكَ لَهُمۡ رِزۡقٞ مَّعۡلُومٞ ﴿٤١﴾
فَوَٰكِهُ وَهُم مُّكۡرَمُونَ ﴿٤٢﴾
فِي جَنَّٰتِ ٱلنَّعِيمِ ﴿٤٣﴾
عَلَىٰ سُرُرٖ مُّتَقَٰبِلِينَ ﴿٤٤﴾
يُطَافُ عَلَيۡهِم بِكَأۡسٖ مِّن مَّعِينِۭ ﴿٤٥﴾
بَيۡضَآءَ لَذَّةٖ لِّلشَّٰرِبِينَ ﴿٤٦﴾
لَا فِيهَا غَوۡلٞ وَلَا هُمۡ عَنۡهَا يُنزَفُونَ ﴿٤٧﴾
وَعِندَهُمۡ قَٰصِرَٰتُ ٱلطَّرۡفِ عِينٞ ﴿٤٨﴾
كَأَنَّهُنَّ بَيۡضٞ مَّكۡنُونٞ ﴿٤٩﴾
فَأَقۡبَلَ بَعۡضُهُمۡ عَلَىٰ بَعۡضٖ يَتَسَآءَلُونَ ﴿٥٠﴾
قَالَ قَآئِلٞ مِّنۡهُمۡ إِنِّي كَانَ لِي قَرِينٞ ﴿٥١﴾
يَقُولُ أَئِنَّكَ لَمِنَ ٱلۡمُصَدِّقِينَ ﴿٥٢﴾
أَءِذَا مِتۡنَا وَكُنَّا تُرَابٗا وَعِظَٰمًا أَءِنَّا
لَمَدِينُونَ ﴿٥٣﴾
قَالَ هَلۡ أَنتُم مُّطَّلِعُونَ ﴿٥٤﴾
فَٱطَّلَعَ فَرَءَاهُ فِي سَوَآءِ ٱلۡجَحِيمِ ﴿٥٥﴾

36 (And they said: “Are we to leave our gods for a possessed poet?”

37 The truth is,[1] he brought the truth[2] and confirmed the emissaries:
38 “You are to taste the painful punishment,

39 “And you will be rewarded only for what you did.”)
40 Save the sincere servants of God.[1]

41 Those will have a known provision:

42 Fruits[...].[1] And they will be honoured;

43 In the Gardens of Bliss

44 Upon couches,[1] facing one another,

45 Circulated[1] among them will be a cup from a running spring,
46 White, delightful to the drinkers,

47 Wherein is no sickness, nor are they intoxicated thereby,
48 And with them maidens of modest-eyed gaze,[1]
49 As if they were eggs closely guarded.

50 And they will draw near to one another, asking one of another:
51 (A speaker among them will say: “I had a companion,
52 “Said he: ‘Art thou in truth of those who give credence:
53 “‘When we are dead and dust and bones, will we be held to account?’”

54 He will say: “Will you[1] look?”

55 Then will he look and see him in the midst of Hell.

قَالَ تَٱللَّهِ إِن كِدتَّ لَتُرۡدِينِ ﴿٥٦﴾
وَلَوۡلَا نِعۡمَةُ رَبِّي لَكُنتُ مِنَ
ٱلۡمُحۡضَرِينَ ﴿٥٧﴾
أَفَمَا نَحۡنُ بِمَيِّتِينَ ﴿٥٨﴾
إِلَّا مَوۡتَتَنَا ٱلۡأُولَىٰ وَمَا نَحۡنُ بِمُعَذَّبِينَ
﴿٥٩﴾
إِنَّ هَٰذَا لَهُوَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ﴿٦٠﴾
لِمِثۡلِ هَٰذَا فَلۡيَعۡمَلِ ٱلۡعَٰمِلُونَ ﴿٦١﴾
أَذَٰلِكَ خَيۡرٞ نُّزُلًا أَمۡ شَجَرَةُ ٱلزَّقُّومِ ﴿٦٢﴾
إِنَّا جَعَلۡنَٰهَا فِتۡنَةٗ لِّلظَّٰلِمِينَ ﴿٦٣﴾
إِنَّهَا شَجَرَةٞ تَخۡرُجُ فِيٓ أَصۡلِ ٱلۡجَحِيمِ ﴿٦٤﴾
طَلۡعُهَا كَأَنَّهُۥ رُءُوسُ ٱلشَّيَٰطِينِ ﴿٦٥﴾
فَإِنَّهُمۡ لَأٓكِلُونَ مِنۡهَا فَمَالِـُٔونَ مِنۡهَا
ٱلۡبُطُونَ ﴿٦٦﴾
ثُمَّ إِنَّ لَهُمۡ عَلَيۡهَا لَشَوۡبٗا مِّنۡ حَمِيمٖ ﴿٦٧﴾
ثُمَّ إِنَّ مَرۡجِعَهُمۡ لَإِلَى ٱلۡجَحِيمِ ﴿٦٨﴾
إِنَّهُمۡ أَلۡفَوۡاْ ءَابَآءَهُمۡ ضَآلِّينَ ﴿٦٩﴾
فَهُمۡ عَلَىٰٓ ءَاثَٰرِهِمۡ يُهۡرَعُونَ ﴿٧٠﴾
وَلَقَدۡ ضَلَّ قَبۡلَهُمۡ أَكۡثَرُ ٱلۡأَوَّلِينَ ﴿٧١﴾
وَلَقَدۡ أَرۡسَلۡنَا فِيهِم مُّنذِرِينَ ﴿٧٢﴾
فَٱنظُرۡ كَيۡفَ كَانَ عَٰقِبَةُ ٱلۡمُنذَرِينَ
﴿٧٣﴾

56 He will say: “By God, thou hadst almost brought me to ruin!
57 “And were it not for the favour of my Lord, I would have been among those summoned.”)

58 “Are we[1] then not to die,

59 “Save our former death, and are not to be punished?”

60 That is the Great Achievement!

61 For the like of this let the workers work!

62 Is that better as a welcome, or the Tree of Zaqqūm?[1]
63 We have made it[1] a means of denial[2] for the wrongdoers.[3]
64 It is a tree[1] that comes forth in the root of Hell,
65 Its spathes are as the heads of satans,[1]

66 They will eat thereof, and fill thereof their[1] bellies;

67 Then on top of it will they have a mixture of scalding water;
68 Then will their return be to Hell.

69 They found their fathers astray,

70 And in their footsteps are they hastening.[1]

71 And most of the former peoples had gone astray before them,
72 And We had sent among them warners.

73 So see thou how was the final outcome of those who were warned,

إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ﴿٧٤﴾

وَلَقَدْ نَادَىٰنَا نُوحٌ فَلَنِعْمَ ٱلْمُجِيبُونَ

﴿٧٥﴾

وَنَجَّيْنَٰهُ وَأَهْلَهُۥ مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ

﴿٧٦﴾

وَجَعَلْنَا ذُرِّيَّتَهُۥ هُمُ ٱلْبَاقِينَ ﴿٧٧﴾

وَتَرَكْنَا عَلَيْهِ فِى ٱلْءَاخِرِينَ ﴿٧٨﴾

سَلَٰمٌ عَلَىٰ نُوحٍ فِى ٱلْعَٰلَمِينَ ﴿٧٩﴾

إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿٨٠﴾

إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿٨١﴾

ثُمَّ أَغْرَقْنَا ٱلْءَاخَرِينَ ﴿٨٢﴾

۞ وَإِنَّ مِن شِيعَتِهِۦ لَإِبْرَٰهِيمَ ﴿٨٣﴾

إِذْ جَآءَ رَبَّهُۥ بِقَلْبٍ سَلِيمٍ ﴿٨٤﴾

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ مَاذَا تَعْبُدُونَ

﴿٨٥﴾

أَئِفْكًا ءَالِهَةً دُونَ ٱللَّهِ تُرِيدُونَ ﴿٨٦﴾

فَمَا ظَنُّكُم بِرَبِّ ٱلْعَٰلَمِينَ ﴿٨٧﴾

فَنَظَرَ نَظْرَةً فِى ٱلنُّجُومِ ﴿٨٨﴾

فَقَالَ إِنِّى سَقِيمٌ ﴿٨٩﴾

فَتَوَلَّوْا۟ عَنْهُ مُدْبِرِينَ ﴿٩٠﴾

فَرَاغَ إِلَىٰٓ ءَالِهَتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ ﴿٩١﴾

مَا لَكُمْ لَا تَنطِقُونَ ﴿٩٢﴾

74 Save the sincere servants of God.

75 ¶**37.3** And Noah called to Us — and how excellent were the responders!

76 And We delivered him and his household from the great distress,

77 And We made his progeny those remaining.
78 And We left for him among those who came later:
79 “Peace be upon Noah among all mankind!”

80 Thus reward We the doers of good;

81 He was among Our believing servants.[1]

82 Then drowned We the others.

83 And of his kind[1] was Abraham,

84 When he came to his Lord with a pure heart,
85 When he said to his father and his people: “What do you serve?

86 “Is it falsehood — gods besides God — you desire?
87 “So what is your thought about the Lord of All Creation?”
88 (And he cast a look[1] at the stars,

89 And said: “I am sick.”[1])

90 Then they turned away from him, and left.[1]

91 Then he turned aside to their gods, and said: “Do you not eat?
92 “What ails you, that you speak not?”

فَرَاغَ عَلَيْهِمْ ضَرْبًۢا بِٱلْيَمِينِ ﴿٩٣﴾

فَأَقْبَلُوٓا۟ إِلَيْهِ يَزِفُّونَ ﴿٩٤﴾

قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ ﴿٩٥﴾

وَٱللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾

قَالُوا۟ ٱبْنُوا۟ لَهُۥ بُنْيَانًا فَأَلْقُوهُ فِى ٱلْجَحِيمِ

﴿٩٧﴾

فَأَرَادُوا۟ بِهِۦ كَيْدًا فَجَعَلْنَٰهُمُ ٱلْأَسْفَلِينَ

﴿٩٨﴾

وَقَالَ إِنِّى ذَاهِبٌ إِلَىٰ رَبِّى سَيَهْدِينِ ﴿٩٩﴾

رَبِّ هَبْ لِى مِنَ ٱلصَّٰلِحِينَ ﴿١٠٠﴾

فَبَشَّرْنَٰهُ بِغُلَٰمٍ حَلِيمٍ ﴿١٠١﴾

فَلَمَّا بَلَغَ مَعَهُ ٱلسَّعْىَ قَالَ يَٰبُنَىَّ إِنِّىٓ
أَرَىٰ فِى ٱلْمَنَامِ أَنِّىٓ أَذْبَحُكَ فَٱنظُرْ
مَاذَا تَرَىٰ قَالَ يَٰٓأَبَتِ ٱفْعَلْ مَا تُؤْمَرُ
سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّٰبِرِينَ

﴿١٠٢﴾

فَلَمَّآ أَسْلَمَا وَتَلَّهُۥ لِلْجَبِينِ ﴿١٠٣﴾

وَنَٰدَيْنَٰهُ أَن يَٰٓإِبْرَٰهِيمُ ﴿١٠٤﴾

قَدْ صَدَّقْتَ ٱلرُّءْيَآ إِنَّا كَذَٰلِكَ نَجْزِى
ٱلْمُحْسِنِينَ ﴿١٠٥﴾

إِنَّ هَٰذَا لَهُوَ ٱلْبَلَٰٓؤُا۟ ٱلْمُبِينُ ﴿١٠٦﴾

وَفَدَيْنَٰهُ بِذِبْحٍ عَظِيمٍ ﴿١٠٧﴾

93 And he turned upon them, striking with his right hand.[1]
94 Then came they towards him in haste.

95 He said: “Serve you what you hew

96 “When God created you and what you make?”
97 They said: “Build for him a structure, and cast him into the blazing fire!”[1]

98 And they intended for him a plan; but We made them the lowest.

99 And he said: “I am going to my Lord; He will guide me.”
100 “My Lord: give Thou me from among the righteous.”[1]
101 So We gave him glad tidings of a clement lad;
102 And when he reached the age of working[1] with him, he said: “O my son: I saw in a dream, that I was sacrificing thee. So look thou — what seest[2] thou?” He said: “O my father: do thou what thou art commanded; thou wilt find me, if God wills, of the patient.”[3]

103 And when they[1] had submitted, and he had thrown him down upon his[2] brow,
104 We called to him: “O Abraham:

105 “Thou hast confirmed the vision!” Thus reward We the doers of good;

106 This was the clear trial.

107 And We ransomed him with a great[1] sacrifice,

وَتَرَكْنَا عَلَيْهِ فِي ٱلْـَٔاخِرِينَ ﴿١٠٨﴾

سَلَـٰمٌ عَلَىٰٓ إِبْرَٰهِيمَ ﴿١٠٩﴾

كَذَٰلِكَ نَجْزِي ٱلْمُحْسِنِينَ ﴿١١٠﴾

إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿١١١﴾

وَبَشَّرْنَـٰهُ بِإِسْحَـٰقَ نَبِيًّا مِّنَ ٱلصَّـٰلِحِينَ ﴿١١٢﴾

وَبَـٰرَكْنَا عَلَيْهِ وَعَلَىٰٓ إِسْحَـٰقَ ۚ وَمِن ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِۦ مُبِينٌ ﴿١١٣﴾

وَلَقَدْ مَنَنَّا عَلَىٰ مُوسَىٰ وَهَـٰرُونَ ﴿١١٤﴾

وَنَجَّيْنَـٰهُمَا وَقَوْمَهُمَا مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ ﴿١١٥﴾

وَنَصَرْنَـٰهُمْ فَكَانُوا۟ هُمُ ٱلْغَـٰلِبِينَ ﴿١١٦﴾

وَءَاتَيْنَـٰهُمَا ٱلْكِتَـٰبَ ٱلْمُسْتَبِينَ ﴿١١٧﴾

وَهَدَيْنَـٰهُمَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴿١١٨﴾

وَتَرَكْنَا عَلَيْهِمَا فِي ٱلْـَٔاخِرِينَ ﴿١١٩﴾

سَلَـٰمٌ عَلَىٰ مُوسَىٰ وَهَـٰرُونَ ﴿١٢٠﴾

إِنَّا كَذَٰلِكَ نَجْزِي ٱلْمُحْسِنِينَ ﴿١٢١﴾

إِنَّهُمَا مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿١٢٢﴾

وَإِنَّ إِلْيَاسَ لَمِنَ ٱلْمُرْسَلِينَ ﴿١٢٣﴾

إِذْ قَالَ لِقَوْمِهِۦٓ أَلَا تَتَّقُونَ ﴿١٢٤﴾

أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ ٱلْخَـٰلِقِينَ

108 And We left for him among those who came later:
109 “Peace be upon Abraham!”

110 Thus reward We the doers of good;

111 He was among Our believing servants.[1]

112 And We gave him glad tidings of Isaac, a prophet among the righteous.

113 And We blessed him, and Isaac; and among their progeny is the doer of good and the manifest doer of wrong to himself.

114 ¶**37.4** And We bestowed favour upon Moses and Aaron,
115 And delivered them[1] and their[2] people from the great distress,

116 And We helped them, so they were the victors.
117 And We gave them[1] the Clarifying Writ,[2]

118 And We guided them[1] to the straight path.

119 And We left for them[1] among those who came later:
120 “Peace be upon Moses and Aaron!”

121 Thus reward We the doers of good;

122 They[1] were among Our believing servants.[2]
123 And Elijah[1] was among the emissaries,

124 When he said to his people: “Will you not be in prudent fear?[1]
125 “Will you call to Baal[1] and leave the best of creators:

﴿١٢٥﴾

ٱللَّهَ رَبَّكُمْ وَرَبَّ ءَابَآئِكُمُ ٱلْأَوَّلِينَ ﴿١٢٦﴾

فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ ﴿١٢٧﴾

إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ﴿١٢٨﴾

وَتَرَكْنَا عَلَيْهِ فِي ٱلْـَٔاخِرِينَ ﴿١٢٩﴾

سَلَـٰمٌ عَلَىٰٓ إِلْ يَاسِينَ ﴿١٣٠﴾

إِنَّا كَذَٰلِكَ نَجْزِي ٱلْمُحْسِنِينَ ﴿١٣١﴾

إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿١٣٢﴾

وَإِنَّ لُوطًا لَّمِنَ ٱلْمُرْسَلِينَ ﴿١٣٣﴾

إِذْ نَجَّيْنَـٰهُ وَأَهْلَهُۥٓ أَجْمَعِينَ ﴿١٣٤﴾

إِلَّا عَجُوزًا فِي ٱلْغَـٰبِرِينَ ﴿١٣٥﴾

ثُمَّ دَمَّرْنَا ٱلْـَٔاخَرِينَ ﴿١٣٦﴾

وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِم مُّصْبِحِينَ ﴿١٣٧﴾

وَبِٱلَّيْلِ ۗ أَفَلَا تَعْقِلُونَ ﴿١٣٨﴾

وَإِنَّ يُونُسَ لَمِنَ ٱلْمُرْسَلِينَ ﴿١٣٩﴾

إِذْ أَبَقَ إِلَى ٱلْفُلْكِ ٱلْمَشْحُونِ ﴿١٤٠﴾

فَسَاهَمَ فَكَانَ مِنَ ٱلْمُدْحَضِينَ ﴿١٤١﴾

فَٱلْتَقَمَهُ ٱلْحُوتُ وَهُوَ مُلِيمٌ ﴿١٤٢﴾

فَلَوْلَآ أَنَّهُۥ كَانَ مِنَ ٱلْمُسَبِّحِينَ ﴿١٤٣﴾

لَلَبِثَ فِي بَطْنِهِۦٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾

126 “God, your Lord, and the Lord of your fathers of old?”

127 But they denied him;[1] then are they those summoned,
128 Save the sincere servants of God.

129 And We left for him among those who came later:
130 “Peace be upon Ilyāsīn!”[1]

131 Thus reward We the doers of good;

132 He was among Our believing servants.[1]

133 And Lot was among the emissaries,

134 When We delivered him and his household all together,
135 Save an old woman[1] among those who stayed behind;
136 Then destroyed We the others.

137 And you pass by them[1] in the morning

138 And at night. Will you then not[1] use reason!
139 ¶**37.5** And Jonah[1] was among the emissaries,
140 When he fled to the laden ship,

141 Then he cast lots, and was among those refuted.[1]
142 Then the fish swallowed him, when he was blameworthy.
143 And were he not among the givers of glory,[1]
144 He would have tarried in its belly until the day they are raised.

۞ فَنَبَذْنَٰهُ بِٱلْعَرَآءِ وَهُوَ سَقِيمٌ ﴿١٤٥﴾
وَأَنۢبَتْنَا عَلَيْهِ شَجَرَةً مِّن يَقْطِينٍ ﴿١٤٦﴾
وَأَرْسَلْنَٰهُ إِلَىٰ مِاْئَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٧﴾
فَـَٔامَنُواْ فَمَتَّعْنَٰهُمْ إِلَىٰ حِينٍ ﴿١٤٨﴾
فَٱسْتَفْتِهِمْ أَلِرَبِّكَ ٱلْبَنَاتُ وَلَهُمُ ٱلْبَنُونَ ﴿١٤٩﴾
أَمْ خَلَقْنَا ٱلْمَلَٰٓئِكَةَ إِنَٰثًا وَهُمْ شَٰهِدُونَ ﴿١٥٠﴾
أَلَآ إِنَّهُم مِّنْ إِفْكِهِمْ لَيَقُولُونَ ﴿١٥١﴾
وَلَدَ ٱللَّهُ وَإِنَّهُمْ لَكَٰذِبُونَ ﴿١٥٢﴾
أَصْطَفَى ٱلْبَنَاتِ عَلَى ٱلْبَنِينَ ﴿١٥٣﴾
مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٥٤﴾
أَفَلَا تَذَكَّرُونَ ﴿١٥٥﴾
أَمْ لَكُمْ سُلْطَٰنٌ مُّبِينٌ ﴿١٥٦﴾
فَأْتُواْ بِكِتَٰبِكُمْ إِن كُنتُمْ صَٰدِقِينَ ﴿١٥٧﴾
وَجَعَلُواْ بَيْنَهُۥ وَبَيْنَ ٱلْجِنَّةِ نَسَبًا وَلَقَدْ عَلِمَتِ ٱلْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿١٥٨﴾
سُبْحَٰنَ ٱللَّهِ عَمَّا يَصِفُونَ ﴿١٥٩﴾
إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ﴿١٦٠﴾
فَإِنَّكُمْ وَمَا تَعْبُدُونَ ﴿١٦١﴾

145 But We cast him on the bare shore when he was sick,
146 And We caused to grow over him a tree of gourd;
147 And We sent him to a hundred thousand or more;

148 And they believed, so We gave them enjoyment for a time.
149 And ask thou them: has thy Lord daughters and they sons?

150 If[1] We created the angels females, while they were witnesses:[2]

151 (In truth,[1] it is of their falsehood that they say:
152 "God has begotten," and they are liars.)

153 Chose He daughters over sons?

154 What ails you? How judge you?[1]

155 Will you then not[1] take heed!

156 If[1] you have a clear authority,[2]

157 Then bring your writ,[1] if you be truthful.[2]

158 And they have made between Him and the *jinna*[1] a kinship — when the *jinna*[2] know they will be summoned —

159 (Glory[1] be to God above what they describe!)
160 Save the sincere servants of God.

161 And you, and what you serve,

مَآ أَنتُمْ عَلَيْهِ بِفَٰتِنِينَ ﴿١٦٢﴾
إِلَّا مَنْ هُوَ صَالِ ٱلْجَحِيمِ ﴿١٦٣﴾
وَمَا مِنَّآ إِلَّا لَهُۥ مَقَامٌ مَّعْلُومٌ ﴿١٦٤﴾
وَإِنَّا لَنَحْنُ ٱلصَّآفُّونَ ﴿١٦٥﴾
وَإِنَّا لَنَحْنُ ٱلْمُسَبِّحُونَ ﴿١٦٦﴾
وَإِن كَانُواْ لَيَقُولُونَ ﴿١٦٧﴾
لَوْ أَنَّ عِندَنَا ذِكْرًا مِّنَ ٱلْأَوَّلِينَ ﴿١٦٨﴾
لَكُنَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ﴿١٦٩﴾
فَكَفَرُواْ بِهِۦ فَسَوْفَ يَعْلَمُونَ ﴿١٧٠﴾
وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا ٱلْمُرْسَلِينَ ﴿١٧١﴾
إِنَّهُمْ لَهُمُ ٱلْمَنصُورُونَ ﴿١٧٢﴾
وَإِنَّ جُندَنَا لَهُمُ ٱلْغَٰلِبُونَ ﴿١٧٣﴾
فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٤﴾
وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٥﴾
أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿١٧٦﴾
فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَآءَ صَبَاحُ ٱلْمُنذَرِينَ ﴿١٧٧﴾
وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٨﴾
وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٩﴾
سُبْحَٰنَ رَبِّكَ رَبِّ ٱلْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾

162 You will not tempt against Him

163 Save him who is to burn in Hell.

164 "And there is none among us[1] save has an appointed station;[2]
165 "And we are those lined up;[1]

166 "And we are the givers of glory."[1]

167 And they say:[1]

168 "Were we to have had a remembrance[1] from the former peoples
169 "We would have been the sincere servants of God!"
170 But they denied it;[1] and they will come to know!
171 And Our word has gone forth to Our servants, the emissaries:

172 They — they — will be those helped.[1]

173 And Our host[1] — they will be the victors.

174 So turn thou from them for a time.

175 And see thou them; for they will come to see!
176 Then is it Our punishment they wish to hasten?
177 And when it descends in their courtyard, then evil is the morning of those who were warned!

178 And turn thou from them for a time.

179 And see thou; for they will come to see!

180 Glory[1] be to thy Lord, the Lord of Power and Glory,[2] above what they describe!

وَسَلَٰمٌ عَلَى ٱلْمُرْسَلِينَ ﴿١٨١﴾

وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿١٨٢﴾

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

صٓ وَٱلْقُرْءَانِ ذِى ٱلذِّكْرِ ﴿١﴾

بَلِ ٱلَّذِينَ كَفَرُوا۟ فِى عِزَّةٍ وَشِقَاقٍ ﴿٢﴾

كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ

فَنَادَوا۟ وَّلَاتَ حِينَ مَنَاصٍ ﴿٣﴾

وَعَجِبُوٓا۟ أَن جَآءَهُم مُّنذِرٌ مِّنْهُمْ وَقَالَ

ٱلْكَٰفِرُونَ هَٰذَا سَٰحِرٌ كَذَّابٌ ﴿٤﴾

أَجَعَلَ ٱلْءَالِهَةَ إِلَٰهًا وَٰحِدًا إِنَّ هَٰذَا

لَشَىْءٌ عُجَابٌ ﴿٥﴾

وَٱنطَلَقَ ٱلْمَلَأُ مِنْهُمْ أَنِ ٱمْشُوا۟

وَٱصْبِرُوا۟ عَلَىٰٓ ءَالِهَتِكُمْ إِنَّ هَٰذَا

لَشَىْءٌ يُرَادُ ﴿٦﴾

مَا سَمِعْنَا بِهَٰذَا فِى ٱلْمِلَّةِ ٱلْءَاخِرَةِ إِنْ

هَٰذَآ إِلَّا ٱخْتِلَٰقٌ ﴿٧﴾

أَءُنزِلَ عَلَيْهِ ٱلذِّكْرُ مِنۢ بَيْنِنَا بَلْ هُمْ فِى

شَكٍّ مِّن ذِكْرِى بَل لَّمَّا يَذُوقُوا۟ عَذَابِ

﴿٨﴾

أَمْ عِندَهُمْ خَزَآئِنُ رَحْمَةِ رَبِّكَ ٱلْعَزِيزِ

ٱلْوَهَّابِ ﴿٩﴾

أَمْ لَهُم مُّلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا

181 And peace be upon the emissaries!

182 And praise belongs to God, the Lord of All Creation!
In the name of God, the Almighty,[1] *the Merciful.*

38[2] **1** *ṣād*[1] By the Qur'an[2] full of remembrance![3]
2 The truth is,[1] those who ignore warning[2] are in pride[3] and dissension.
3 (How many a generation We destroyed before them! And they cried out when there was no time to escape.)

4 And they marvel that a warner has come to them from among them; and the false claimers of guidance[1] say: "This is a sorcerer[2] and a liar.
5 "Has he made the gods One God?[1] This is an amazing thing."

6 And the eminent ones among them went forth: "Go and be steadfast to your gods — this is a thing desired.[1]

7 "We heard not of this in the latter creed;[1] this is only a fabrication.

8 "Is it that the remembrance[1] was sent down upon him from among us?" The truth is,[2] they are in doubt about My remembrance;[3] the truth is,[4] they have not tasted My punishment!

9 If[1] they have the treasuries of the mercy of thy Lord, the Exalted in Might, the Bestower:[2] —

10 Or if[1] they have the dominion of the heavens and the earth and what is between

بَيْنَهُمَا فَلْيَرْتَقُوا۟ فِى ٱلْأَسْبَٰبِ ﴿١٠﴾

جُندٌ مَّا هُنَالِكَ مَهْزُومٌ مِّنَ ٱلْأَحْزَابِ

﴿١١﴾

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ

ذُو ٱلْأَوْتَادِ ﴿١٢﴾

وَثَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَٰبُ لْـَٔيْكَةِ

أُو۟لَٰٓئِكَ ٱلْأَحْزَابُ ﴿١٣﴾

إِن كُلٌّ إِلَّا كَذَّبَ ٱلرُّسُلَ فَحَقَّ عِقَابِ

﴿١٤﴾

وَمَا يَنظُرُ هَٰٓؤُلَآءِ إِلَّا صَيْحَةً وَٰحِدَةً مَّا

لَهَا مِن فَوَاقٍ ﴿١٥﴾

وَقَالُوا۟ رَبَّنَا عَجِّل لَّنَا قِطَّنَا قَبْلَ يَوْمِ

ٱلْحِسَابِ ﴿١٦﴾

ٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَٱذْكُرْ عَبْدَنَا

دَاوُۥدَ ذَا ٱلْأَيْدِ إِنَّهُۥٓ أَوَّابٌ ﴿١٧﴾

إِنَّا سَخَّرْنَا ٱلْجِبَالَ مَعَهُۥ يُسَبِّحْنَ

بِٱلْعَشِىِّ وَٱلْإِشْرَاقِ ﴿١٨﴾

وَٱلطَّيْرَ مَحْشُورَةً كُلٌّ لَّهُۥٓ أَوَّابٌ ﴿١٩﴾

وَشَدَدْنَا مُلْكَهُۥ وَءَاتَيْنَٰهُ ٱلْحِكْمَةَ

وَفَصْلَ ٱلْخِطَابِ ﴿٢٠﴾

۞ وَهَلْ أَتَىٰكَ نَبَؤُا۟ ٱلْخَصْمِ إِذْ تَسَوَّرُوا۟

ٱلْمِحْرَابَ ﴿٢١﴾

them:[2] — then let them ascend into the causes![3]
11 Some force is thereupon[1] defeated among the parties.[2]

12 The people of Noah denied before them, and ʿĀd, and Pharaoh,[1] the Lord of Stakes,

13 And Thamūd, and the people of Lot, and the companions of the woods[1] — those were the parties —

14 Each only denied the messengers, so My retribution became binding.[1]

15 And these[1] look only for one Blast; it has no delay.

16 And they say: "Our Lord: hasten Thou for us our lot before the Day of Reckoning!"[1]

17 ¶**38.2** Be thou patient over what they say. And remember thou Our servant David, the possessor of strength: he was one turning in repentance.[1]
18 We made subject the mountains with him giving glory[1] at evening and sunrise,

19 And the birds assembled, all turning in repentance to Him.
20 And We strengthened his dominion, and gave him wisdom[1] and discernment of speech.

21 And has the report of the litigant come to thee: — when they scaled the wall of the chamber?

إِذْ دَخَلُوا۟ عَلَىٰ دَاوُۥدَ فَفَزِعَ مِنْهُمْ ۖ قَالُوا۟ لَا
تَخَفْ ۖ خَصْمَانِ بَغَىٰ بَعْضُنَا عَلَىٰ بَعْضٍ
فَٱحْكُم بَيْنَنَا بِٱلْحَقِّ وَلَا تُشْطِطْ
وَٱهْدِنَآ إِلَىٰ سَوَآءِ ٱلصِّرَٰطِ ﴿٢٢﴾
إِنَّ هَٰذَآ أَخِى لَهُۥ تِسْعٌ وَتِسْعُونَ نَعْجَةً
وَلِىَ نَعْجَةٌ وَٰحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِى
فِى ٱلْخِطَابِ ﴿٢٣﴾
قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَىٰ
نِعَاجِهِۦ ۖ وَإِنَّ كَثِيرًا مِّنَ ٱلْخُلَطَآءِ لَيَبْغِى
بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَقَلِيلٌ مَّا هُمْ ۗ وَظَنَّ
دَاوُۥدُ أَنَّمَا فَتَنَّٰهُ فَٱسْتَغْفَرَ رَبَّهُۥ وَخَرَّ
رَاكِعًا وَأَنَابَ ﴿٢٤﴾
فَغَفَرْنَا لَهُۥ ذَٰلِكَ ۖ وَإِنَّ لَهُۥ عِندَنَا لَزُلْفَىٰ
وَحُسْنَ مَـَٔابٍ ﴿٢٥﴾
يَٰدَاوُۥدُ إِنَّا جَعَلْنَٰكَ خَلِيفَةً فِى ٱلْأَرْضِ
فَٱحْكُم بَيْنَ ٱلنَّاسِ بِٱلْحَقِّ وَلَا
تَتَّبِعِ ٱلْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ ٱللَّهِ
إِنَّ ٱلَّذِينَ يَضِلُّونَ عَن سَبِيلِ ٱللَّهِ لَهُمْ
عَذَابٌ شَدِيدٌۢ بِمَا نَسُوا۟ يَوْمَ ٱلْحِسَابِ
﴿٢٦﴾
وَمَا خَلَقْنَا ٱلسَّمَآءَ وَٱلْأَرْضَ وَمَا

22 When they entered upon David, and he was in terror of them, they said: “Fear thou not — two litigants, one of whom has oppressed the other. So judge thou between us with justice,[1] and transgress thou not; and guide thou us to the right way.

23 “This, my brother, has ninety-nine ewes, and I have one ewe; so he said: ‘Place thou her in my charge’; and he overcame me in speech.”

24 Said he: “He has wronged thee in asking thy ewe for his ewes; and many among acquaintances oppress one another save those who heed warning[1] and do righteous deeds — and few are they.” And David understood that We had but subjected him to means of denial;[2] and he asked forgiveness of his Lord, and fell down humbly[3] and repented.

25 So We forgave him that; and he has nearness to Us and a good journey’s end.[1]

26 “O David: We have appointed thee a successor in the earth; so judge thou between men with justice;[1] and follow thou not vain desire lest it cause thee to stray from the path of God.” Those who stray from the path of God will have a severe punishment because they forgot the Day of Reckoning.

27 ¶**38.3** And We created not the heaven and the earth and what is between them[1] to

بَيْنَهُمَا بَٰطِلًا ۚ ذَٰلِكَ ظَنُّ ٱلَّذِينَ كَفَرُوا۟
فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِنَ ٱلنَّارِ ﴿٢٧﴾
أَمْ نَجْعَلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟
ٱلصَّٰلِحَٰتِ كَٱلْمُفْسِدِينَ فِى ٱلْأَرْضِ أَمْ
نَجْعَلُ ٱلْمُتَّقِينَ كَٱلْفُجَّارِ ﴿٢٨﴾
كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ مُبَٰرَكٌ لِّيَدَّبَّرُوٓا۟
ءَايَٰتِهِۦ وَلِيَتَذَكَّرَ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٢٩﴾
وَوَهَبْنَا لِدَاوُۥدَ سُلَيْمَٰنَ ۚ نِعْمَ ٱلْعَبْدُ ۖ إِنَّهُۥٓ
أَوَّابٌ ﴿٣٠﴾
إِذْ عُرِضَ عَلَيْهِ بِٱلْعَشِىِّ ٱلصَّٰفِنَٰتُ
ٱلْجِيَادُ ﴿٣١﴾
فَقَالَ إِنِّىٓ أَحْبَبْتُ حُبَّ ٱلْخَيْرِ عَن ذِكْرِ
رَبِّى ۖ حَتَّىٰ تَوَارَتْ بِٱلْحِجَابِ ﴿٣٢﴾
رُدُّوهَا عَلَىَّ ۖ فَطَفِقَ مَسْحًۢا بِٱلسُّوقِ
وَٱلْأَعْنَاقِ ﴿٣٣﴾
وَلَقَدْ فَتَنَّا سُلَيْمَٰنَ وَأَلْقَيْنَا عَلَىٰ
كُرْسِيِّهِۦ جَسَدًا ثُمَّ أَنَابَ ﴿٣٤﴾
قَالَ رَبِّ ٱغْفِرْ لِى وَهَبْ لِى مُلْكًا
لَّا يَنۢبَغِى لِأَحَدٍ مِّنۢ بَعْدِىٓ ۖ إِنَّكَ أَنتَ
ٱلْوَهَّابُ ﴿٣٥﴾
فَسَخَّرْنَا لَهُ ٱلرِّيحَ تَجْرِى بِأَمْرِهِۦ رُخَآءً
حَيْثُ أَصَابَ ﴿٣٦﴾

no purpose. That is the assumption of those who ignore warning.[2] And woe to those who ignore warning[3] from the Fire!

28 If[1] We make those who heed warning[2] and do righteous deeds like the workers of corruption in the land:[...].[3] — Or if[4] We make those of prudent fear[5] like the licentious:[...].[6]

29 A Writ[1] We have sent down to thee,[2] one blessed, that they might consider its proofs[3] with care, and that those of insight might take heed.

30 And We gave David Solomon — how excellent a servant! He was one turning in repentance.

31 When there were presented to him in the evening standing steeds,[1]

32 He said: “I have loved the love of good out of[1] remembrance[2] of my Lord!” — until it[3] disappeared behind the partition: —

33 “Return them to me!” Then he began to rub down[1] their legs and necks.

34 And We subjected Solomon to means of denial,[1] and cast upon his throne a body;[2] then did he repent.

35 He said: “My Lord: forgive Thou me, and give Thou me a dominion such as behoves no one after me;[1] Thou art the Bestower!”

36 So We made subject to him the wind — running by his command gently[1] whithersoever he directed —

وَٱلشَّيَٰطِينَ كُلَّ بَنَّآءٍ وَغَوَّاصٍ ﴿٣٧﴾

وَءَاخَرِينَ مُقَرَّنِينَ فِى ٱلْأَصْفَادِ ﴿٣٨﴾

هَٰذَا عَطَآؤُنَا فَٱمْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ ﴿٣٩﴾

وَإِنَّ لَهُۥ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَـَٔابٍ ﴿٤٠﴾

وَٱذْكُرْ عَبْدَنَآ أَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥٓ أَنِّى مَسَّنِىَ ٱلشَّيْطَٰنُ بِنُصْبٍ وَعَذَابٍ ﴿٤١﴾

ٱرْكُضْ بِرِجْلِكَ هَٰذَا مُغْتَسَلٌۢ بَارِدٌ وَشَرَابٌ ﴿٤٢﴾

وَوَهَبْنَا لَهُۥٓ أَهْلَهُۥ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنَّا وَذِكْرَىٰ لِأُو۟لِى ٱلْأَلْبَٰبِ ﴿٤٣﴾

وَخُذْ بِيَدِكَ ضِغْثًا فَٱضْرِب بِّهِۦ وَلَا تَحْنَثْ إِنَّا وَجَدْنَٰهُ صَابِرًا نِّعْمَ ٱلْعَبْدُ إِنَّهُۥٓ أَوَّابٌ ﴿٤٤﴾

وَٱذْكُرْ عِبَٰدَنَآ إِبْرَٰهِيمَ وَإِسْحَٰقَ وَيَعْقُوبَ أُو۟لِى ٱلْأَيْدِى وَٱلْأَبْصَٰرِ ﴿٤٥﴾

إِنَّآ أَخْلَصْنَٰهُم بِخَالِصَةٍ ذِكْرَى ٱلدَّارِ ﴿٤٦﴾

وَإِنَّهُمْ عِندَنَا لَمِنَ ٱلْمُصْطَفَيْنَ ٱلْأَخْيَارِ ﴿٤٧﴾

وَٱذْكُرْ إِسْمَٰعِيلَ وَٱلْيَسَعَ وَذَا ٱلْكِفْلِ

37 And the satans,[1] every builder and diver,

38 And others bound together in shackles.

39 "This is Our gift; so grant thou or withhold thou without reckoning!"[1]

40 And he has nearness to Us, and a good journey's end.[1]

41 ¶**38.4** And remember thou Our servant Job,[1] when he called to his Lord: "The satan[2] has touched me with distress and punishment."
42 "Stamp thou thy foot:[1] — this is a cool bath and drink!"

43 And We gave him his household, and their like with them, as a mercy from Us, and as a reminder for men of understanding.

44 And: "Take thou in thy hand a bouquet, and strike[1] thou therewith, and break thou not thine oath!"[2] We found him patient. How excellent a servant! He was one turning in repentance.

45 And remember thou Our servants Abraham, Isaac and Jacob — possessors of strength and vision.

46 We purified them with a pure quality: the remembrance of the Abode.

47 And they are in Our sight among the chosen, the excellent.

48 And remember thou Ishmael, and Elisha,[1] and Dhūl-Kifl;[2] and all were among the

وَكُلٌّ مِّنَ ٱلْأَخْيَارِ ﴿٤٨﴾

هَٰذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَـَٔابٍ ﴿٤٩﴾

جَنَّٰتِ عَدْنٍ مُّفَتَّحَةً لَّهُمُ ٱلْأَبْوَٰبُ ﴿٥٠﴾

مُتَّكِـِٔينَ فِيهَا يَدْعُونَ فِيهَا بِفَٰكِهَةٍ كَثِيرَةٍ وَشَرَابٍ ﴿٥١﴾

۞ وَعِندَهُمْ قَٰصِرَٰتُ ٱلطَّرْفِ أَتْرَابٌ ﴿٥٢﴾

هَٰذَا مَا تُوعَدُونَ لِيَوْمِ ٱلْحِسَابِ ﴿٥٣﴾

إِنَّ هَٰذَا لَرِزْقُنَا مَا لَهُۥ مِن نَّفَادٍ ﴿٥٤﴾

هَٰذَا وَإِنَّ لِلطَّٰغِينَ لَشَرَّ مَـَٔابٍ ﴿٥٥﴾

جَهَنَّمَ يَصْلَوْنَهَا فَبِئْسَ ٱلْمِهَادُ ﴿٥٦﴾

هَٰذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ ﴿٥٧﴾

وَءَاخَرُ مِن شَكْلِهِۦٓ أَزْوَٰجٌ ﴿٥٨﴾

هَٰذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ لَا مَرْحَبًۢا بِهِمْ إِنَّهُمْ صَالُوا۟ ٱلنَّارِ ﴿٥٩﴾

قَالُوا۟ بَلْ أَنتُمْ لَا مَرْحَبًۢا بِكُمْ أَنتُمْ قَدَّمْتُمُوهُ لَنَا فَبِئْسَ ٱلْقَرَارُ ﴿٦٠﴾

قَالُوا۟ رَبَّنَا مَن قَدَّمَ لَنَا هَٰذَا فَزِدْهُ عَذَابًا ضِعْفًا فِى ٱلنَّارِ ﴿٦١﴾

وَقَالُوا۟ مَا لَنَا لَا نَرَىٰ رِجَالًا كُنَّا نَعُدُّهُم مِّنَ ٱلْأَشْرَارِ ﴿٦٢﴾

excellent.

49 This is a remembrance.[1] And for those of prudent fear[2] is a good journey's end:[3]

50 Gardens of perpetual abode[1] whose doors will be opened to them;
51 Reclining therein, they will call therein for plenteous fruit and drink;

52 And with them maidens of modest gaze,[1] well-matched.[2]

53 This is what you are promised for the Day of Reckoning.
54 This is Our provision; it has no depletion.

55 This![1] And for those transgressing all bounds[2] is an evil journey's end:[3]
56 Gehenna, wherein they will burn; and evil is the resting-place.
57 This! So let them taste it: scalding water and purulence,[1]
58 And more[1] of like categories.[2]

59 "This is a crowd rushing headlong with you!" — No welcome for them — they will burn in the Fire.

60 They will say: "The truth is,[1] you — no welcome for you — you sent it ahead for us;[2] and evil is the fixed lodging!"

61 They will say: "Our Lord: whoso sent this ahead for us, increase Thou for him a double punishment in the Fire."

62 And they will say: "What ails us that we see not men we counted among the worst,

أَتَّخَذْنَٰهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمُ
ٱلْأَبْصَٰرُ ﴿٦٣﴾
إِنَّ ذَٰلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ ٱلنَّارِ ﴿٦٤﴾
قُلْ إِنَّمَآ أَنَا۠ مُنذِرٌ وَمَا مِنْ إِلَٰهٍ إِلَّا ٱللَّهُ
ٱلْوَٰحِدُ ٱلْقَهَّارُ ﴿٦٥﴾
رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا
ٱلْعَزِيزُ ٱلْغَفَّارُ ﴿٦٦﴾
قُلْ هُوَ نَبَؤٌا۟ عَظِيمٌ ﴿٦٧﴾
أَنتُمْ عَنْهُ مُعْرِضُونَ ﴿٦٨﴾
مَا كَانَ لِىَ مِنْ عِلْمٍۭ بِٱلْمَلَإِ ٱلْأَعْلَىٰٓ إِذْ
يَخْتَصِمُونَ ﴿٦٩﴾
إِن يُوحَىٰٓ إِلَىَّ إِلَّآ أَنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ
﴿٧٠﴾
إِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى خَٰلِقٌۢ بَشَرًا
مِّن طِينٍ ﴿٧١﴾
فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِن رُّوحِى
فَقَعُوا۟ لَهُۥ سَٰجِدِينَ ﴿٧٢﴾
فَسَجَدَ ٱلْمَلَٰٓئِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٧٣﴾
إِلَّآ إِبْلِيسَ ٱسْتَكْبَرَ وَكَانَ مِنَ
ٱلْكَٰفِرِينَ ﴿٧٤﴾
قَالَ يَٰٓإِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا
خَلَقْتُ بِيَدَىَّ أَسْتَكْبَرْتَ أَمْ كُنتَ مِنَ

63 "Whom we took in derision — or does our[1] sight miss them?"

64 That is true:[1] — the mutual recrimination of the people of the Fire.
65 ¶**38.5** Say thou: "I am only a warner; and there is no god save God, the One, the Vanquishing,

66 "Lord of the Heavens and the Earth and what is between them,[1] the Exalted in Might, the Forgiver."

67 Say thou: "It is a tremendous report

68 "From which you turn away.

69 "I had no knowledge of the exalted assembly[1] when they disputed,

70 "It is only revealed[1] to me, that I am a clear warner."[2]

71 When thy Lord said to the angels: "I am creating a mortal from clay,

72 "And when I have formed him, and breathed into him of My Spirit, then fall down,[1] to him in submission."[2]

73 Then the angels submitted,[1] all of them together.
74 Not so[1] Iblīs; he had waxed proud, and was of the false claimers of guidance.[2]

75 He said: "O Iblīs: what hindered thee from submitting[1] to that which I have created with My hands? Hast thou waxed proud? Or art thou of the exalted?"

ٱلْعَالِينَ ﴿٧٥﴾
قَالَ أَنَا۠ خَيْرٌ مِّنْهُ خَلَقْتَنِى مِن نَّارٍ
وَخَلَقْتَهُۥ مِن طِينٍ ﴿٧٦﴾
قَالَ فَٱخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٧٧﴾
وَإِنَّ عَلَيْكَ لَعْنَتِىٓ إِلَىٰ يَوْمِ ٱلدِّينِ ﴿٧٨﴾
قَالَ رَبِّ فَأَنظِرْنِىٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿٧٩﴾
قَالَ فَإِنَّكَ مِنَ ٱلْمُنظَرِينَ ﴿٨٠﴾
إِلَىٰ يَوْمِ ٱلْوَقْتِ ٱلْمَعْلُومِ ﴿٨١﴾
قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾
إِلَّا عِبَادَكَ مِنْهُمُ ٱلْمُخْلَصِينَ ﴿٨٣﴾
قَالَ فَٱلْحَقُّ وَٱلْحَقَّ أَقُولُ ﴿٨٤﴾
لَأَمْلَأَنَّ جَهَنَّمَ مِنكَ وَمِمَّن تَبِعَكَ مِنْهُمْ
أَجْمَعِينَ ﴿٨٥﴾
قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَآ
أَنَا۠ مِنَ ٱلْمُتَكَلِّفِينَ ﴿٨٦﴾
إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ﴿٨٧﴾
وَلَتَعْلَمُنَّ نَبَأَهُۥ بَعْدَ حِينٍۭ ﴿٨٨﴾
بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ
تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ
ٱلْحَكِيمِ ﴿١﴾
إِنَّآ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ
فَٱعْبُدِ ٱللَّهَ مُخْلِصًا لَّهُ ٱلدِّينَ ﴿٢﴾

76 Said he: "I am better than he;[1] Thou createdst me of fire, and Thou createdst him of clay."

77 He said: "Go thou forth from it; for thou art accursed;
78 "And upon thee is My curse until the Day of Judgment."[1]
79 Said he: "My Lord: grant Thou me respite until the day they are raised."
80 He said: "Thou art of those granted respite

81 "Until the day of the known time."

82 Said he: "Then by Thy power and glory[1] will I cause them to err all together,
83 "Save Thy servants among them that are sincere."
84 He said: "Then the truth:[1] — and the truth[2] do I say —
85 "I will fill Gehenna with thee, and whoso follows thee of them all together!"

86 Say thou: "I ask of you for it no reward; and I am not of those who claim things falsely.[1]

87 "It is only a reminder[1] to all mankind,

88 "And you will come to know its report after a time."
In the name of God, the Almighty,[1] the Merciful.

39[2]

1 The revelation[1] of the Writ[2] is from God, the Exalted in Might, the Wise.[3]

2 We sent down to thee the Writ[1] with the truth;[2] so serve thou God, sincere to Him in doctrine.[3]

أَلَا لِلَّهِ ٱلدِّينُ ٱلْخَالِصُ وَٱلَّذِينَ
ٱتَّخَذُواْ مِن دُونِهِۦٓ أَوْلِيَآءَ مَا نَعْبُدُهُمْ
إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلْفَىٰٓ إِنَّ ٱللَّهَ
يَحْكُمُ بَيْنَهُمْ فِى مَا هُمْ فِيهِ يَخْتَلِفُونَ
إِنَّ ٱللَّهَ لَا يَهْدِى مَنْ هُوَ كَٰذِبٌ كَفَّارٌ
﴿٣﴾
لَّوْ أَرَادَ ٱللَّهُ أَن يَتَّخِذَ وَلَدًا لَّٱصْطَفَىٰ
مِمَّا يَخْلُقُ مَا يَشَآءُ سُبْحَٰنَهُۥ هُوَ ٱللَّهُ
ٱلْوَٰحِدُ ٱلْقَهَّارُ ﴿٤﴾
خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ يُكَوِّرُ
ٱلَّيْلَ عَلَى ٱلنَّهَارِ وَيُكَوِّرُ ٱلنَّهَارَ عَلَى
ٱلَّيْلِ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ كُلٌّ يَجْرِى
لِأَجَلٍ مُّسَمًّى أَلَا هُوَ ٱلْعَزِيزُ ٱلْغَفَّٰرُ
﴿٥﴾
خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ ثُمَّ جَعَلَ
مِنْهَا زَوْجَهَا وَأَنزَلَ لَكُم مِّنَ ٱلْأَنْعَٰمِ
ثَمَٰنِيَةَ أَزْوَٰجٍ يَخْلُقُكُمْ فِى بُطُونِ
أُمَّهَٰتِكُمْ خَلْقًا مِّنۢ بَعْدِ خَلْقٍ فِى
ظُلُمَٰتٍ ثَلَٰثٍ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ
لَهُ ٱلْمُلْكُ لَآ إِلَٰهَ إِلَّا هُوَ فَأَنَّىٰ تُصْرَفُونَ
﴿٦﴾
إِن تَكْفُرُواْ فَإِنَّ ٱللَّهَ غَنِىٌّ عَنكُمْ

3 Does not the sincere doctrine[1] belong to God? And those who take allies besides[2] Him: — "We only serve them that they might bring us near to God in proximity!"[3] — God will judge between them concerning that wherein they differ; God guides not him who is a liar and an ingrate.

4 Had God willed to take a son, He would have chosen from what He created what He willed. Glory[1] be to Him! He is God, the One, the Vanquishing!

5 He created the heavens and the earth in truth.[1] He wraps the night over the day, and He wraps the day over the night; and He made subject the sun and the moon, each running for a stated term. Is He not the Exalted in Might, the Forgiver?

6 He created you from one soul; then He made from it its mate. And He sent down for you of the cattle eight pairs.[1] He creates you in the wombs of your mothers — creation after creation — in three darknesses.[2] That is God, your Lord; to Him belongs the dominion; there is no god save He.[3] How then are you diverted?

7 If you deny — God is free from need of you. And He is not pleased, for His servants, with

وَلَا يَرْضَىٰ لِعِبَادِهِ ٱلْكُفْرَ وَإِن
تَشْكُرُواْ يَرْضَهُ لَكُمْ وَلَا تَزِرُ
وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُم
مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ
تَعْمَلُونَ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٧﴾
۞ وَإِذَا مَسَّ ٱلْإِنسَٰنَ ضُرٌّ دَعَا رَبَّهُۥ
مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُۥ نِعْمَةً مِّنْهُ نَسِىَ
مَا كَانَ يَدْعُوٓاْ إِلَيْهِ مِن قَبْلُ وَجَعَلَ
لِلَّهِ أَندَادًا لِّيُضِلَّ عَن سَبِيلِهِۦ قُلْ
تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَٰبِ
ٱلنَّارِ ﴿٨﴾
أَمَّنْ هُوَ قَٰنِتٌ ءَانَآءَ ٱلَّيْلِ سَاجِدًا
وَقَآئِمًا يَحْذَرُ ٱلْءَاخِرَةَ وَيَرْجُواْ رَحْمَةَ
رَبِّهِۦ قُلْ هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ
وَٱلَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُوْلُواْ
ٱلْأَلْبَٰبِ ﴿٩﴾
قُلْ يَٰعِبَادِ ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ رَبَّكُمْ
لِلَّذِينَ أَحْسَنُواْ فِى هَٰذِهِ ٱلدُّنْيَا حَسَنَةٌ
وَأَرْضُ ٱللَّهِ وَٰسِعَةٌ إِنَّمَا يُوَفَّى ٱلصَّٰبِرُونَ
أَجْرَهُم بِغَيْرِ حِسَابٍ ﴿١٠﴾
قُلْ إِنِّىٓ أُمِرْتُ أَنْ أَعْبُدَ ٱللَّهَ مُخْلِصًا لَّهُ
ٱلدِّينَ ﴿١١﴾

denial. And if you are grateful, He is pleased therewith for you. And no bearer bears the burden of another; then to your Lord is your return, and He will inform you of what you did; He knows what is in the breasts.

8 And when affliction touches man, he calls to his Lord, turning to Him; then when He confers upon him favour from Him, he forgets that for which he called to Him before, and makes equals to God, to lead astray from His path. Say thou: "Enjoy thou thy denial a little — thou art of the companions of the Fire."

9 If[1] he who is humbly obedient in the watches of the night, submitting[2] and standing,[3] fearing the Hereafter, and hoping for the mercy of his Lord[...].[4] Say thou: "Are they equal — those who know and those who know not?" There take heed but those of insight.

10 ¶**39.2** Say thou: "O My servants who heed warning:[1] be in prudent fear[2] of your Lord." For those who do good in the World is good, and God's earth is spacious.[3] The patient[4] will but be paid their reward without reckoning.[5]

11 Say thou: "I have been commanded to serve God, sincere to Him in doctrine.[1]

وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ ٱلْمُسْلِمِينَ ﴿١٢﴾

قُلْ إِنِّيٓ أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣﴾

قُلِ ٱللَّهَ أَعْبُدُ مُخْلِصًا لَّهُۥ دِينِى ﴿١٤﴾

فَٱعْبُدُوا۟ مَا شِئْتُم مِّن دُونِهِۦ ۗ قُلْ إِنَّ ٱلْخَـٰسِرِينَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ ٱلْقِيَـٰمَةِ ۗ أَلَا ذَٰلِكَ هُوَ ٱلْخُسْرَانُ ٱلْمُبِينُ ﴿١٥﴾

لَهُم مِّن فَوْقِهِمْ ظُلَلٌ مِّنَ ٱلنَّارِ وَمِن تَحْتِهِمْ ظُلَلٌ ۚ ذَٰلِكَ يُخَوِّفُ ٱللَّهُ بِهِۦ عِبَادَهُۥ ۚ يَـٰعِبَادِ فَٱتَّقُونِ ﴿١٦﴾

وَٱلَّذِينَ ٱجْتَنَبُوا۟ ٱلطَّـٰغُوتَ أَن يَعْبُدُوهَا وَأَنَابُوٓا۟ إِلَى ٱللَّهِ لَهُمُ ٱلْبُشْرَىٰ ۚ فَبَشِّرْ عِبَادِ ﴿١٧﴾

ٱلَّذِينَ يَسْتَمِعُونَ ٱلْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُۥ ۚ أُو۟لَـٰٓئِكَ ٱلَّذِينَ هَدَىٰهُمُ ٱللَّهُ ۖ وَأُو۟لَـٰٓئِكَ هُمْ أُو۟لُوا۟ ٱلْأَلْبَـٰبِ ﴿١٨﴾

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ ٱلْعَذَابِ ۚ أَفَأَنتَ تُنقِذُ مَن فِى ٱلنَّارِ ﴿١٩﴾

لَـٰكِنِ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ لَهُمْ غُرَفٌ مِّن فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ ۖ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ ۖ وَعْدَ ٱللَّهِ ۖ لَا يُخْلِفُ ٱللَّهُ

12 "And I have been commanded to be the first of those submitting."[1]

13 Say thou: "I fear, if I should disobey my Lord, the punishment of a tremendous day."

14 Say thou: "God do I serve, sincere to Him in my doctrine,[1]

15 "So serve what you will besides[1] Him." Say thou: "The losers will be those who lose themselves and their families on the Day of Resurrection." Is that[2] not the clear loss?

16 They will have above them canopies of the Fire, and beneath them canopies. By that does God put His servants in dread:[1] "O My servants: be in prudent fear[2] of Me!"

17 And those who avoid idols[1] lest they serve them and turn to God, for them are glad tidings. So give thou glad tidings to My servants:

18 Those who hear the word and follow the best thereof,[1] those are they whom God has guided; and it is they who are those possessed of insight.

19 Is then he upon whom[1] the word of punishment has become binding[...]?[2] Art thou then to rescue him who is in the Fire?[3]

20 But those who are in prudent fear[1] of their Lord: they have high chambers above which are high chambers built, beneath which rivers flow; the promise of God — God will not break the appointment.[2]

ٱلْمِيعَادَ ﴿٢٠﴾

أَلَمْ تَرَ أَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَسَلَكَهُۥ يَنَـٰبِيعَ فِى ٱلْأَرْضِ ثُمَّ يُخْرِجُ بِهِۦ زَرْعًا مُّخْتَلِفًا أَلْوَانُهُۥ ثُمَّ يَهِيجُ فَتَرَىٰهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُۥ حُطَـٰمًا ۚ إِنَّ فِى ذَٰلِكَ لَذِكْرَىٰ لِأُو۟لِى ٱلْأَلْبَـٰبِ ﴿٢١﴾

أَفَمَن شَرَحَ ٱللَّهُ صَدْرَهُۥ لِلْإِسْلَـٰمِ فَهُوَ عَلَىٰ نُورٍ مِّن رَّبِّهِۦ ۚ فَوَيْلٌ لِّلْقَـٰسِيَةِ قُلُوبُهُم مِّن ذِكْرِ ٱللَّهِ ۚ أُو۟لَـٰٓئِكَ فِى ضَلَـٰلٍ مُّبِينٍ ﴿٢٢﴾

ٱللَّهُ نَزَّلَ أَحْسَنَ ٱلْحَدِيثِ كِتَـٰبًا مُّتَشَـٰبِهًا مَّثَانِىَ تَقْشَعِرُّ مِنْهُ جُلُودُ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ ٱللَّهِ ۚ ذَٰلِكَ هُدَى ٱللَّهِ يَهْدِى بِهِۦ مَن يَشَآءُ ۚ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ﴿٢٣﴾

أَفَمَن يَتَّقِى بِوَجْهِهِۦ سُوٓءَ ٱلْعَذَابِ يَوْمَ ٱلْقِيَـٰمَةِ ۚ وَقِيلَ لِلظَّـٰلِمِينَ ذُوقُوا۟ مَا كُنتُمْ تَكْسِبُونَ ﴿٢٤﴾

كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ فَأَتَىٰهُمُ ٱلْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٥﴾

فَأَذَاقَهُمُ ٱللَّهُ ٱلْخِزْىَ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا

21 Dost thou not see[1] that God sent down from the sky water, and inserted it as springs in the earth? Then He brings forth a crop differing in its hues; then it withers, and thou seest it turned to yellow; then He makes it debris. In that is a reminder for men of understanding.

22 ¶**39.3** Is then he whose[1] breast God has expanded[2] to submission[3] so that he follows[4] light from His Lord[...]?[5] Then woe to those whose hearts are hardened against the remembrance[6] of God! Those are in manifest error.

23 God has sent down the best narration:[1] a Writ[2] of paired comparison[3] whereat shiver the skins of those who fear their Lord; then their skins and their hearts soften to the remembrance[4] of God — that is the guidance of God wherewith He guides whom He wills; and whom God sends astray, for him there is no guide.

24 Is then he who[1] has no prudent fear[2] but his face[2] against the evil of the punishment on the Day of Resurrection[...]?[4] And it will be said to the wrongdoers:[5] "Taste what you earned!"

25 Those before them denied, and the punishment came upon them whence[1] they perceived not.

26 And God let them taste disgrace in the life of this world; but the punishment of the

وَلَعَذَابُ ٱلْـَٔاخِرَةِ أَكْبَرُ لَوْ كَانُوا۟
يَعْلَمُونَ ﴿٢٦﴾
وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِى هَٰذَا ٱلْقُرْءَانِ
مِن كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٧﴾
قُرْءَانًا عَرَبِيًّا غَيْرَ ذِى عِوَجٍ لَّعَلَّهُمْ
يَتَّقُونَ ﴿٢٨﴾
ضَرَبَ ٱللَّهُ مَثَلًا رَّجُلًا فِيهِ شُرَكَآءُ
مُتَشَٰكِسُونَ وَرَجُلًا سَلَمًا لِّرَجُلٍ هَلْ
يَسْتَوِيَانِ مَثَلًا ٱلْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا
يَعْلَمُونَ ﴿٢٩﴾
إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ ﴿٣٠﴾
ثُمَّ إِنَّكُمْ يَوْمَ ٱلْقِيَٰمَةِ عِندَ رَبِّكُمْ
تَخْتَصِمُونَ ﴿٣١﴾
۞ فَمَنْ أَظْلَمُ مِمَّن كَذَبَ عَلَى ٱللَّهِ
وَكَذَّبَ بِٱلصِّدْقِ إِذْ جَآءَهُۥٓ أَلَيْسَ فِى
جَهَنَّمَ مَثْوًى لِّلْكَٰفِرِينَ ﴿٣٢﴾
وَٱلَّذِى جَآءَ بِٱلصِّدْقِ وَصَدَّقَ بِهِۦٓ
أُو۟لَٰٓئِكَ هُمُ ٱلْمُتَّقُونَ ﴿٣٣﴾
لَهُم مَّا يَشَآءُونَ عِندَ رَبِّهِمْ ذَٰلِكَ جَزَآءُ
ٱلْمُحْسِنِينَ ﴿٣٤﴾
لِيُكَفِّرَ ٱللَّهُ عَنْهُمْ أَسْوَأَ ٱلَّذِى عَمِلُوا۟
وَيَجْزِيَهُمْ أَجْرَهُم بِأَحْسَنِ ٱلَّذِى كَانُوا۟

Hereafter is greater, had they but known.

27 And We have struck for mankind in this Qur'an[1] every[2] similitude,[3] that they might take heed;

28 An Arabic recitation,[1] free of deviation,[2] that they might be in prudent fear.[3]

29 God has struck a similitude: — a man concerning whom are partners[1] quarrelling, and a man in submission to one[2] man. Are they[3] equal in likeness? Praise belongs to God! The truth is,[4] most of them know not.

30 Thou wilt die, and they will die,

31 Then on the Day of Resurrection, before your Lord, will you dispute.

32 **¶39.4** And who is more unjust than he who lies against God and denies the truth when it comes to him? Is then there not[1] in Gehenna a home for the false claimers of guidance?[2]

33 And whoso comes with the truth and confirms[1] it, it is they who are those of prudent fear:[2]

34 (For them is what they will with their Lord; that is the reward of the doers of good)

35 That God might remove from them the worst of what they did, and reward them with their reward for the best of what they did.

يَعْمَلُونَ ﴿٣٥﴾
أَلَيْسَ ٱللَّهُ بِكَافٍ عَبْدَهُۥ وَيُخَوِّفُونَكَ
بِٱلَّذِينَ مِن دُونِهِۦ وَمَن يُضْلِلِ ٱللَّهُ
فَمَا لَهُۥ مِنْ هَادٍ ﴿٣٦﴾
وَمَن يَهْدِ ٱللَّهُ فَمَا لَهُۥ مِن مُّضِلٍّ أَلَيْسَ
ٱللَّهُ بِعَزِيزٍ ذِى ٱنتِقَامٍ ﴿٣٧﴾
وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضَ لَيَقُولُنَّ ٱللَّهُ قُلْ أَفَرَءَيْتُم مَّا
تَدْعُونَ مِن دُونِ ٱللَّهِ إِنْ أَرَادَنِىَ ٱللَّهُ
بِضُرٍّ هَلْ هُنَّ كَٰشِفَٰتُ ضُرِّهِۦٓ أَوْ
أَرَادَنِى بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَٰتُ
رَحْمَتِهِۦ قُلْ حَسْبِىَ ٱللَّهُ عَلَيْهِ يَتَوَكَّلُ
ٱلْمُتَوَكِّلُونَ ﴿٣٨﴾
قُلْ يَٰقَوْمِ ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنِّى
عَٰمِلٌ فَسَوْفَ تَعْلَمُونَ ﴿٣٩﴾
مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ
عَذَابٌ مُّقِيمٌ ﴿٤٠﴾
إِنَّآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ لِلنَّاسِ
بِٱلْحَقِّ فَمَنِ ٱهْتَدَىٰ فَلِنَفْسِهِۦ وَمَن
ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَآ أَنتَ
عَلَيْهِم بِوَكِيلٍ ﴿٤١﴾
ٱللَّهُ يَتَوَفَّى ٱلْأَنفُسَ حِينَ مَوْتِهَا وَٱلَّتِى

36 Is then God not[1] sufficient for His servant? And they would put thee in dread of those other than[2] Him; and whom God sends astray, for him there is no guide.

37 And whom God guides, for him there is none to lead astray; is then God not[1] exalted in might and able to requite?

38 And if thou askest them who created the heavens and the earth, they will say: "God." Say thou: "Have you considered to what you call other than[1] God? If God wills affliction for me, are they removers of His affliction? Or if He wills mercy for me, are they withholders of His mercy?" Say thou: "God is sufficient for me." In Him place their trust those who would place their trust aright.[2]

39 Say thou: "O my people: work according to your power[1] — I am working; and you will come to know

40 "To whom there comes a punishment that disgraces him, and upon whom there descends a lasting punishment."

41 We sent down upon thee the Writ[1] for mankind with the truth.[2] And whoso is guided, it is for his soul; and whoso strays, he but strays against it. And thou art not a guardian over them.

42 **¶39.5** God takes the souls at the time of their death, and that which has not died, in

لَمۡ تَمُتۡ فِي مَنَامِهَا فَيُمۡسِكُ ٱلَّتِي
قَضَىٰ عَلَيۡهَا ٱلۡمَوۡتَ وَيُرۡسِلُ ٱلۡأُخۡرَىٰٓ
إِلَىٰٓ أَجَلٖ مُّسَمًّىۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ
لِّقَوۡمٖ يَتَفَكَّرُونَ ٤٢

أَمِ ٱتَّخَذُواْ مِن دُونِ ٱللَّهِ شُفَعَآءَۚ قُلۡ
أَوَلَوۡ كَانُواْ لَا يَمۡلِكُونَ شَيۡـٔٗا وَلَا
يَعۡقِلُونَ ٤٣

قُل لِّلَّهِ ٱلشَّفَٰعَةُ جَمِيعٗاۖ لَّهُۥ مُلۡكُ
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ ثُمَّ إِلَيۡهِ تُرۡجَعُونَ
٤٤

وَإِذَا ذُكِرَ ٱللَّهُ وَحۡدَهُ ٱشۡمَأَزَّتۡ قُلُوبُ
ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱلۡأٓخِرَةِۖ وَإِذَا ذُكِرَ
ٱلَّذِينَ مِن دُونِهِۦٓ إِذَا هُمۡ يَسۡتَبۡشِرُونَ
٤٥

قُلِ ٱللَّهُمَّ فَاطِرَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ
عَٰلِمَ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِ أَنتَ تَحۡكُمُ
بَيۡنَ عِبَادِكَ فِي مَا كَانُواْ فِيهِ يَخۡتَلِفُونَ
٤٦

وَلَوۡ أَنَّ لِلَّذِينَ ظَلَمُواْ مَا فِي ٱلۡأَرۡضِ
جَمِيعٗا وَمِثۡلَهُۥ مَعَهُۥ لَٱفۡتَدَوۡاْ بِهِۦ مِن
سُوٓءِ ٱلۡعَذَابِ يَوۡمَ ٱلۡقِيَٰمَةِۚ وَبَدَا لَهُم مِّنَ
ٱللَّهِ مَا لَمۡ يَكُونُواْ يَحۡتَسِبُونَ ٤٧

its sleep. Then He keeps that for which He has ordained death, and sends down the other to a stated term. In that are proofs[1] for people who reflect.

43 If[1] they have taken intercessors besides[2] God,[3] say thou: "Even though they have not power over anything?" But they do not reason.

44 Say thou: "Unto God belongs intercession altogether — His is the dominion of the heavens and the earth; then to Him will you be returned."

45 And when God alone is remembered, the hearts of those who believe not in[1] the Hereafter shrink with aversion; but when those besides[2] Him are remembered, then they rejoice.[3]

46 Say thou: "O God, the Creator of the Heavens and the Earth, the Knower of the Unseen and the Seen: Thou wilt judge between Thy servants concerning that wherein they differed."

47 And were those who do wrong to possess all that is in the earth and the like of it with it, they would seek to ransom themselves[1] thereby from the evil[2] of the punishment on the Day of Resurrection; and there will appear to them from God that on which they had not reckoned,

وَبَدَا لَهُمۡ سَيِّـَٔاتُ مَا كَسَبُواْ وَحَاقَ بِهِم
مَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ ٤٨

فَإِذَا مَسَّ ٱلۡإِنسَٰنَ ضُرّٞ دَعَانَا ثُمَّ إِذَا
خَوَّلۡنَٰهُ نِعۡمَةٗ مِّنَّا قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ
عِلۡمِۭۚ بَلۡ هِيَ فِتۡنَةٞ وَلَٰكِنَّ أَكۡثَرَهُمۡ لَا
يَعۡلَمُونَ ٤٩

قَدۡ قَالَهَا ٱلَّذِينَ مِن قَبۡلِهِمۡ فَمَآ أَغۡنَىٰ
عَنۡهُم مَّا كَانُواْ يَكۡسِبُونَ ٥٠

فَأَصَابَهُمۡ سَيِّـَٔاتُ مَا كَسَبُواْۚ وَٱلَّذِينَ
ظَلَمُواْ مِنۡ هَٰٓؤُلَآءِ سَيُصِيبُهُمۡ سَيِّـَٔاتُ
مَا كَسَبُواْ وَمَا هُم بِمُعۡجِزِينَ ٥١

أَوَلَمۡ يَعۡلَمُوٓاْ أَنَّ ٱللَّهَ يَبۡسُطُ ٱلرِّزۡقَ
لِمَن يَشَآءُ وَيَقۡدِرُۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ
لِّقَوۡمٖ يُؤۡمِنُونَ ٥٢

۞ قُلۡ يَٰعِبَادِيَ ٱلَّذِينَ أَسۡرَفُواْ عَلَىٰٓ
أَنفُسِهِمۡ لَا تَقۡنَطُواْ مِن رَّحۡمَةِ ٱللَّهِۚ إِنَّ
ٱللَّهَ يَغۡفِرُ ٱلذُّنُوبَ جَمِيعًاۚ إِنَّهُۥ هُوَ
ٱلۡغَفُورُ ٱلرَّحِيمُ ٥٣

وَأَنِيبُوٓاْ إِلَىٰ رَبِّكُمۡ وَأَسۡلِمُواْ لَهُۥ
مِن قَبۡلِ أَن يَأۡتِيَكُمُ ٱلۡعَذَابُ ثُمَّ لَا
تُنصَرُونَ ٥٤

وَٱتَّبِعُوٓاْ أَحۡسَنَ مَآ أُنزِلَ إِلَيۡكُم

48 And there will appear to them the evil deeds[1] they earned, and there will surround them that whereat they mocked.

49 And when affliction touches man, he calls to Us; then when We confer upon him favour from Us, he says: "I have only been given it according to knowledge." The truth is,[1] it[2] is a means of denial,[3] but most of them know not.

50 There had said it those before them; but there availed them not what they earned,

51 And the evil deeds[1] they earned befell them. And those who do wrong among these[2] — there will befall them the evil deeds[3] of what they have earned; and they will not escape.[4]

52 Know they not that God expands provision for whom He wills, and He straitens? In that are proofs[1] for people who believe.

53 ¶**39.6** Say thou: "O My servants who have committed excess against their souls: despair not of the mercy of God! God forgives transgressions[1] altogether,[2] — He is the Forgiving, the Merciful —

54 "And turn in repentance to your Lord, and submit to Him before there comes to you the punishment; then will you not be helped."

55 And follow the best of what is sent down to you from your Lord, before the

مِّن رَّبِّكُم مِّن قَبۡلِ أَن يَأۡتِيَكُمُ
ٱلۡعَذَابُ بَغۡتَةٗ وَأَنتُمۡ لَا تَشۡعُرُونَ ٥٥

أَن تَقُولَ نَفۡسٞ يَٰحَسۡرَتَىٰ عَلَىٰ مَا
فَرَّطتُ فِي جَنۢبِ ٱللَّهِ وَإِن كُنتُ لَمِنَ
ٱلسَّٰخِرِينَ ٥٦

أَوۡ تَقُولَ لَوۡ أَنَّ ٱللَّهَ هَدَىٰنِي لَكُنتُ
مِنَ ٱلۡمُتَّقِينَ ٥٧

أَوۡ تَقُولَ حِينَ تَرَى ٱلۡعَذَابَ لَوۡ أَنَّ لِي
كَرَّةٗ فَأَكُونَ مِنَ ٱلۡمُحۡسِنِينَ ٥٨

بَلَىٰ قَدۡ جَآءَتۡكَ ءَايَٰتِي فَكَذَّبۡتَ بِهَا
وَٱسۡتَكۡبَرۡتَ وَكُنتَ مِنَ ٱلۡكَٰفِرِينَ
٥٩

وَيَوۡمَ ٱلۡقِيَٰمَةِ تَرَى ٱلَّذِينَ كَذَبُواْ عَلَى
ٱللَّهِ وُجُوهُهُم مُّسۡوَدَّةٌ أَلَيۡسَ فِي جَهَنَّمَ
مَثۡوٗى لِّلۡمُتَكَبِّرِينَ ٦٠

وَيُنَجِّي ٱللَّهُ ٱلَّذِينَ ٱتَّقَواْ بِمَفَازَتِهِمۡ لَا
يَمَسُّهُمُ ٱلسُّوٓءُ وَلَا هُمۡ يَحۡزَنُونَ ٦١

ٱللَّهُ خَٰلِقُ كُلِّ شَيۡءٖ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ
وَكِيلٞ ٦٢

لَّهُۥ مَقَالِيدُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَٱلَّذِينَ
كَفَرُواْ بِـَٔايَٰتِ ٱللَّهِ أُوْلَٰٓئِكَ هُمُ
ٱلۡخَٰسِرُونَ ٦٣

punishment comes upon you unexpectedly when you perceive not

56 Lest a soul say: "Oh, my regret over what I neglected in what was due to God, and was of those who deride!"

57 Or it say: "Had God guided me, I would have been among those of prudent fear."[1]

58 Or it say when it sees the punishment: "Would that I had returned, that I might be of the doers of good."

59 "Verily,[1] My proofs[2] came to thee, but thou didst deny them, and waxedst proud, and wast among the false claimers of guidance."[3]

60 And on the Day of Resurrection, thou wilt see those who lied against God, their faces blackened; is then there not[1] in Gehenna a home for the proud?

61 And God will deliver those who were in prudent fear[1] by[2] their attainments; evil will not touch them, nor will they grieve.

62 God is the creator of all things; and He is guardian over all things.

63 To Him belong the keys of the heavens and the earth. And those who deny the proofs[1] of God, it is they who are the losers.

قُلۡ أَفَغَيۡرَ ٱللَّهِ تَأۡمُرُوٓنِّيٓ أَعۡبُدُ أَيُّهَا
ٱلۡجَٰهِلُونَ ٦٤

وَلَقَدۡ أُوحِيَ إِلَيۡكَ وَإِلَى ٱلَّذِينَ مِن قَبۡلِكَ
لَئِنۡ أَشۡرَكۡتَ لَيَحۡبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ
مِنَ ٱلۡخَٰسِرِينَ ٦٥

بَلِ ٱللَّهَ فَٱعۡبُدۡ وَكُن مِّنَ ٱلشَّٰكِرِينَ
٦٦

وَمَا قَدَرُواْ ٱللَّهَ حَقَّ قَدۡرِهِۦ وَٱلۡأَرۡضُ
جَمِيعٗا قَبۡضَتُهُۥ يَوۡمَ ٱلۡقِيَٰمَةِ وَٱلسَّمَٰوَٰتُ
مَطۡوِيَّٰتُۢ بِيَمِينِهِۦۚ سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ
عَمَّا يُشۡرِكُونَ ٦٧

وَنُفِخَ فِي ٱلصُّورِ فَصَعِقَ مَن فِي
ٱلسَّمَٰوَٰتِ وَمَن فِي ٱلۡأَرۡضِ إِلَّا مَن شَآءَ
ٱللَّهُۖ ثُمَّ نُفِخَ فِيهِ أُخۡرَىٰ فَإِذَا هُمۡ قِيَامٞ
يَنظُرُونَ ٦٨

وَأَشۡرَقَتِ ٱلۡأَرۡضُ بِنُورِ رَبِّهَا وَوُضِعَ
ٱلۡكِتَٰبُ وَجِاْيٓءَ بِٱلنَّبِيِّـۧنَ وَٱلشُّهَدَآءِ
وَقُضِيَ بَيۡنَهُم بِٱلۡحَقِّ وَهُمۡ لَا يُظۡلَمُونَ
٦٩

وَوُفِّيَتۡ كُلُّ نَفۡسٖ مَّا عَمِلَتۡ وَهُوَ
أَعۡلَمُ بِمَا يَفۡعَلُونَ ٧٠

وَسِيقَ ٱلَّذِينَ كَفَرُوٓاْ إِلَىٰ جَهَنَّمَ زُمَرًا

64 **¶39.7** (Say thou: "Is it other than God you command me to serve, O you who are ignorant?"

65 And it has been revealed[1] to thee and to those before thee: "If thou ascribe a partnership,[2] thy deeds will be made vain, and thou wilt be among the losers."

66 Nay,[1] but God shalt thou serve; and be thou among the grateful.)

67 And they measured God not with the measure due[1] Him. And the earth altogether will be His handful on the Day of Resurrection, and the heavens will be folded up in His right hand. Glory[2] be to Him! And exalted is He above that to which they ascribe a partnership![3]

68 And the Trumpet will be blown, and whoso is in the heavens and whoso is in the earth will fall down thunderstruck[1] save whom God wills. Then will it be blown again; and then will they be standing, looking on.

69 And the earth will shine with the light of its Lord; and the Writ[1] will be set up, and the prophets and the witnesses will be brought, and it will be concluded between them with justice,[2] and they will not be wronged.

70 And every soul will be paid in full for what it did; and He best knows what they do.

71 **¶39.8** And those who ignore warning[1] will be driven into Gehenna in companies. When[2]

حَتَّىٰٓ إِذَا جَآءُوهَا فُتِحَتْ أَبْوَٰبُهَا
وَقَالَ لَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ
رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ
ءَايَٰتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَآءَ
يَوْمِكُمْ هَٰذَا قَالُوا۟ بَلَىٰ وَلَٰكِنْ حَقَّتْ
كَلِمَةُ ٱلْعَذَابِ عَلَى ٱلْكَٰفِرِينَ ﴿٧١﴾
قِيلَ ٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَا
فَبِئْسَ مَثْوَى ٱلْمُتَكَبِّرِينَ ﴿٧٢﴾
وَسِيقَ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ إِلَى ٱلْجَنَّةِ
زُمَرًا حَتَّىٰٓ إِذَا جَآءُوهَا وَفُتِحَتْ أَبْوَٰبُهَا
وَقَالَ لَهُمْ خَزَنَتُهَا سَلَٰمٌ عَلَيْكُمْ طِبْتُمْ
فَٱدْخُلُوهَا خَٰلِدِينَ ﴿٧٣﴾
وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى صَدَقَنَا وَعْدَهُۥ
وَأَوْرَثَنَا ٱلْأَرْضَ نَتَبَوَّأُ مِنَ ٱلْجَنَّةِ حَيْثُ
نَشَآءُ فَنِعْمَ أَجْرُ ٱلْعَٰمِلِينَ ﴿٧٤﴾
وَتَرَى ٱلْمَلَٰٓئِكَةَ حَآفِّينَ مِنْ حَوْلِ
ٱلْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِىَ
بَيْنَهُم بِٱلْحَقِّ وَقِيلَ ٱلْحَمْدُ لِلَّهِ رَبِّ
ٱلْعَٰلَمِينَ ﴿٧٥﴾

they have come to it, the gates thereof will be opened, and the keepers thereof will say to them: "Came there not to you messengers from among you, reciting to you the proofs[3] of your Lord, and warning you of the meeting of this day of yours?" They will say: "Verily."[4] But the word of punishment is binding[5] upon the false claimers of guidance.[6]

72 It will be said: "Enter the gates of Gehenna, abiding eternally therein"; and evil is the dwelling of the proud.

73 And those who were in prudent fear[1] of their Lord will be driven towards the Garden in companies. When[2] they have come to it and the gates thereof have been opened[...].[3] And the keepers thereof will say to them: "Peace be upon you! You did well; so enter it,[4] abiding eternally."

74 And they will say: "Praise belongs to God who has fulfilled for us His promise and made us inherit the earth — we may settle in the Garden wheresoever we will!" And excellent is the reward of the workers!

75 And thou wilt see the angels surrounding the Throne, glorifying[1] with the praise of their Lord; and it will be decided between them with justice;[2] and it will be said: "Praise belongs to God, the Lord of All Creation!"

In the name of God, the Almighty,[1] the Merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

40

1 *ḥā mīm*[1]

حمٓ ﴿١﴾
تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ

2 The revelation[1] of the Writ[2] is from God, the Exalted in Might, the Knowing,

ٱلْعَلِيمِ ﴿٢﴾
غَافِرِ ٱلذَّنۢبِ وَقَابِلِ ٱلتَّوْبِ شَدِيدِ
ٱلْعِقَابِ ذِى ٱلطَّوْلِ لَآ إِلَٰهَ إِلَّا هُوَ إِلَيْهِ
ٱلْمَصِيرُ ﴿٣﴾
مَا يُجَٰدِلُ فِىٓ ءَايَٰتِ ٱللَّهِ إِلَّا ٱلَّذِينَ
كَفَرُوا۟ فَلَا يَغْرُرْكَ تَقَلُّبُهُمْ فِى ٱلْبِلَٰدِ
﴿٤﴾
كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَٱلْأَحْزَابُ
مِنۢ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّةٍۭ بِرَسُولِهِمْ
لِيَأْخُذُوهُ وَجَٰدَلُوا۟ بِٱلْبَٰطِلِ لِيُدْحِضُوا۟
بِهِ ٱلْحَقَّ فَأَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ
﴿٥﴾
وَكَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى ٱلَّذِينَ
كَفَرُوٓا۟ أَنَّهُمْ أَصْحَٰبُ ٱلنَّارِ ﴿٦﴾
ٱلَّذِينَ يَحْمِلُونَ ٱلْعَرْشَ وَمَنْ حَوْلَهُۥ
يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِۦ
وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا۟ رَبَّنَا وَسِعْتَ
كُلَّ شَىْءٍ رَّحْمَةً وَعِلْمًا فَٱغْفِرْ لِلَّذِينَ
تَابُوا۟ وَٱتَّبَعُوا۟ سَبِيلَكَ وَقِهِمْ عَذَابَ
ٱلْجَحِيمِ ﴿٧﴾
رَبَّنَا وَأَدْخِلْهُمْ جَنَّٰتِ عَدْنٍ ٱلَّتِى
وَعَدتَّهُمْ وَمَن صَلَحَ مِنْ ءَابَآئِهِمْ

3 The Forgiver of Transgression,[1] and the Accepter of Repentance, the Severe in Retribution, the Owner of Abundance. There is no god save He;[2] unto Him is the journey's end.

4 None disputes concerning the proofs[1] of God save those who ignore warning,[2] so let not delude thee their going to and fro in the land.

5 There denied before them the people of Noah, and the parties after them; and every community purposed against their messenger to seize him, and disputed with falsehood to refute thereby the truth.[1] Then I seized them — and how was My retribution![2]

6 And thus became binding[1] the word of thy Lord upon those who ignore warning,[2] that they are the companions of the Fire.

7 Those who bear the Throne and those round about it give glory[1] with the praise of their Lord, and believe in[2] Him, and ask forgiveness for those who heed warning:[3] "Our Lord: Thou encompassest all things in mercy and knowledge, so forgive Thou those who have repented and followed Thy path, and protect Thou them from the punishment of Hell!

8 "Our Lord: make Thou them enter[1] the Gardens of Perpetual Abode which Thou hast promised them and whoso was righteous among their fathers, and their wives, and

وَأَزۡوَٰجِهِمۡ وَذُرِّيَّٰتِهِمۡۚ إِنَّكَ أَنتَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ٨

وَقِهِمُ ٱلسَّيِّـَٔاتِۚ وَمَن تَقِ ٱلسَّيِّـَٔاتِ يَوۡمَئِذٖ فَقَدۡ رَحِمۡتَهُۥۚ وَذَٰلِكَ هُوَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ٩

إِنَّ ٱلَّذِينَ كَفَرُواْ يُنَادَوۡنَ لَمَقۡتُ ٱللَّهِ أَكۡبَرُ مِن مَّقۡتِكُمۡ أَنفُسَكُمۡ إِذۡ تُدۡعَوۡنَ إِلَى ٱلۡإِيمَٰنِ فَتَكۡفُرُونَ ١٠

قَالُواْ رَبَّنَآ أَمَتَّنَا ٱثۡنَتَيۡنِ وَأَحۡيَيۡتَنَا ٱثۡنَتَيۡنِ فَٱعۡتَرَفۡنَا بِذُنُوبِنَا فَهَلۡ إِلَىٰ خُرُوجٖ مِّن سَبِيلٖ ١١

ذَٰلِكُم بِأَنَّهُۥٓ إِذَا دُعِيَ ٱللَّهُ وَحۡدَهُۥ كَفَرۡتُمۡۖ وَإِن يُشۡرَكۡ بِهِۦ تُؤۡمِنُواْۚ فَٱلۡحُكۡمُ لِلَّهِ ٱلۡعَلِيِّ ٱلۡكَبِيرِ ١٢

هُوَ ٱلَّذِي يُرِيكُمۡ ءَايَٰتِهِۦ وَيُنَزِّلُ لَكُم مِّنَ ٱلسَّمَآءِ رِزۡقٗاۚ وَمَا يَتَذَكَّرُ إِلَّا مَن يُنِيبُ ١٣

فَٱدۡعُواْ ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ وَلَوۡ كَرِهَ ٱلۡكَٰفِرُونَ ١٤

رَفِيعُ ٱلدَّرَجَٰتِ ذُو ٱلۡعَرۡشِ يُلۡقِي ٱلرُّوحَ مِنۡ أَمۡرِهِۦ عَلَىٰ مَن يَشَآءُ مِنۡ عِبَادِهِۦ لِيُنذِرَ يَوۡمَ ٱلتَّلَاقِ ١٥

their progeny[2] — Thou art the Exalted in Might, the Wise[3] —

9 "And protect Thou them from evil deeds;[1] and he whom Thou protectest from evil deeds[2] that day, upon him hast Thou had mercy." And that[3] is the Great Achievement.

10 ¶**40.2** Those who ignore warning[1] will be called: "The hatred of God is greater than your hatred of yourselves — when you were invited to faith, but denied."

11 (They will say: "Our Lord: twice hast Thou given us death, and twice hast Thou given us life;[1] and we have confessed our transgressions[2] — is there to a way out any path?")

12 "That is because, when God was called to alone, you denied; but if a partnership[1] was ascribed to Him, you believed"; then judgment belongs to God, the Exalted, the Great.

13 (He it is that shows you His proofs[1] and sends down for you from the sky provision; and there takes heed only whoso turns in repentance.

14 So call to God, sincere to Him in doctrine,[1] though the false claimers of guidance[2] be averse.)

15 The Raiser of Degrees, the Owner of the Throne: He casts the Spirit of His command upon whom He wills of His servants, that he might warn of the Day of Meeting:

يَوۡمَ هُم بَٰرِزُونَ لَا يَخۡفَىٰ عَلَى ٱللَّهِ مِنۡهُمۡ شَيۡءٞۚ لِّمَنِ ٱلۡمُلۡكُ ٱلۡيَوۡمَۚ لِلَّهِ ٱلۡوَٰحِدِ ٱلۡقَهَّارِ ١٦

ٱلۡيَوۡمَ تُجۡزَىٰ كُلُّ نَفۡسِۭ بِمَا كَسَبَتۡۚ لَا ظُلۡمَ ٱلۡيَوۡمَۚ إِنَّ ٱللَّهَ سَرِيعُ ٱلۡحِسَابِ ١٧

وَأَنذِرۡهُمۡ يَوۡمَ ٱلۡأٓزِفَةِ إِذِ ٱلۡقُلُوبُ لَدَى ٱلۡحَنَاجِرِ كَٰظِمِينَۚ مَا لِلظَّٰلِمِينَ مِنۡ حَمِيمٖ وَلَا شَفِيعٖ يُطَاعُ ١٨

يَعۡلَمُ خَآئِنَةَ ٱلۡأَعۡيُنِ وَمَا تُخۡفِي ٱلصُّدُورُ ١٩

وَٱللَّهُ يَقۡضِي بِٱلۡحَقِّۖ وَٱلَّذِينَ يَدۡعُونَ مِن دُونِهِۦ لَا يَقۡضُونَ بِشَيۡءٍۗ إِنَّ ٱللَّهَ هُوَ ٱلسَّمِيعُ ٱلۡبَصِيرُ ٢٠

۞ أَوَلَمۡ يَسِيرُواْ فِي ٱلۡأَرۡضِ فَيَنظُرُواْ كَيۡفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ كَانُواْ مِن قَبۡلِهِمۡۚ كَانُواْ هُمۡ أَشَدَّ مِنۡهُمۡ قُوَّةٗ وَءَاثَارٗا فِي ٱلۡأَرۡضِ فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمۡ وَمَا كَانَ لَهُم مِّنَ ٱللَّهِ مِن وَاقٖ ٢١

ذَٰلِكَ بِأَنَّهُمۡ كَانَت تَّأۡتِيهِمۡ رُسُلُهُم بِٱلۡبَيِّنَٰتِ فَكَفَرُواْ فَأَخَذَهُمُ ٱللَّهُۚ إِنَّهُۥ قَوِيّٞ شَدِيدُ ٱلۡعِقَابِ ٢٢

16 The day they emerge nothing of them will be hidden from God: "Whose is the dominion this day?" — "It belongs to God, the One, the Vanquishing:

17 "This day is each soul rewarded for what it earned! No injustice this day!" God is swift in reckoning.

18 And warn thou them of the Day of the Drawing Near,[1] when the hearts will choke[2] in the throats:[3] — No loyal friend for the wrongdoers![4] No intercessor who is obeyed!

19 He knows the treachery of the eyes and what the breasts conceal.

20 And God decides in justice.[1] And those to whom they call besides[2] Him decide not anything; God, He is the Hearer, the Seeing.

21 ¶**40.3** Have they not travelled in the earth and seen how was the final outcome of those who were before them? They were stronger than them in power and impact[1] in the earth; but God seized them for their transgressions;[2] and they had not from God any defender,

22 For it is that[1] their messengers brought them clear signs, but they denied, so God seized them. He is strong, and severe in retribution.

وَلَقَدۡ أَرۡسَلۡنَا مُوسَىٰ بِـَٔايَٰتِنَا وَسُلۡطَٰنٖ
مُّبِينٍ ٢٣

إِلَىٰ فِرۡعَوۡنَ وَهَٰمَٰنَ وَقَٰرُونَ فَقَالُواْ
سَٰحِرٞ كَذَّابٞ ٢٤

فَلَمَّا جَآءَهُم بِٱلۡحَقِّ مِنۡ عِندِنَا
قَالُواْ ٱقۡتُلُوٓاْ أَبۡنَآءَ ٱلَّذِينَ ءَامَنُواْ
مَعَهُۥ وَٱسۡتَحۡيُواْ نِسَآءَهُمۡ وَمَا كَيۡدُ
ٱلۡكَٰفِرِينَ إِلَّا فِي ضَلَٰلٖ ٢٥

وَقَالَ فِرۡعَوۡنُ ذَرُونِيٓ أَقۡتُلۡ مُوسَىٰ وَلۡيَدۡعُ
رَبَّهُۥٓ إِنِّيٓ أَخَافُ أَن يُبَدِّلَ دِينَكُمۡ أَوۡ
أَن يُظۡهِرَ فِي ٱلۡأَرۡضِ ٱلۡفَسَادَ ٢٦

وَقَالَ مُوسَىٰٓ إِنِّي عُذۡتُ بِرَبِّي وَرَبِّكُم
مِّن كُلِّ مُتَكَبِّرٖ لَّا يُؤۡمِنُ بِيَوۡمِ ٱلۡحِسَابِ
٢٧

وَقَالَ رَجُلٞ مُّؤۡمِنٞ مِّنۡ ءَالِ فِرۡعَوۡنَ
يَكۡتُمُ إِيمَٰنَهُۥٓ أَتَقۡتُلُونَ رَجُلًا أَن يَقُولَ
رَبِّيَ ٱللَّهُ وَقَدۡ جَآءَكُم بِٱلۡبَيِّنَٰتِ مِن
رَّبِّكُمۡ وَإِن يَكُ كَٰذِبٗا فَعَلَيۡهِ كَذِبُهُۥ
وَإِن يَكُ صَادِقٗا يُصِبۡكُم بَعۡضُ
ٱلَّذِي يَعِدُكُمۡ إِنَّ ٱللَّهَ لَا يَهۡدِي مَنۡ هُوَ
مُسۡرِفٞ كَذَّابٞ ٢٨

يَٰقَوۡمِ لَكُمُ ٱلۡمُلۡكُ ٱلۡيَوۡمَ ظَٰهِرِينَ فِي

23 And We sent Moses with Our proofs[1] and a clear authority

24 To Pharaoh[1] and Hāmān and Qārūn;[2] they said: “A sorcerer[3] and a liar.”

25 And when he brought them the truth[1] from Us, they said: “Kill the sons of those who heed warning[2] with him, and spare their women.” But the plan of the false claimers of guidance[3] is only in error.

26 And Pharaoh[1] said: “Let me[2] kill Moses; — and let him call to his Lord — I fear that he will change your doctrine,[3] or will cause corruption in the land.”

27 And Moses said: “I seek refuge in my Lord and your Lord from every proud one who believes not in[1] the Day of Reckoning.”

28 ¶**40.4** And there said a believing man[1] of the house of Pharaoh[2] who concealed his faith: “Would you kill a man because he says: ‘My Lord is God,’ and has brought you clear signs from your Lord? If he is lying, then upon him is his lie; and if he is truthful, some of what he promises you will befall you. God guides not him who is a committer of excess and a liar.

29 “O my people: yours is the dominion this day, you being dominant[1] in the land, but

ٱلۡأَرۡضِ فَمَن يَنصُرُنَا مِنۢ بَأۡسِ ٱللَّهِ إِن
جَآءَنَا قَالَ فِرۡعَوۡنُ مَآ أُرِيكُمۡ إِلَّا مَآ
أَرَىٰ وَمَآ أَهۡدِيكُمۡ إِلَّا سَبِيلَ ٱلرَّشَادِ
٢٩

وَقَالَ ٱلَّذِيٓ ءَامَنَ يَٰقَوۡمِ إِنِّيٓ أَخَافُ
عَلَيۡكُم مِّثۡلَ يَوۡمِ ٱلۡأَحۡزَابِ ٣٠

مِثۡلَ دَأۡبِ قَوۡمِ نُوحٖ وَعَادٖ وَثَمُودَ
وَٱلَّذِينَ مِنۢ بَعۡدِهِمۡ وَمَا ٱللَّهُ يُرِيدُ ظُلۡمٗا
لِّلۡعِبَادِ ٣١

وَيَٰقَوۡمِ إِنِّيٓ أَخَافُ عَلَيۡكُمۡ يَوۡمَ
ٱلتَّنَادِ ٣٢

يَوۡمَ تُوَلُّونَ مُدۡبِرِينَ مَا لَكُم مِّنَ
ٱللَّهِ مِنۡ عَاصِمٖ وَمَن يُضۡلِلِ ٱللَّهُ فَمَا
لَهُۥ مِنۡ هَادٖ ٣٣

وَلَقَدۡ جَآءَكُمۡ يُوسُفُ مِن قَبۡلُ بِٱلۡبَيِّنَٰتِ
فَمَا زِلۡتُمۡ فِي شَكّٖ مِّمَّا جَآءَكُم بِهِۦ
حَتَّىٰٓ إِذَا هَلَكَ قُلۡتُمۡ لَن يَبۡعَثَ ٱللَّهُ مِنۢ
بَعۡدِهِۦ رَسُولٗا كَذَٰلِكَ يُضِلُّ ٱللَّهُ مَنۡ
هُوَ مُسۡرِفٞ مُّرۡتَابٌ ٣٤

ٱلَّذِينَ يُجَٰدِلُونَ فِيٓ ءَايَٰتِ ٱللَّهِ بِغَيۡرِ
سُلۡطَٰنٍ أَتَىٰهُمۡ كَبُرَ مَقۡتًا عِندَ ٱللَّهِ
وَعِندَ ٱلَّذِينَ ءَامَنُواْ كَذَٰلِكَ يَطۡبَعُ ٱللَّهُ

who will help us against the wrath of God if it comes to us?” Pharaoh[2] said: “I only show you what I see, and I only guide you to the path of rectitude.”

30 And he who heeded warning[1] said: “O my people: I fear for you the like of the day of the parties,

31 “The like of the case[1] of the people of Noah, and ʿĀd, and Thamūd, and those after them; and God desires not injustice for the servants.[2]

32 “And O my people: I fear for you the Day of Calling,

33 “The day you will turn and go[1] having not against God any defender; and whom God sends astray, for him there is no guide.

34 “And Joseph brought you the clear signs before, but you ceased not to be in doubt about what he brought. When[1] he had perished, you said: ‘Never will God raise up after him a messenger.’ Thus does God lead astray him who is a committer of excess and a baseless sceptic:[2]

35 “Those who dispute concerning the proofs[1] of God without an authority having come to them; great is the hatred in the sight of God and in the sight of those who heed warning;[2] thus does God seal every proud and tyrannical heart.”

عَلَىٰ كُلِّ قَلۡبِ مُتَكَبِّرٖ جَبَّارٖ ﴿٣٥﴾
وَقَالَ فِرۡعَوۡنُ يَٰهَٰمَٰنُ ٱبۡنِ لِي صَرۡحٗا
لَّعَلِّيٓ أَبۡلُغُ ٱلۡأَسۡبَٰبَ ﴿٣٦﴾
أَسۡبَٰبَ ٱلسَّمَٰوَٰتِ فَأَطَّلِعَ إِلَىٰٓ إِلَٰهِ
مُوسَىٰ وَإِنِّي لَأَظُنُّهُۥ كَٰذِبٗاۚ وَكَذَٰلِكَ
زُيِّنَ لِفِرۡعَوۡنَ سُوٓءُ عَمَلِهِۦ وَصُدَّ عَنِ
ٱلسَّبِيلِۚ وَمَا كَيۡدُ فِرۡعَوۡنَ إِلَّا فِي تَبَابٖ
﴿٣٧﴾
وَقَالَ ٱلَّذِيٓ ءَامَنَ يَٰقَوۡمِ ٱتَّبِعُونِ أَهۡدِكُمۡ
سَبِيلَ ٱلرَّشَادِ ﴿٣٨﴾
يَٰقَوۡمِ إِنَّمَا هَٰذِهِ ٱلۡحَيَوٰةُ ٱلدُّنۡيَا مَتَٰعٞ
وَإِنَّ ٱلۡأٓخِرَةَ هِيَ دَارُ ٱلۡقَرَارِ ﴿٣٩﴾
مَنۡ عَمِلَ سَيِّئَةٗ فَلَا يُجۡزَىٰٓ إِلَّا مِثۡلَهَا
وَمَنۡ عَمِلَ صَٰلِحٗا مِّن ذَكَرٍ أَوۡ أُنثَىٰ
وَهُوَ مُؤۡمِنٞ فَأُوْلَٰٓئِكَ يَدۡخُلُونَ ٱلۡجَنَّةَ
يُرۡزَقُونَ فِيهَا بِغَيۡرِ حِسَابٖ ﴿٤٠﴾
۞ وَيَٰقَوۡمِ مَا لِيٓ أَدۡعُوكُمۡ إِلَى ٱلنَّجَوٰةِ
وَتَدۡعُونَنِيٓ إِلَى ٱلنَّارِ ﴿٤١﴾
تَدۡعُونَنِي لِأَكۡفُرَ بِٱللَّهِ وَأُشۡرِكَ بِهِۦ
مَا لَيۡسَ لِي بِهِۦ عِلۡمٞ وَأَنَا۠ أَدۡعُوكُمۡ إِلَى
ٱلۡعَزِيزِ ٱلۡغَفَّٰرِ ﴿٤٢﴾
لَا جَرَمَ أَنَّمَا تَدۡعُونَنِيٓ إِلَيۡهِ لَيۡسَ لَهُۥ

36 And Pharaoh[1] said: "O Hāmān: build thou for me a tower, that I might reach the causes,[2]

37 — The causes[1] of the heavens — that I might look upon the God of Moses; but I think him a liar." And thus was made fair to Pharaoh[2] the evil of his deed, and he was turned away from[3] the path; and the plan of Pharaoh[4] was only in ruin.

38 **¶40.5** And he who heeded warning[1] said: "O my people: follow me; I will guide you to the path of rectitude.

39 "O my people: the life of this world is but an enjoyment; and the Hereafter — that is the house of the fixed lodging.

40 "Whoso does evil[1] will not be rewarded save with the like thereof; and whoso works righteousness — whether male or female — and is a believer:[2] those enter the Garden, wherein they are given provision without reckoning.[3]

41 "And O my people: how is it that I invite you to deliverance, and you invite me to the Fire?

42 "You call me to deny God, and to ascribe a partnership[1] to Him with that whereof I have no knowledge; and I invite you to the Exalted in Might, the Forgiver.

43 "Without doubt, you but invite me to that[1] to which there is no calling in the World or

دَعۡوَةٞ فِي ٱلدُّنۡيَا وَلَا فِي ٱلۡأٓخِرَةِ وَأَنَّ
مَرَدَّنَآ إِلَى ٱللَّهِ وَأَنَّ ٱلۡمُسۡرِفِينَ هُمۡ
أَصۡحَٰبُ ٱلنَّارِ ﴿٤٣﴾
فَسَتَذۡكُرُونَ مَآ أَقُولُ لَكُمۡۚ وَأُفَوِّضُ
أَمۡرِيٓ إِلَى ٱللَّهِۚ إِنَّ ٱللَّهَ بَصِيرُۢ بِٱلۡعِبَادِ
﴿٤٤﴾
فَوَقَىٰهُ ٱللَّهُ سَيِّـَٔاتِ مَا مَكَرُواْ وَحَاقَ
بِـَٔالِ فِرۡعَوۡنَ سُوٓءُ ٱلۡعَذَابِ ﴿٤٥﴾
ٱلنَّارُ يُعۡرَضُونَ عَلَيۡهَا غُدُوّٗا وَعَشِيّٗا
وَيَوۡمَ تَقُومُ ٱلسَّاعَةُ أَدۡخِلُوٓاْ ءَالَ فِرۡعَوۡنَ
أَشَدَّ ٱلۡعَذَابِ ﴿٤٦﴾
وَإِذۡ يَتَحَآجُّونَ فِي ٱلنَّارِ فَيَقُولُ
ٱلضُّعَفَٰٓؤُاْ لِلَّذِينَ ٱسۡتَكۡبَرُوٓاْ إِنَّا كُنَّا
لَكُمۡ تَبَعٗا فَهَلۡ أَنتُم مُّغۡنُونَ عَنَّا
نَصِيبٗا مِّنَ ٱلنَّارِ ﴿٤٧﴾
قَالَ ٱلَّذِينَ ٱسۡتَكۡبَرُوٓاْ إِنَّا كُلّٞ فِيهَآ إِنَّ
ٱللَّهَ قَدۡ حَكَمَ بَيۡنَ ٱلۡعِبَادِ ﴿٤٨﴾
وَقَالَ ٱلَّذِينَ فِي ٱلنَّارِ لِخَزَنَةِ جَهَنَّمَ ٱدۡعُواْ
رَبَّكُمۡ يُخَفِّفۡ عَنَّا يَوۡمٗا مِّنَ ٱلۡعَذَابِ
﴿٤٩﴾
قَالُوٓاْ أَوَلَمۡ تَكُ تَأۡتِيكُمۡ رُسُلُكُم
بِٱلۡبَيِّنَٰتِۖ قَالُواْ بَلَىٰۚ قَالُواْ فَٱدۡعُواْۗ وَمَا

in the Hereafter; and our return is to God. And the committers of excess will be the companions of the Fire.

44 "And you will remember what I say to you. And I commit my affair to God; God sees the servants."[1]

45 And God protected him from the evil deeds[1] they schemed, and there encompassed the house of Pharaoh[2] an evil punishment.
46 The Fire: they are exposed to it morning and evening; and the day the Hour strikes: "Cause the house of Pharaoh[1] to enter the most severe punishment!"

47 And when they will dispute together in the Fire, the weak will say to those who had waxed proud: "We were your followers; will you avail us something against a portion of the Fire?"

48 Those who had waxed proud will say: "We are all in it; God has judged between the servants."[1]

49 And those in the Fire will say to the keepers of Gehenna: "Call to your Lord, to lighten for us a day of the punishment."

50 They will say: "Came not your messengers to you with the clear signs?" They will say: "Verily."[1] They will say: "Then call!"[2] But the call of the false claimers of guidance[3] is only

دُعَـٰٓؤُا۟ ٱلْكَـٰفِرِينَ إِلَّا فِى ضَلَـٰلٍ ﴿٥٠﴾

in error.

إِنَّا لَنَنصُرُ رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا۟ فِى

51 ¶**40.6** We will help Our messengers and those who heed warning[1] in the life of this world and the day the witnesses stand,

ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيَوْمَ يَقُومُ ٱلْأَشْهَـٰدُ ﴿٥١﴾

يَوْمَ لَا يَنفَعُ ٱلظَّـٰلِمِينَ مَعْذِرَتُهُمْ وَلَهُمُ

52 The day their excuses avail not the wrongdoers;[1] and they will have the curse, and they will have the evil abode.

ٱللَّعْنَةُ وَلَهُمْ سُوٓءُ ٱلدَّارِ ﴿٥٢﴾

وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْهُدَىٰ وَأَوْرَثْنَا بَنِىٓ

53 And We gave Moses the guidance, and We caused the children of Israel to inherit the Writ[1]

إِسْرَٰٓءِيلَ ٱلْكِتَـٰبَ ﴿٥٣﴾

هُدًى وَذِكْرَىٰ لِأُو۟لِى ٱلْأَلْبَـٰبِ ﴿٥٤﴾

54 As a guidance and a reminder for men of understanding.

فَٱصْبِرْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ وَٱسْتَغْفِرْ

55 So be thou patient; the promise of God is true.[1] And ask thou forgiveness for thy transgression;[2] and give thou glory[3] with the praise of thy Lord evening and morning.

لِذَنۢبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِٱلْعَشِىِّ

وَٱلْإِبْكَـٰرِ ﴿٥٥﴾

إِنَّ ٱلَّذِينَ يُجَـٰدِلُونَ فِىٓ ءَايَـٰتِ ٱللَّهِ بِغَيْرِ

56 Those who dispute concerning the proofs[1] of God without an authority having come to them — in their breasts is only greatness they will never reach.[2] So seek thou refuge in God; He is the Hearer, the Seeing.

سُلْطَـٰنٍ أَتَىٰهُمْ إِن فِى صُدُورِهِمْ إِلَّا كِبْرٌ

مَّا هُم بِبَـٰلِغِيهِ فَٱسْتَعِذْ بِٱللَّهِ إِنَّهُۥ هُوَ

ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿٥٦﴾

لَخَلْقُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ أَكْبَرُ مِنْ

57 The creation of the heavens and the earth is greater than the creation of mankind, but most men know not.

خَلْقِ ٱلنَّاسِ وَلَـٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا

يَعْلَمُونَ ﴿٥٧﴾

وَمَا يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ وَٱلَّذِينَ

58 And not equal are the blind and the seeing,[1] or[2] those who heed warning[3] and do righteous deeds and the wrongdoer; little do you take heed.

ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ وَلَا ٱلْمُسِىٓـُٔ

قَلِيلًا مَّا تَتَذَكَّرُونَ ﴿٥٨﴾

إِنَّ ٱلسَّاعَةَ لَـَٔاتِيَةٌ لَّا رَيْبَ فِيهَا وَلَـٰكِنَّ

59 The Hour is coming — about which there is no doubt — but most men do not believe.[1]

أَكْثَرَ ٱلنَّاسِ لَا يُؤْمِنُونَ ﴿٥٩﴾

وَقَالَ رَبُّكُمُ ٱدْعُونِىٓ أَسْتَجِبْ لَكُمْ

60 And your Lord said: “Call to Me — I will respond to you!”[1] Those who wax too proud for My service: they will enter Gehenna abased.

إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى

سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

ٱللَّهُ ٱلَّذِى جَعَلَ لَكُمُ ٱلَّيْلَ لِتَسْكُنُوا۟

61 ¶**40.7** God it is who made for you the night that you might rest therein, and the day sight-giving. God is bountiful to mankind, but most men are not grateful.

فِيهِ وَٱلنَّهَارَ مُبْصِرًا إِنَّ ٱللَّهَ لَذُو فَضْلٍ

عَلَى ٱلنَّاسِ وَلَـٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا

يَشْكُرُونَ ﴿٦١﴾

ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ خَـٰلِقُ كُلِّ شَىْءٍ

62 That is God, your Lord, creator of all things; there is no god save He. How then are you deluded?

لَّآ إِلَـٰهَ إِلَّا هُوَ فَأَنَّىٰ تُؤْفَكُونَ ﴿٦٢﴾

كَذَٰلِكَ يُؤْفَكُ ٱلَّذِينَ كَانُوا۟ بِـَٔايَـٰتِ ٱللَّهِ

63 Thus are deluded those who reject the proofs[1] of God.

يَجْحَدُونَ ﴿٦٣﴾

ٱللَّهُ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ قَرَارًا

64 God it is who made for you the earth a fixed lodging,[1] and the sky a structure, and formed you and made good your forms, and provided you with good things. That is God, your Lord; so blessed be God, the Lord of All Creation!

وَٱلسَّمَآءَ بِنَآءً وَصَوَّرَكُمْ فَأَحْسَنَ

صُوَرَكُمْ وَرَزَقَكُم مِّنَ ٱلطَّيِّبَـٰتِ

ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ فَتَبَارَكَ ٱللَّهُ

رَبُّ ٱلْعَـٰلَمِينَ ﴿٦٤﴾

هُوَ ٱلْحَىُّ لَآ إِلَـٰهَ إِلَّا هُوَ فَٱدْعُوهُ

65 He is the Living; there is no god save He.[1] So call to Him, sincere to Him in doctrine.[2] Praise belongs to God, the Lord of All Creation!

مُخْلِصِينَ لَهُ ٱلدِّينَ ٱلْحَمْدُ لِلَّهِ رَبِّ

ٱلْعَـٰلَمِينَ ﴿٦٥﴾

۞ قُلْ إِنِّى نُهِيتُ أَنْ أَعْبُدَ ٱلَّذِينَ

66 Say thou: “I am forbidden to serve that to which you call besides[1] God, since there have come to me clear signs from my Lord; and I am commanded to submit to the Lord of All

تَدْعُونَ مِن دُونِ ٱللَّهِ لَمَّا جَآءَنِىَ

ٱلۡبَيِّنَٰتُ مِن رَّبِّي وَأُمِرۡتُ أَنۡ أُسۡلِمَ
لِرَبِّ ٱلۡعَٰلَمِينَ ٦٦
هُوَ ٱلَّذِي خَلَقَكُم مِّن تُرَابٖ ثُمَّ مِن
نُّطۡفَةٖ ثُمَّ مِنۡ عَلَقَةٖ ثُمَّ يُخۡرِجُكُمۡ
طِفۡلٗا ثُمَّ لِتَبۡلُغُوٓاْ أَشُدَّكُمۡ ثُمَّ لِتَكُونُواْ
شُيُوخٗا وَمِنكُم مَّن يُتَوَفَّىٰ مِن قَبۡلُ
وَلِتَبۡلُغُوٓاْ أَجَلٗا مُّسَمّٗى وَلَعَلَّكُمۡ
تَعۡقِلُونَ ٦٧
هُوَ ٱلَّذِي يُحۡيِۦ وَيُمِيتُۖ فَإِذَا قَضَىٰٓ
أَمۡرٗا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ٦٨
أَلَمۡ تَرَ إِلَى ٱلَّذِينَ يُجَٰدِلُونَ فِيٓ ءَايَٰتِ
ٱللَّهِ أَنَّىٰ يُصۡرَفُونَ ٦٩
ٱلَّذِينَ كَذَّبُواْ بِٱلۡكِتَٰبِ وَبِمَآ أَرۡسَلۡنَا
بِهِۦ رُسُلَنَا فَسَوۡفَ يَعۡلَمُونَ ٧٠
إِذِ ٱلۡأَغۡلَٰلُ فِيٓ أَعۡنَاقِهِمۡ وَٱلسَّلَٰسِلُ
يُسۡحَبُونَ ٧١
فِي ٱلۡحَمِيمِ ثُمَّ فِي ٱلنَّارِ يُسۡجَرُونَ ٧٢
ثُمَّ قِيلَ لَهُمۡ أَيۡنَ مَا كُنتُمۡ تُشۡرِكُونَ ٧٣
مِن دُونِ ٱللَّهِۖ قَالُواْ ضَلُّواْ عَنَّا بَل لَّمۡ
نَكُن نَّدۡعُواْ مِن قَبۡلُ شَيۡـٔٗاۚ كَذَٰلِكَ
يُضِلُّ ٱللَّهُ ٱلۡكَٰفِرِينَ ٧٤
ذَٰلِكُم بِمَا كُنتُمۡ تَفۡرَحُونَ فِي ٱلۡأَرۡضِ

Creation."

67 He it is that created you from dust; then from a sperm-drop; then from a clinging thing;[1] then He brings you forth as a child; then that you reach your maturity; then that you become old — and among you is he who is caused to die before — and that you reach a stated term, and that you might use reason.

68 He it is that gives life and gives death; and when He decrees a matter, He but says to it: "Be thou," and it is.

69 **¶40.8** Hast thou not considered[1] those who dispute concerning the proofs[2] of God — how they are diverted?

70 Those who deny the Writ,[1] and that wherewith We sent Our messengers — they will come to know!

71 When there are yokes and chains on their necks, they will be dragged

72 Into the scalding water; then in the Fire will they be burned.[1]
73 Then will it be said to them: "Where is that to which you ascribed a partnership[1]
74 "Other than[1] God?" They will say: "They have strayed from us; nay,[2] we called not before to anything."[3] Thus does God send astray the false claimers of guidance.[4]

75 "That is because you exulted in the earth without cause,[1] and because you were filled

بِغَيۡرِ ٱلۡحَقِّ وَبِمَا كُنتُمۡ تَمۡرَحُونَ ٧٥
ٱدۡخُلُوٓاْ أَبۡوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَاۖ
فَبِئۡسَ مَثۡوَى ٱلۡمُتَكَبِّرِينَ ٧٦
فَٱصۡبِرۡۖ إِنَّ وَعۡدَ ٱللَّهِ حَقّٞۚ فَإِمَّا نُرِيَنَّكَ
بَعۡضَ ٱلَّذِي نَعِدُهُمۡ أَوۡ نَتَوَفَّيَنَّكَ فَإِلَيۡنَا
يُرۡجَعُونَ ٧٧
وَلَقَدۡ أَرۡسَلۡنَا رُسُلٗا مِّن قَبۡلِكَ مِنۡهُم مَّن
قَصَصۡنَا عَلَيۡكَ وَمِنۡهُم مَّن لَّمۡ نَقۡصُصۡ
عَلَيۡكَۗ وَمَا كَانَ لِرَسُولٍ أَن يَأۡتِيَ بِـَٔايَةٍ
إِلَّا بِإِذۡنِ ٱللَّهِۚ فَإِذَا جَآءَ أَمۡرُ ٱللَّهِ قُضِيَ
بِٱلۡحَقِّ وَخَسِرَ هُنَالِكَ ٱلۡمُبۡطِلُونَ ٧٨
ٱللَّهُ ٱلَّذِي جَعَلَ لَكُمُ ٱلۡأَنۡعَٰمَ
لِتَرۡكَبُواْ مِنۡهَا وَمِنۡهَا تَأۡكُلُونَ ٧٩
وَلَكُمۡ فِيهَا مَنَٰفِعُ وَلِتَبۡلُغُواْ عَلَيۡهَا
حَاجَةٗ فِي صُدُورِكُمۡ وَعَلَيۡهَا وَعَلَى
ٱلۡفُلۡكِ تُحۡمَلُونَ ٨٠
وَيُرِيكُمۡ ءَايَٰتِهِۦ فَأَيَّ ءَايَٰتِ ٱللَّهِ
تُنكِرُونَ ٨١
أَفَلَمۡ يَسِيرُواْ فِي ٱلۡأَرۡضِ فَيَنظُرُواْ كَيۡفَ
كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبۡلِهِمۡۚ كَانُوٓاْ أَكۡثَرَ
مِنۡهُمۡ وَأَشَدَّ قُوَّةٗ وَءَاثَارٗا فِي ٱلۡأَرۡضِ فَمَآ
أَغۡنَىٰ عَنۡهُم مَّا كَانُواْ يَكۡسِبُونَ ٨٢

with haughtiness.

76 "Enter the gates of Gehenna, abiding eternally therein!" And evil is the dwelling of the proud.

77 So be thou patient; the promise of God is true.[1] And whether We show thee some of what We promise them or We take thee,[2] it is to Us they will be returned.

78 And We have sent messengers before thee; among them are those We have related to thee, and among them are those We have not related to thee. And it was not for a messenger to bring a proof[1] save by the leave of God. And when the command of God comes the matter will be decided in justice,[2] and thereupon will the creators of vanity be lost.

79 **¶40.9** God it is who made for you the cattle, that you ride some, and some eat

80 — And you have in them benefits — and that you might attain upon them a need in your breasts; and upon them and upon the ships[1] are you carried.

81 And He shows you His proofs;[1] then which of the proofs[2] of God do you deny?

82 Have they not travelled in the earth and seen how was the final outcome of those before them? They were more numerous than they, and stronger in power and impact[1] in the earth; but there availed them not what they earned.

فَلَمَّا جَآءَتۡهُمۡ رُسُلُهُم بِٱلۡبَيِّنَٰتِ فَرِحُواْ
بِمَا عِندَهُم مِّنَ ٱلۡعِلۡمِ وَحَاقَ بِهِم مَّا
كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ ﴿٨٣﴾
فَلَمَّا رَأَوۡاْ بَأۡسَنَا قَالُوٓاْ ءَامَنَّا بِٱللَّهِ
وَحۡدَهُۥ وَكَفَرۡنَا بِمَا كُنَّا بِهِۦ مُشۡرِكِينَ
﴿٨٤﴾
فَلَمۡ يَكُ يَنفَعُهُمۡ إِيمَٰنُهُمۡ لَمَّا رَأَوۡاْ
بَأۡسَنَا سُنَّتَ ٱللَّهِ ٱلَّتِي قَدۡ خَلَتۡ فِي
عِبَادِهِۦ وَخَسِرَ هُنَالِكَ ٱلۡكَٰفِرُونَ
﴿٨٥﴾

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

حمٓ ﴿١﴾
تَنزِيلٌ مِّنَ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ﴿٢﴾
كِتَٰبٌ فُصِّلَتۡ ءَايَٰتُهُۥ قُرۡءَانًا عَرَبِيًّا
لِّقَوۡمٖ يَعۡلَمُونَ ﴿٣﴾
بَشِيرٗا وَنَذِيرٗا فَأَعۡرَضَ أَكۡثَرُهُمۡ فَهُمۡ لَا
يَسۡمَعُونَ ﴿٤﴾
وَقَالُواْ قُلُوبُنَا فِيٓ أَكِنَّةٖ مِّمَّا تَدۡعُونَآ
إِلَيۡهِ وَفِيٓ ءَاذَانِنَا وَقۡرٞ وَمِنۢ بَيۡنِنَا وَبَيۡنِكَ
حِجَابٞ فَٱعۡمَلۡ إِنَّنَا عَٰمِلُونَ ﴿٥﴾
قُلۡ إِنَّمَآ أَنَا۠ بَشَرٞ مِّثۡلُكُمۡ يُوحَىٰٓ إِلَيَّ
أَنَّمَآ إِلَٰهُكُمۡ إِلَٰهٞ وَٰحِدٞ فَٱسۡتَقِيمُوٓاْ

83 When their messengers came to them with clear signs, they exulted at what they had of knowledge; but there surrounded them that whereat they mocked.

84 And when they saw Our might, they said: "We believe in[1] God alone, and deny that to which we ascribed a partnership!"[2]

85 But their faith did not benefit them when they saw Our might — the practice[1] of God which has passed among His servants[...][2] — and thereupon the false claimers of guidance[3] were lost.

In the name of God, the Almighty,[1] the Merciful.

41

[2] **1** *ḥā mīm*[1]

2 A[1] revelation[2] from the Almighty,[3] the Merciful,

3 A Writ[1] the proofs[2] whereof are set out and detailed,[3] an Arabic recitation[4] for people who know,

4 As a bearer of glad tidings and a warner;[1] but most of them turn away, so they hear not.

5 And they say: "Upon our hearts are coverings against[1] that to which thou invitest us, and in our ears is deafness,[2] and between us and thee is a partition; then work thou — we are working."

6 Say thou: "I am only a mortal like you. It is revealed[1] to me that your God is One God. So take a straight path to Him, and ask forgiveness of Him!" And woe to the

إِلَيۡهِ وَٱسۡتَغۡفِرُوهُ وَوَيۡلٞ لِّلۡمُشۡرِكِينَ ﴿٦﴾
ٱلَّذِينَ لَا يُؤۡتُونَ ٱلزَّكَوٰةَ وَهُم بِٱلۡأٓخِرَةِ
هُمۡ كَٰفِرُونَ ﴿٧﴾
إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
لَهُمۡ أَجۡرٌ غَيۡرُ مَمۡنُونٖ ﴿٨﴾
۞ قُلۡ أَئِنَّكُمۡ لَتَكۡفُرُونَ بِٱلَّذِي
خَلَقَ ٱلۡأَرۡضَ فِي يَوۡمَيۡنِ وَتَجۡعَلُونَ لَهُۥٓ
أَندَادٗاۚ ذَٰلِكَ رَبُّ ٱلۡعَٰلَمِينَ ﴿٩﴾
وَجَعَلَ فِيهَا رَوَٰسِيَ مِن فَوۡقِهَا وَبَٰرَكَ
فِيهَا وَقَدَّرَ فِيهَآ أَقۡوَٰتَهَا فِيٓ أَرۡبَعَةِ أَيَّامٖ
سَوَآءٗ لِّلسَّآئِلِينَ ﴿١٠﴾
ثُمَّ ٱسۡتَوَىٰٓ إِلَى ٱلسَّمَآءِ وَهِيَ دُخَانٞ
فَقَالَ لَهَا وَلِلۡأَرۡضِ ٱئۡتِيَا طَوۡعًا أَوۡ كَرۡهٗا
قَالَتَآ أَتَيۡنَا طَآئِعِينَ ﴿١١﴾
فَقَضَىٰهُنَّ سَبۡعَ سَمَٰوَاتٖ فِي يَوۡمَيۡنِ
وَأَوۡحَىٰ فِي كُلِّ سَمَآءٍ أَمۡرَهَا وَزَيَّنَّا
ٱلسَّمَآءَ ٱلدُّنۡيَا بِمَصَٰبِيحَ وَحِفۡظٗاۚ ذَٰلِكَ
تَقۡدِيرُ ٱلۡعَزِيزِ ٱلۡعَلِيمِ ﴿١٢﴾
فَإِنۡ أَعۡرَضُواْ فَقُلۡ أَنذَرۡتُكُمۡ صَٰعِقَةٗ
مِّثۡلَ صَٰعِقَةِ عَادٖ وَثَمُودَ ﴿١٣﴾
إِذۡ جَآءَتۡهُمُ ٱلرُّسُلُ مِنۢ بَيۡنِ أَيۡدِيهِمۡ وَمِنۡ
خَلۡفِهِمۡ أَلَّا تَعۡبُدُوٓاْ إِلَّا ٱللَّهَ قَالُواْ لَوۡ شَآءَ

idolaters:[2]

7 Those who render not the purity,[1] and of the Hereafter they are deniers!

8 Those who heed warning[1] and do righteous deeds: they have a reward unending.

9 ¶**41.2** Say thou: "Do you deny Him who created the earth in two days,[1] and make equals to Him?" That is the Lord of All Creation,

10 And He made therein[1] firm mountains above it, and blessed it, and decreed therein its diverse nourishment[2] in four days,[3] equal to the askers.

11 Then He directed Himself to the sky when it was smoke, and said to it and to the earth: "Come,[1] willingly or unwillingly."[2] They[3] said: "We come willingly."

12 And He determined[1] them[2] — seven heavens in two days[3] — and instructed[4] each heaven in its command. And We adorned the lower heaven with lamps and as protection. That is the determination of the Exalted in Might, the Knowing.

13 Then if they turn away, say thou: "I warn you of a thunderbolt like the thunderbolt of ʿĀd and Thamūd,"

14 When the messengers had come to them from before them and from after them:[1] "Serve not save God," they said: "If our Lord had willed, He would have sent down angels,

رَبُّنَا لَأَنزَلَ مَلَٰٓئِكَةً فَإِنَّا بِمَآ أُرۡسِلۡتُم
بِهِۦ كَٰفِرُونَ ١٤

فَأَمَّا عَادٞ فَٱسۡتَكۡبَرُواْ فِي ٱلۡأَرۡضِ بِغَيۡرِ
ٱلۡحَقِّ وَقَالُواْ مَنۡ أَشَدُّ مِنَّا قُوَّةًۖ أَوَلَمۡ
يَرَوۡاْ أَنَّ ٱللَّهَ ٱلَّذِي خَلَقَهُمۡ هُوَ أَشَدُّ
مِنۡهُمۡ قُوَّةٗۖ وَكَانُواْ بِـَٔايَٰتِنَا يَجۡحَدُونَ
١٥

فَأَرۡسَلۡنَا عَلَيۡهِمۡ رِيحٗا صَرۡصَرٗا فِيٓ أَيَّامٖ
نَّحِسَاتٖ لِّنُذِيقَهُمۡ عَذَابَ ٱلۡخِزۡيِ فِي
ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۖ وَلَعَذَابُ ٱلۡأٓخِرَةِ أَخۡزَىٰۖ
وَهُمۡ لَا يُنصَرُونَ ١٦

وَأَمَّا ثَمُودُ فَهَدَيۡنَٰهُمۡ فَٱسۡتَحَبُّواْ ٱلۡعَمَىٰ
عَلَى ٱلۡهُدَىٰ فَأَخَذَتۡهُمۡ صَٰعِقَةُ ٱلۡعَذَابِ
ٱلۡهُونِ بِمَا كَانُواْ يَكۡسِبُونَ ١٧

وَنَجَّيۡنَا ٱلَّذِينَ ءَامَنُواْ وَكَانُواْ يَتَّقُونَ
١٨

وَيَوۡمَ يُحۡشَرُ أَعۡدَآءُ ٱللَّهِ إِلَى ٱلنَّارِ فَهُمۡ
يُوزَعُونَ ١٩

حَتَّىٰٓ إِذَا مَا جَآءُوهَا شَهِدَ عَلَيۡهِمۡ
سَمۡعُهُمۡ وَأَبۡصَٰرُهُمۡ وَجُلُودُهُم بِمَا كَانُواْ
يَعۡمَلُونَ ٢٠

وَقَالُواْ لِجُلُودِهِمۡ لِمَ شَهِدتُّمۡ عَلَيۡنَاۖ قَالُوٓاْ

so we are deniers of that wherewith you have been sent."

15 Then as for ʿĀd: they had waxed proud in the land without cause,[1] and they said: "Who is stronger than us in power?" Had they not considered[2] that God who created them, He was stronger than them in power? And they rejected Our proofs.[3]

16 Then We sent upon them a howling wind in days of calamity, that We might let them taste the punishment of disgrace in the life of this world; and the punishment of the Hereafter is more disgracing, and they will not be helped.

17 And as for Thamūd: We guided them, but they preferred blindness over guidance, so the thunderbolt of the punishment of humiliation seized them for what they earned.

18 And We delivered those who heeded warning[1] and were in prudent fear.[2]

19 ¶**41.3** And the day the enemies of God are gathered to the Fire — and they will be marshalled[1] —

20 When[1] they have reached it, their hearing and their sight and their skins will bear witness against them as to what they did.

21 And they will say to their skins: "Why bore you witness against us?" They will say: "God

أَنطَقَنَا ٱللَّهُ ٱلَّذِيٓ أَنطَقَ كُلَّ شَيۡءٖ وَهُوَ
خَلَقَكُمۡ أَوَّلَ مَرَّةٖ وَإِلَيۡهِ تُرۡجَعُونَ
٢١

وَمَا كُنتُمۡ تَسۡتَتِرُونَ أَن يَشۡهَدَ
عَلَيۡكُمۡ سَمۡعُكُمۡ وَلَآ أَبۡصَٰرُكُمۡ
وَلَا جُلُودُكُمۡ وَلَٰكِن ظَنَنتُمۡ أَنَّ ٱللَّهَ لَا
يَعۡلَمُ كَثِيرٗا مِّمَّا تَعۡمَلُونَ ٢٢

وَذَٰلِكُمۡ ظَنُّكُمُ ٱلَّذِي ظَنَنتُم
بِرَبِّكُمۡ أَرۡدَىٰكُمۡ فَأَصۡبَحۡتُم مِّنَ
ٱلۡخَٰسِرِينَ ٢٣

فَإِن يَصۡبِرُواْ فَٱلنَّارُ مَثۡوٗى لَّهُمۡۖ وَإِن
يَسۡتَعۡتِبُواْ فَمَا هُم مِّنَ ٱلۡمُعۡتَبِينَ ٢٤

۞ وَقَيَّضۡنَا لَهُمۡ قُرَنَآءَ فَزَيَّنُواْ لَهُم مَّا بَيۡنَ
أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡۖ وَحَقَّ عَلَيۡهِمُ ٱلۡقَوۡلُ
فِيٓ أُمَمٖ قَدۡ خَلَتۡ مِن قَبۡلِهِم مِّنَ ٱلۡجِنِّ
وَٱلۡإِنسِۖ إِنَّهُمۡ كَانُواْ خَٰسِرِينَ ٢٥

وَقَالَ ٱلَّذِينَ كَفَرُواْ لَا تَسۡمَعُواْ لِهَٰذَا
ٱلۡقُرۡءَانِ وَٱلۡغَوۡاْ فِيهِ لَعَلَّكُمۡ تَغۡلِبُونَ
٢٦

فَلَنُذِيقَنَّ ٱلَّذِينَ كَفَرُواْ عَذَابٗا شَدِيدٗا
وَلَنَجۡزِيَنَّهُمۡ أَسۡوَأَ ٱلَّذِي كَانُواْ يَعۡمَلُونَ
٢٧

gave us speech, who gave all things speech. And He created you the first time, and to Him are you returned.

22 "And you hid not yourselves, lest your hearing and your sight and your skins bear witness against you; but you thought that God knew not much of what you did.

23 "And that — your thought which you thought about your Lord — has brought you to ruin; and you are now[1] among the losers."

24 And if they be patient, the Fire is a home for them; and if they seek to make amends, they will not be of those who might make amends.

25 And We assigned to them companions, and they made fair to them what was before them,[1] and what following them; and upon them the word concerning the communities of domini[2] and servi[3] which had passed away before them became binding:[4] — they were losers.

26 ¶**41.4** And those who ignore warning[1] say: "Listen not to this Qur'an,[2] and speak nonsense[3] about it,[4] that you might be victorious."

27 But We will let those who ignore warning[1] taste a severe punishment; and We will reward them for the worst of what they did.

ذَٰلِكَ جَزَآءُ أَعۡدَآءِ ٱللَّهِ ٱلنَّارُ لَهُمۡ فِيهَا
دَارُ ٱلۡخُلۡدِ جَزَآءَۢ بِمَا كَانُواْ بِـَٔايَٰتِنَا
يَجۡحَدُونَ ﴿٢٨﴾
وَقَالَ ٱلَّذِينَ كَفَرُواْ رَبَّنَآ أَرِنَا ٱلَّذَيۡنِ
أَضَلَّانَا مِنَ ٱلۡجِنِّ وَٱلۡإِنسِ نَجۡعَلۡهُمَا
تَحۡتَ أَقۡدَامِنَا لِيَكُونَا مِنَ ٱلۡأَسۡفَلِينَ
﴿٢٩﴾
إِنَّ ٱلَّذِينَ قَالُواْ رَبُّنَا ٱللَّهُ ثُمَّ ٱسۡتَقَٰمُواْ
تَتَنَزَّلُ عَلَيۡهِمُ ٱلۡمَلَٰٓئِكَةُ أَلَّا تَخَافُواْ
وَلَا تَحۡزَنُواْ وَأَبۡشِرُواْ بِٱلۡجَنَّةِ ٱلَّتِي كُنتُمۡ
تُوعَدُونَ ﴿٣٠﴾
نَحۡنُ أَوۡلِيَآؤُكُمۡ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَفِي
ٱلۡأٓخِرَةِ وَلَكُمۡ فِيهَا مَا تَشۡتَهِيٓ
أَنفُسُكُمۡ وَلَكُمۡ فِيهَا مَا تَدَّعُونَ
﴿٣١﴾
نُزُلٗا مِّنۡ غَفُورٖ رَّحِيمٖ ﴿٣٢﴾
وَمَنۡ أَحۡسَنُ قَوۡلٗا مِّمَّن دَعَآ إِلَى
ٱللَّهِ وَعَمِلَ صَٰلِحٗا وَقَالَ إِنَّنِي مِنَ
ٱلۡمُسۡلِمِينَ ﴿٣٣﴾
وَلَا تَسۡتَوِي ٱلۡحَسَنَةُ وَلَا ٱلسَّيِّئَةُۚ ٱدۡفَعۡ
بِٱلَّتِي هِيَ أَحۡسَنُ فَإِذَا ٱلَّذِي بَيۡنَكَ
وَبَيۡنَهُۥ عَدَٰوَةٞ كَأَنَّهُۥ وَلِيٌّ حَمِيمٞ ﴿٣٤﴾

28 That is the reward of the enemies of God: the Fire; they have therein the Abode of Eternity as reward because they rejected Our proofs.[1]

29 And those who ignore warning[1] will say: "Our Lord: show Thou us those who led us astray of the domini[2] and the servi;[3] we will place them under our feet, that they might be among the lowest!"

30 Those who say: "Our Lord is God," and then take a straight path, the angels descend upon them: "Fear not, nor grieve; but rejoice at the Garden, which you are promised.

31 "We are your allies in the life of this world and in the Hereafter; and you have therein whatever your souls desire; and you have therein whatever you call for

32 "As a welcome from One forgiving and merciful."

33 ¶**41.5** And who is better in word[1] than he who invites to his Lord, and works righteousness and says: "I am of those submitting?"[2]

34 And not equal are the good and the evil.[1] Repel thou with that which is better, and then is he between whom and thee is enmity like a loyal friend;

وَمَا يُلَقَّىٰهَآ إِلَّا ٱلَّذِينَ صَبَرُواْ وَمَا
يُلَقَّىٰهَآ إِلَّا ذُو حَظٍّ عَظِيمٖ ﴿٣٥﴾
وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيۡطَٰنِ نَزۡغٞ
فَٱسۡتَعِذۡ بِٱللَّهِۖ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ
﴿٣٦﴾
وَمِنۡ ءَايَٰتِهِ ٱلَّيۡلُ وَٱلنَّهَارُ وَٱلشَّمۡسُ
وَٱلۡقَمَرُۚ لَا تَسۡجُدُواْ لِلشَّمۡسِ وَلَا لِلۡقَمَرِ
وَٱسۡجُدُواْ لِلَّهِ ٱلَّذِي خَلَقَهُنَّ إِن كُنتُمۡ
إِيَّاهُ تَعۡبُدُونَ ﴿٣٧﴾
فَإِنِ ٱسۡتَكۡبَرُواْ فَٱلَّذِينَ عِندَ رَبِّكَ
يُسَبِّحُونَ لَهُۥ بِٱلَّيۡلِ وَٱلنَّهَارِ وَهُمۡ لَا
يَسۡـَٔمُونَ ﴿٣٨﴾
وَمِنۡ ءَايَٰتِهِۦٓ أَنَّكَ تَرَى ٱلۡأَرۡضَ خَٰشِعَةً
فَإِذَآ أَنزَلۡنَا عَلَيۡهَا ٱلۡمَآءَ ٱهۡتَزَّتۡ وَرَبَتۡۚ
إِنَّ ٱلَّذِيٓ أَحۡيَاهَا لَمُحۡيِ ٱلۡمَوۡتَىٰٓۚ إِنَّهُۥ عَلَىٰ
كُلِّ شَيۡءٖ قَدِيرٌ ﴿٣٩﴾
إِنَّ ٱلَّذِينَ يُلۡحِدُونَ فِيٓ ءَايَٰتِنَا لَا يَخۡفَوۡنَ
عَلَيۡنَآۗ أَفَمَن يُلۡقَىٰ فِي ٱلنَّارِ خَيۡرٌ أَم مَّن
يَأۡتِيٓ ءَامِنٗا يَوۡمَ ٱلۡقِيَٰمَةِۚ ٱعۡمَلُواْ مَا شِئۡتُمۡ
إِنَّهُۥ بِمَا تَعۡمَلُونَ بَصِيرٌ ﴿٤٠﴾
إِنَّ ٱلَّذِينَ كَفَرُواْ بِٱلذِّكۡرِ لَمَّا جَآءَهُمۡ
وَإِنَّهُۥ لَكِتَٰبٌ عَزِيزٞ ﴿٤١﴾

35 But none is granted it save those who are patient; and none is granted it save a possessor of tremendous fortune.

36 And if there provoke thee a provocation from the satan,[1] seek thou refuge in God; He is the Hearing, the Knowing.

37 And of His proofs[1] are the night and the day, and the sun and the moon. Submit[2] not to the sun or the moon, but submit[3] to God who created them,[4] if it be Him you serve.

38 But if they have waxed proud, then do those who are with thy Lord give glory[1] to Him night and day, and they grow not weary.

39 And among His proofs[1] is that thou seest the earth laid low,[2] but when We send down upon it the water, it quivers and swells. He who gave it life is the Quickener of the Dead; and He is over all things powerful.

40 Those who deviate from[1] Our proofs[2] are not hidden from Us. Is then he who[3] is cast into the Fire better, or he who comes secure on the Day of Resurrection? Do what you will, He sees what you do.

41 Those who deny the remembrance[1] when it has come to them[...].[2] And it is a mighty Writ[3]

لَّا يَأۡتِيهِ ٱلۡبَٰطِلُ مِنۢ بَيۡنِ يَدَيۡهِ وَلَا مِنۡ
خَلۡفِهِۦۖ تَنزِيلٞ مِّنۡ حَكِيمٍ حَمِيدٖ ﴿٤٢﴾
مَّا يُقَالُ لَكَ إِلَّا مَا قَدۡ قِيلَ لِلرُّسُلِ مِن
قَبۡلِكَ إِنَّ رَبَّكَ لَذُو مَغۡفِرَةٖ وَذُو عِقَابٍ
أَلِيمٖ ﴿٤٣﴾
وَلَوۡ جَعَلۡنَٰهُ قُرۡءَانًا أَعۡجَمِيّٗا لَّقَالُواْ لَوۡلَا
فُصِّلَتۡ ءَايَٰتُهُۥٓۖ ءَا۬عۡجَمِيّٞ وَعَرَبِيّٞۗ قُلۡ
هُوَ لِلَّذِينَ ءَامَنُواْ هُدٗى وَشِفَآءٞۖ وَٱلَّذِينَ
لَا يُؤۡمِنُونَ فِيٓ ءَاذَانِهِمۡ وَقۡرٞ وَهُوَ عَلَيۡهِمۡ
عَمًىۚ أُوْلَٰٓئِكَ يُنَادَوۡنَ مِن مَّكَانِۭ بَعِيدٖ
﴿٤٤﴾
وَلَقَدۡ ءَاتَيۡنَا مُوسَى ٱلۡكِتَٰبَ فَٱخۡتُلِفَ
فِيهِۚ وَلَوۡلَا كَلِمَةٞ سَبَقَتۡ مِن رَّبِّكَ
لَقُضِيَ بَيۡنَهُمۡۚ وَإِنَّهُمۡ لَفِي شَكّٖ مِّنۡهُ
مُرِيبٖ ﴿٤٥﴾
مَّنۡ عَمِلَ صَٰلِحٗا فَلِنَفۡسِهِۦۖ وَمَنۡ أَسَآءَ
فَعَلَيۡهَاۗ وَمَا رَبُّكَ بِظَلَّٰمٖ لِّلۡعَبِيدِ ﴿٤٦﴾
۞ إِلَيۡهِ يُرَدُّ عِلۡمُ ٱلسَّاعَةِۚ وَمَا تَخۡرُجُ
مِن ثَمَرَٰتٖ مِّنۡ أَكۡمَامِهَا وَمَا تَحۡمِلُ
مِنۡ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلۡمِهِۦۚ وَيَوۡمَ
يُنَادِيهِمۡ أَيۡنَ شُرَكَآءِي قَالُوٓاْ ءَاذَنَّٰكَ مَا
مِنَّا مِن شَهِيدٖ ﴿٤٧﴾

42 — Falsehood cannot reach it from before it or from after it[1] — a revelation[2] from One wise and praiseworthy.

43 Nothing is said to thee but what has been said to the messengers before thee: — "Thy Lord is possessor of forgiveness, and possessor of painful retribution,"[1] —

44 And had We made it a recitation[1] in a foreign tongue, they would have said: "Oh, that its proofs[2] were but[3] set out and detailed[4] — a foreign tongue and an Arab!"[5] Say thou: "It is for those who heed warning[6] a guidance and a healing"; but those who do not believe:[7] in their ears is deafness, and it is for them blindness; those: they are called from a far place.

45 ¶**41.6** And We gave Moses the Writ,[1] but it was disputed about.[2] And were it not for a word that preceded from thy Lord, it would have been concluded between them; and they are in sceptical doubt concerning it.

46 Whoso works righteousness, it is for his soul; and whoso does evil, it is against it; and thy Lord is not unjust to the servants.[1]

47 To Him is referred knowledge of the Hour.[1] And no fruits come forth from their sheaths and no female bears or gives birth save with His knowledge. And the day He calls them: — "Where are My partners?"[2] — they will say: "We proclaim to Thee, there is not among us any witness."

وَضَلَّ عَنۡهُم مَّا كَانُواْ يَدۡعُونَ مِن قَبۡلُ
وَظَنُّواْ مَا لَهُم مِّن مَّحِيصٖ ﴿٤٨﴾
لَّا يَسۡـَٔمُ ٱلۡإِنسَٰنُ مِن دُعَآءِ ٱلۡخَيۡرِ وَإِن
مَّسَّهُ ٱلشَّرُّ فَيَـُٔوسٞ قَنُوطٞ ﴿٤٩﴾
وَلَئِنۡ أَذَقۡنَٰهُ رَحۡمَةٗ مِّنَّا مِنۢ بَعۡدِ ضَرَّآءَ
مَسَّتۡهُ لَيَقُولَنَّ هَٰذَا لِي وَمَآ أَظُنُّ
ٱلسَّاعَةَ قَآئِمَةٗ وَلَئِن رُّجِعۡتُ إِلَىٰ رَبِّيٓ
إِنَّ لِي عِندَهُۥ لَلۡحُسۡنَىٰۚ فَلَنُنَبِّئَنَّ ٱلَّذِينَ
كَفَرُواْ بِمَا عَمِلُواْ وَلَنُذِيقَنَّهُم مِّنۡ
عَذَابٍ غَلِيظٖ ﴿٥٠﴾
وَإِذَآ أَنۡعَمۡنَا عَلَى ٱلۡإِنسَٰنِ أَعۡرَضَ وَنَـَٔا
بِجَانِبِهِۦ وَإِذَا مَسَّهُ ٱلشَّرُّ فَذُو دُعَآءٍ
عَرِيضٖ ﴿٥١﴾
قُلۡ أَرَءَيۡتُمۡ إِن كَانَ مِنۡ عِندِ ٱللَّهِ ثُمَّ
كَفَرۡتُم بِهِۦ مَنۡ أَضَلُّ مِمَّنۡ هُوَ فِي
شِقَاقِۭ بَعِيدٖ ﴿٥٢﴾
سَنُرِيهِمۡ ءَايَٰتِنَا فِي ٱلۡأٓفَاقِ وَفِيٓ أَنفُسِهِمۡ
حَتَّىٰ يَتَبَيَّنَ لَهُمۡ أَنَّهُ ٱلۡحَقُّۗ أَوَلَمۡ يَكۡفِ
بِرَبِّكَ أَنَّهُۥ عَلَىٰ كُلِّ شَيۡءٖ شَهِيدٌ ﴿٥٣﴾
أَلَآ إِنَّهُمۡ فِي مِرۡيَةٖ مِّن لِّقَآءِ رَبِّهِمۡۗ أَلَآ
إِنَّهُۥ بِكُلِّ شَيۡءٖ مُّحِيطُۢ ﴿٥٤﴾
بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

48 And strayed from them will be what they called to before; and they will know that they have no place of refuge.

49 Man grows not weary of calling for good; but if evil touches him, he is without hope and despairing.

50 And if We let him taste mercy after an affliction touches him, he will say: "This is mine;[1] and I think not that the Hour will come — and if I am brought back to my Lord, mine will be the best with Him!" But We will inform those who ignore warning[2] about what they did, and We will let them taste of a stern punishment.

51 And when We favour man, he turns away and distances himself;[1] but when evil touches him, then is he full of long supplication.

52 Say thou: "Have you considered:[1] if it[2] is from God, then you denied it — who is further astray than one who is in extreme schism?"

53 We will show them Our proofs[1] in the horizons, and in themselves, until it becomes clear to them that it is the truth.[2] Does it not suffice concerning thy Lord that He is witness to all things?

54 In truth,[1] they are in doubt about the meeting with their Lord. In truth,[2] He encompasses all things.

In the name of God, the Almighty,[1] the Merciful.

حمٓ ١

عٓسٓقٓ ٢

كَذَٰلِكَ يُوحِيٓ إِلَيۡكَ وَإِلَى ٱلَّذِينَ مِن
قَبۡلِكَ ٱللَّـهُ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ٣
لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ وَهُوَ
ٱلۡعَلِيُّ ٱلۡعَظِيمُ ٤
تَكَادُ ٱلسَّمَٰوَٰتُ يَتَفَطَّرۡنَ مِن فَوۡقِهِنَّ
وَٱلۡمَلَٰٓئِكَةُ يُسَبِّحُونَ بِحَمۡدِ رَبِّهِمۡ
وَيَسۡتَغۡفِرُونَ لِمَن فِي ٱلۡأَرۡضِ أَلَآ إِنَّ ٱللَّـهَ
هُوَ ٱلۡغَفُورُ ٱلرَّحِيمُ ٥
وَٱلَّذِينَ ٱتَّخَذُواْ مِن دُونِهِۦٓ أَوۡلِيَآءَ ٱللَّـهُ
حَفِيظٌ عَلَيۡهِمۡ وَمَآ أَنتَ عَلَيۡهِم بِوَكِيلٍ
٦
وَكَذَٰلِكَ أَوۡحَيۡنَآ إِلَيۡكَ قُرۡءَانًا عَرَبِيًّا
لِّتُنذِرَ أُمَّ ٱلۡقُرَىٰ وَمَنۡ حَوۡلَهَا وَتُنذِرَ
يَوۡمَ ٱلۡجَمۡعِ لَا رَيۡبَ فِيهِ فَرِيقٞ فِي ٱلۡجَنَّةِ
وَفَرِيقٞ فِي ٱلسَّعِيرِ ٧
وَلَوۡ شَآءَ ٱللَّـهُ لَجَعَلَهُمۡ أُمَّةٗ وَٰحِدَةٗ وَلَٰكِن
يُدۡخِلُ مَن يَشَآءُ فِي رَحۡمَتِهِۦ وَٱلظَّٰلِمُونَ
مَا لَهُم مِّن وَلِيّٖ وَلَا نَصِيرٍ ٨
أَمِ ٱتَّخَذُواْ مِن دُونِهِۦٓ أَوۡلِيَآءَ فَٱللَّـهُ هُوَ
ٱلۡوَلِيُّ وَهُوَ يُحۡيِ ٱلۡمَوۡتَىٰ وَهُوَ عَلَىٰ كُلِّ

42 [2] [1] *ḥā mīm*[1]

2 *ʿayn sīn qāf*[1]

3 Thus[1] reveals[2] to thee, and to those before thee, God, the Exalted in Might, the Wise.[3]

4 To Him belongs what is in the heavens and what is in the earth; and He is the Exalted, the Great.

5 The heavens are nigh rent from above themselves,[1] and the angels give glory[2] with the praise of their Lord and ask forgiveness for those upon the earth. In truth,[3] God, He is the Forgiver, the Merciful.

6 And those who take allies besides[1] Him: God is custodian over them; and thou art not a guardian over them.

7 And thus We have revealed[1] to thee an Arabic recitation,[2] that thou warn the mother of cities[3] and whoso is around her, and thou warn of the Day of Gathering whereof there is no doubt: a faction will be in the Garden, and a faction in the Inferno.

8 And had God willed, He would have made them one community; but He makes whom He wills enter into His mercy; and the wrongdoers[1] have neither ally nor helper.

9 If[1] they have taken allies besides[2] Him:[3] then God, He is the Ally, and He gives life to the dead, and He is over all things powerful.

شَيۡءٖ قَدِيرٞ ٩
وَمَا ٱخۡتَلَفۡتُمۡ فِيهِ مِن شَيۡءٖ فَحُكۡمُهُۥٓ إِلَى
ٱللَّـهِ ذَٰلِكُمُ ٱللَّـهُ رَبِّي عَلَيۡهِ تَوَكَّلۡتُ
وَإِلَيۡهِ أُنِيبُ ١٠
فَاطِرُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ جَعَلَ لَكُم
مِّنۡ أَنفُسِكُمۡ أَزۡوَٰجٗا وَمِنَ ٱلۡأَنۡعَٰمِ
أَزۡوَٰجٗا يَذۡرَؤُكُمۡ فِيهِ لَيۡسَ كَمِثۡلِهِۦ شَيۡءٞ
وَهُوَ ٱلسَّمِيعُ ٱلۡبَصِيرُ ١١
لَهُۥ مَقَالِيدُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ يَبۡسُطُ
ٱلرِّزۡقَ لِمَن يَشَآءُ وَيَقۡدِرُ إِنَّهُۥ بِكُلِّ
شَيۡءٍ عَلِيمٞ ١٢
۞ شَرَعَ لَكُم مِّنَ ٱلدِّينِ مَا وَصَّىٰ
بِهِۦ نُوحٗا وَٱلَّذِيٓ أَوۡحَيۡنَآ إِلَيۡكَ وَمَا
وَصَّيۡنَا بِهِۦٓ إِبۡرَٰهِيمَ وَمُوسَىٰ وَعِيسَىٰٓ
أَنۡ أَقِيمُواْ ٱلدِّينَ وَلَا تَتَفَرَّقُواْ فِيهِ كَبُرَ
عَلَى ٱلۡمُشۡرِكِينَ مَا تَدۡعُوهُمۡ إِلَيۡهِ ٱللَّـهُ
يَجۡتَبِيٓ إِلَيۡهِ مَن يَشَآءُ وَيَهۡدِيٓ إِلَيۡهِ مَن
يُنِيبُ ١٣
وَمَا تَفَرَّقُوٓاْ إِلَّا مِنۢ بَعۡدِ مَا جَآءَهُمُ ٱلۡعِلۡمُ
بَغۡيَۢا بَيۡنَهُمۡ وَلَوۡلَا كَلِمَةٞ سَبَقَتۡ مِن
رَّبِّكَ إِلَىٰٓ أَجَلٖ مُّسَمّٗى لَّقُضِيَ بَيۡنَهُمۡ
وَإِنَّ ٱلَّذِينَ أُورِثُواْ ٱلۡكِتَٰبَ مِنۢ

10 And that wherein you differ in anything, the judgment thereof is to God: "That is God, my Lord; in whom I place my trust, and to whom I turn."

11 ¶**42.2** The Originator of the Heavens and the Earth has made for you of yourselves pairs,[1] and of the cattle pairs; He creates[2] you thereby — there is nothing like Him — and He is the Hearer, the Seeing.

12 To Him belong the keys of the heavens and the earth. He expands provision for whom He wills, and He straitens; He knows all things.

13 He ordained for you of doctrine[1] what He enjoined upon Noah, and that We have revealed[2] to thee, and what We enjoined upon Abraham and Moses and Jesus:[3] "Uphold[4] the doctrine,[5] and be not divided therein." Difficult for the idolaters[6] is that to which thou invitest them.[7] God chooses for Himself whom He wills, and guides to Himself him who turns in repentance.

14 And they became divided only after knowledge came to them, through sectarian zealotry[1] between them. And were it not for a word that preceded from thy Lord to a stated term, it would have been concluded between them. And those who were caused to inherit the Writ[2] after them are in sceptical doubt concerning it.

بَعۡدِهِمۡ لَفِي شَكّٖ مِّنۡهُ مُرِيبٖ ١٤

فَلِذَٰلِكَ فَٱدۡعُ وَٱسۡتَقِمۡ كَمَآ أُمِرۡتَ
وَلَا تَتَّبِعۡ أَهۡوَآءَهُمۡ وَقُلۡ ءَامَنتُ بِمَآ
أَنزَلَ ٱللَّهُ مِن كِتَٰبٖ وَأُمِرۡتُ لِأَعۡدِلَ
بَيۡنَكُمُ ٱللَّهُ رَبُّنَا وَرَبُّكُمۡ لَنَآ
أَعۡمَٰلُنَا وَلَكُمۡ أَعۡمَٰلُكُمۡ لَا حُجَّةَ
بَيۡنَنَا وَبَيۡنَكُمُ ٱللَّهُ يَجۡمَعُ بَيۡنَنَا
وَإِلَيۡهِ ٱلۡمَصِيرُ ١٥

وَٱلَّذِينَ يُحَآجُّونَ فِي ٱللَّهِ مِنۢ بَعۡدِ مَا
ٱسۡتُجِيبَ لَهُۥ حُجَّتُهُمۡ دَاحِضَةٌ عِندَ
رَبِّهِمۡ وَعَلَيۡهِمۡ غَضَبٞ وَلَهُمۡ عَذَابٞ
شَدِيدٞ ١٦

ٱللَّهُ ٱلَّذِيٓ أَنزَلَ ٱلۡكِتَٰبَ بِٱلۡحَقِّ
وَٱلۡمِيزَانَ وَمَا يُدۡرِيكَ لَعَلَّ ٱلسَّاعَةَ
قَرِيبٞ ١٧

يَسۡتَعۡجِلُ بِهَا ٱلَّذِينَ لَا يُؤۡمِنُونَ بِهَا
وَٱلَّذِينَ ءَامَنُواْ مُشۡفِقُونَ مِنۡهَا وَيَعۡلَمُونَ
أَنَّهَا ٱلۡحَقُّ أَلَآ إِنَّ ٱلَّذِينَ يُمَارُونَ فِي
ٱلسَّاعَةِ لَفِي ضَلَٰلِۭ بَعِيدٍ ١٨

ٱللَّهُ لَطِيفُۢ بِعِبَادِهِۦ يَرۡزُقُ مَن يَشَآءُ
وَهُوَ ٱلۡقَوِيُّ ٱلۡعَزِيزُ ١٩

مَن كَانَ يُرِيدُ حَرۡثَ ٱلۡأٓخِرَةِ نَزِدۡ لَهُۥ

15 So to that[1] then call thou. And keep thou to the path as thou art commanded, and follow thou not their vain desires,[2] but say thou: "I believe in[3] what God sent down of Writ,[4] and I have been commanded to be just among you. God is our Lord and your Lord. We have our works, and you have your works;[5] there is no argument[6] between us and you; God will bring us together, and to Him is the journey's end."

16 And those who dispute concerning God after that answer has been made to him:[1] their argument[2] has no weight with their Lord; and upon them is wrath, and they have a severe punishment.

17 God it is who has sent down the Writ[1] with the truth[2] and the balance.[3] And what can make thee know that the Hour might be nigh!

18 Those who believe not in[1] it seek to hasten it;[2] but those who heed warning[3] are in dread of it and know that it is the truth.[4] Nay,[5] those who are in doubt concerning the Hour are in extreme error.

19 God is subtle with His servants; He provides for whom He wills. And He is the Strong, the Exalted in Might.

20 ¶**42.3** Whoso desires the harvest[1] of the Hereafter, We increase him in his harvest.[2]

فِي حَرۡثِهِۦ وَمَن كَانَ يُرِيدُ حَرۡثَ ٱلدُّنۡيَا
نُؤۡتِهِۦ مِنۡهَا وَمَا لَهُۥ فِي ٱلۡأٓخِرَةِ مِن
نَّصِيبٍ ٢٠

أَمۡ لَهُمۡ شُرَكَٰٓؤُاْ شَرَعُواْ لَهُم مِّنَ ٱلدِّينِ مَا
لَمۡ يَأۡذَنۢ بِهِ ٱللَّهُ وَلَوۡلَا كَلِمَةُ ٱلۡفَصۡلِ
لَقُضِيَ بَيۡنَهُمۡ وَإِنَّ ٱلظَّٰلِمِينَ لَهُمۡ عَذَابٌ
أَلِيمٞ ٢١

تَرَى ٱلظَّٰلِمِينَ مُشۡفِقِينَ مِمَّا كَسَبُواْ
وَهُوَ وَاقِعُۢ بِهِمۡ وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ
ٱلصَّٰلِحَٰتِ فِي رَوۡضَاتِ ٱلۡجَنَّاتِ لَهُم مَّا
يَشَآءُونَ عِندَ رَبِّهِمۡ ذَٰلِكَ هُوَ ٱلۡفَضۡلُ
ٱلۡكَبِيرُ ٢٢

ذَٰلِكَ ٱلَّذِي يُبَشِّرُ ٱللَّهُ عِبَادَهُ ٱلَّذِينَ
ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ قُل لَّآ
أَسۡـَٔلُكُمۡ عَلَيۡهِ أَجۡرًا إِلَّا ٱلۡمَوَدَّةَ فِي
ٱلۡقُرۡبَىٰ وَمَن يَقۡتَرِفۡ حَسَنَةٗ نَّزِدۡ لَهُۥ فِيهَا
حُسۡنًا إِنَّ ٱللَّهَ غَفُورٞ شَكُورٌ ٢٣

أَمۡ يَقُولُونَ ٱفۡتَرَىٰ عَلَى ٱللَّهِ كَذِبٗا فَإِن
يَشَإِ ٱللَّهُ يَخۡتِمۡ عَلَىٰ قَلۡبِكَ وَيَمۡحُ ٱللَّهُ
ٱلۡبَٰطِلَ وَيُحِقُّ ٱلۡحَقَّ بِكَلِمَٰتِهِۦٓ إِنَّهُۥ
عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ٢٤

وَهُوَ ٱلَّذِي يَقۡبَلُ ٱلتَّوۡبَةَ عَنۡ عِبَادِهِۦ

And whoso desires the harvest[3] of the World, We give him thereof — and he has no portion in the Hereafter.

21 If[1] they have partners[2] which ordained for them of doctrine[3] that for which God has not given leave[...].[4] And had it not been for the word of decision, it would have been concluded between them; and the wrongdoers[5] have a painful punishment.

22 Thou wilt see the wrongdoers[1] fearful of what they have earned; and it will befall them. And those who heed warning[2] and do righteous deeds will be in the lush meadows of the Gardens; they will have what they wish with their Lord. That[3] is the great favour,

23 That of which God gives glad tidings to His servants who heed warning[1] and do righteous deeds. Say thou: "I ask of you for it no reward save love among kin." And whoso commits a good deed, We will increase him in good therein; God is forgiving and appreciative.

24 If[1] they say: "He has invented a lie about God,"[2] — but if God wills, He will seal thy heart; and God eliminates vanity and establishes truth[3] by His words; He knows what is in the breasts.

25 And He it is that accepts repentance from His servants and pardons evil deeds;[1] and He

وَيَعْفُواْ عَنِ ٱلسَّيِّـَٔاتِ وَيَعْلَمُ مَا
تَفْعَلُونَ ﴿٢٥﴾

وَيَسْتَجِيبُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ
ٱلصَّٰلِحَٰتِ وَيَزِيدُهُم مِّن فَضْلِهِۦ
وَٱلْكَٰفِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ﴿٢٦﴾

۞ وَلَوْ بَسَطَ ٱللَّهُ ٱلرِّزْقَ لِعِبَادِهِۦ لَبَغَوْاْ
فِى ٱلْأَرْضِ وَلَٰكِن يُنَزِّلُ بِقَدَرٍ مَّا يَشَآءُ
إِنَّهُۥ بِعِبَادِهِۦ خَبِيرٌۢ بَصِيرٌ ﴿٢٧﴾

وَهُوَ ٱلَّذِى يُنَزِّلُ ٱلْغَيْثَ مِنۢ بَعْدِ مَا
قَنَطُواْ وَيَنشُرُ رَحْمَتَهُۥ وَهُوَ ٱلْوَلِىُّ
ٱلْحَمِيدُ ﴿٢٨﴾

وَمِنْ ءَايَٰتِهِۦ خَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَمَا بَثَّ فِيهِمَا مِن دَآبَّةٍ وَهُوَ عَلَىٰ
جَمْعِهِمْ إِذَا يَشَآءُ قَدِيرٌ ﴿٢٩﴾

وَمَآ أَصَٰبَكُم مِّن مُّصِيبَةٍ فَبِمَا
كَسَبَتْ أَيْدِيكُمْ وَيَعْفُواْ عَن كَثِيرٍ
﴿٣٠﴾

وَمَآ أَنتُم بِمُعْجِزِينَ فِى ٱلْأَرْضِ وَمَا
لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا
نَصِيرٍ ﴿٣١﴾

وَمِنْ ءَايَٰتِهِ ٱلْجَوَارِ فِى ٱلْبَحْرِ كَٱلْأَعْلَٰمِ
﴿٣٢﴾

knows what you do.

26 And He responds to those who heed warning[1] and do righteous deeds, and increases them of His bounty. And the false claimers of guidance,[2] they have a severe punishment.

27 And had God expanded the provision for His servants, they would have oppressed in the earth; but He sends down in measure what He wills; He is of His servants aware and seeing.

28 And He it is that sends down the rain after they have despaired, and unfurls His mercy; and He is the Ally, the Praiseworthy.

29 And among His proofs[1] is the creation of the heavens and the earth and what He has spread therein of creatures; and He has power to gather them when He wills.

30 ¶**42.4** And what befalls you of calamity: it is for what your hands have earned — but He pardons much —

31 And you cannot escape[1] in the earth; and you have, besides[2] God, neither ally nor helper.

32 And among His proofs[1] are the ships in the sea like banners;[2]

إِن يَشَأْ يُسْكِنِ ٱلرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ
عَلَىٰ ظَهْرِهِۦٓ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ
صَبَّارٍ شَكُورٍ ﴿٣٣﴾

أَوْ يُوبِقْهُنَّ بِمَا كَسَبُواْ وَيَعْفُ عَن
كَثِيرٍ ﴿٣٤﴾

وَيَعْلَمَ ٱلَّذِينَ يُجَٰدِلُونَ فِىٓ ءَايَٰتِنَا مَا لَهُم
مِّن مَّحِيصٍ ﴿٣٥﴾

فَمَآ أُوتِيتُم مِّن شَىْءٍ فَمَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا
وَمَا عِندَ ٱللَّهِ خَيْرٌ وَأَبْقَىٰ لِلَّذِينَ
ءَامَنُواْ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٦﴾

وَٱلَّذِينَ يَجْتَنِبُونَ كَبَٰٓئِرَ ٱلْإِثْمِ
وَٱلْفَوَٰحِشَ وَإِذَا مَا غَضِبُواْ هُمْ يَغْفِرُونَ
﴿٣٧﴾

وَٱلَّذِينَ ٱسْتَجَابُواْ لِرَبِّهِمْ وَأَقَامُواْ
ٱلصَّلَوٰةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا
رَزَقْنَٰهُمْ يُنفِقُونَ ﴿٣٨﴾

وَٱلَّذِينَ إِذَآ أَصَابَهُمُ ٱلْبَغْىُ هُمْ
يَنتَصِرُونَ ﴿٣٩﴾

وَجَزَٰٓؤُاْ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا
وَأَصْلَحَ فَأَجْرُهُۥ عَلَى ٱللَّهِ إِنَّهُۥ لَا يُحِبُّ
ٱلظَّٰلِمِينَ ﴿٤٠﴾

وَلَمَنِ ٱنتَصَرَ بَعْدَ ظُلْمِهِۦ فَأُوْلَٰٓئِكَ مَا

33 If He wills, He calms the wind, and they remain motionless on its back[1] — in that are proofs[2] for everyone patient and grateful —

34 Or He wrecks them for what they have earned — but He pardons much —

35 And that those who dispute concerning Our proofs[1] might know they have no place of refuge.

36 And what you have been given of anything is the enjoyment of the life of this world; but what is with God is better and more enduring for those who heed warning[1] and in their Lord place their trust,

37 And those who avoid the enormities of sin[1] and sexual immoralities,[2] and when wroth they forgive,

38 And those who respond to their Lord, and uphold the duty,[1] and their affair is by consultation between them, and of what We have provided them they spend.

39 And those who, when sectarian zealotry[1] befalls them, help themselves:

40 (And the reward of evil[1] is evil[2] the like thereof; but whoso pardons and makes right, his reward is upon God; He loves not the wrongdoers.[3]

41 And whoso helps himself after being wronged,[1] those: there is no path against

عَلَيۡهِم مِّن سَبِيلٍ ﴿٤١﴾

them.

إِنَّمَا ٱلسَّبِيلُ عَلَى ٱلَّذِينَ يَظۡلِمُونَ ٱلنَّاسَ وَيَبۡغُونَ فِي ٱلۡأَرۡضِ بِغَيۡرِ ٱلۡحَقِّ أُوْلَٰٓئِكَ لَهُمۡ عَذَابٌ أَلِيمٌ ﴿٤٢﴾

42 There is but a path against those who wrong[1] men and oppress in the earth without cause:[2] those have a painful punishment.)

وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنۡ عَزۡمِ ٱلۡأُمُورِ ﴿٤٣﴾

43 And whoso is patient and forgives: that is among the resolution of affairs.[1]

وَمَن يُضۡلِلِ ٱللَّهُ فَمَا لَهُۥ مِن وَلِيٍّ مِّنۢ بَعۡدِهِۦۗ وَتَرَى ٱلظَّٰلِمِينَ لَمَّا رَأَوُاْ ٱلۡعَذَابَ يَقُولُونَ هَلۡ إِلَىٰ مَرَدّٖ مِّن سَبِيلٖ ﴿٤٤﴾

44 ¶**42.5** And whom God sends astray, there is for him no ally after Him. And thou wilt see the wrongdoers,[1] when they see the punishment, saying: “Is there any path of return?”

وَتَرَىٰهُمۡ يُعۡرَضُونَ عَلَيۡهَا خَٰشِعِينَ مِنَ ٱلذُّلِّ يَنظُرُونَ مِن طَرۡفٍ خَفِيّٖۗ وَقَالَ ٱلَّذِينَ ءَامَنُوٓاْ إِنَّ ٱلۡخَٰسِرِينَ ٱلَّذِينَ خَسِرُواْ أَنفُسَهُمۡ وَأَهۡلِيهِمۡ يَوۡمَ ٱلۡقِيَٰمَةِۗ أَلَآ إِنَّ ٱلظَّٰلِمِينَ فِي عَذَابٖ مُّقِيمٖ ﴿٤٥﴾

45 And thou wilt see them being exposed to it,[1] humble[2] from weakness,[3] looking on with a furtive glance; and those who heed warning[4] will say: “The losers are those who lose themselves and their families on the Day of Resurrection”; in truth,[5] the wrongdoers[6] are in lasting punishment.

وَمَا كَانَ لَهُم مِّنۡ أَوۡلِيَآءَ يَنصُرُونَهُم مِّن دُونِ ٱللَّهِۗ وَمَن يُضۡلِلِ ٱللَّهُ فَمَا لَهُۥ مِن سَبِيلٍ ﴿٤٦﴾

46 And they have no allies to help them besides[1] God; and whom God sends astray, for him there is no path.

ٱسۡتَجِيبُواْ لِرَبِّكُم مِّن قَبۡلِ أَن يَأۡتِيَ يَوۡمٞ لَّا مَرَدَّ لَهُۥ مِنَ ٱللَّهِۖ مَا لَكُم مِّن مَّلۡجَإٖ يَوۡمَئِذٖ وَمَا لَكُم مِّن نَّكِيرٖ ﴿٤٧﴾

47 Respond to your Lord before there comes a day there is no repelling from God; you will have no refuge that day, nor will there be for you any denial.

فَإِنۡ أَعۡرَضُواْ فَمَآ أَرۡسَلۡنَٰكَ عَلَيۡهِمۡ حَفِيظًاۖ إِنۡ عَلَيۡكَ إِلَّا ٱلۡبَلَٰغُۗ وَإِنَّآ إِذَآ أَذَقۡنَا ٱلۡإِنسَٰنَ مِنَّا رَحۡمَةٗ فَرِحَ بِهَاۖ وَإِن تُصِبۡهُمۡ سَيِّئَةُۢ بِمَا قَدَّمَتۡ أَيۡدِيهِمۡ فَإِنَّ ٱلۡإِنسَٰنَ كَفُورٞ ﴿٤٨﴾

48 And if they turn away — We sent thee not as a custodian over them; upon thee is only the notification. And when We let man taste mercy from Us, he exults thereat; but if evil[1] befalls them because of what their hands sent ahead, then is man ungrateful.

لِّلَّهِ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ يَخۡلُقُ مَا يَشَآءُۚ يَهَبُ لِمَن يَشَآءُ إِنَٰثٗا وَيَهَبُ لِمَن يَشَآءُ ٱلذُّكُورَ ﴿٤٩﴾

49 To God belongs the dominion of the heavens and the earth; He creates what He wills; He gives to whom He wills females, and He gives to whom He wills males,

أَوۡ يُزَوِّجُهُمۡ ذُكۡرَانٗا وَإِنَٰثٗاۖ وَيَجۡعَلُ مَن يَشَآءُ عَقِيمًاۚ إِنَّهُۥ عَلِيمٞ قَدِيرٞ ﴿٥٠﴾

50 Or He couples them, males and females;[1] and He makes whom He wills barren. He is knowing and powerful.

۞ وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحۡيًا أَوۡ مِن وَرَآيِٕ حِجَابٍ أَوۡ يُرۡسِلَ رَسُولٗا فَيُوحِيَ بِإِذۡنِهِۦ مَا يَشَآءُۚ إِنَّهُۥ عَلِيٌّ حَكِيمٞ ﴿٥١﴾

51 And it is not for a mortal that God should speak to him save by revelation[1] or from behind a partition, or that He send a messenger and that he reveal,[2] by His leave, what He wills; He is exalted and wise.

وَكَذَٰلِكَ أَوۡحَيۡنَآ إِلَيۡكَ رُوحٗا مِّنۡ أَمۡرِنَاۚ مَا كُنتَ تَدۡرِي مَا ٱلۡكِتَٰبُ وَلَا ٱلۡإِيمَٰنُ وَلَٰكِن جَعَلۡنَٰهُ نُورٗا نَّهۡدِي بِهِۦ مَن نَّشَآءُ مِنۡ عِبَادِنَاۚ وَإِنَّكَ لَتَهۡدِيٓ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ﴿٥٢﴾

52 And thus We have revealed[1] to thee a Spirit of Our command. Thou knewest not what the Writ[2] was, or faith, but We made it[3] a light whereby We guide whom We will of Our servants. And thou — thou guidest[4] to a straight path:

صِرَٰطِ ٱللَّهِ ٱلَّذِي لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ أَلَآ إِلَى ٱللَّهِ تَصِيرُ ٱلۡأُمُورُ ﴿٥٣﴾

53 The path of God, to whom belongs what is in the heavens and what is in the earth. In truth,[1] to God do all matters[2] come.[3]

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

حمٓ ﴿١﴾

وَٱلۡكِتَٰبِ ٱلۡمُبِينِ ﴿٢﴾

إِنَّا جَعَلۡنَٰهُ قُرۡءَٰنًا عَرَبِيًّا لَّعَلَّكُمۡ
تَعۡقِلُونَ ﴿٣﴾

وَإِنَّهُۥ فِيٓ أُمِّ ٱلۡكِتَٰبِ لَدَيۡنَا لَعَلِيٌّ
حَكِيمٌ ﴿٤﴾

أَفَنَضۡرِبُ عَنكُمُ ٱلذِّكۡرَ صَفۡحًا أَن
كُنتُمۡ قَوۡمًا مُّسۡرِفِينَ ﴿٥﴾

وَكَمۡ أَرۡسَلۡنَا مِن نَّبِيٍّ فِي ٱلۡأَوَّلِينَ ﴿٦﴾

وَمَا يَأۡتِيهِم مِّن نَّبِيٍّ إِلَّا كَانُواْ بِهِۦ
يَسۡتَهۡزِءُونَ ﴿٧﴾

فَأَهۡلَكۡنَآ أَشَدَّ مِنۡهُم بَطۡشًا وَمَضَىٰ
مَثَلُ ٱلۡأَوَّلِينَ ﴿٨﴾

وَلَئِن سَأَلۡتَهُم مَّنۡ خَلَقَ ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضَ لَيَقُولُنَّ خَلَقَهُنَّ ٱلۡعَزِيزُ ٱلۡعَلِيمُ
﴿٩﴾

ٱلَّذِي جَعَلَ لَكُمُ ٱلۡأَرۡضَ مَهۡدًا وَجَعَلَ
لَكُمۡ فِيهَا سُبُلًا لَّعَلَّكُمۡ تَهۡتَدُونَ
﴿١٠﴾

وَٱلَّذِي نَزَّلَ مِنَ ٱلسَّمَآءِ مَآءَۢ بِقَدَرٖ
فَأَنشَرۡنَا بِهِۦ بَلۡدَةً مَّيۡتًا كَذَٰلِكَ

In the name of God, the Almighty,[1] the Merciful.

43 [2] 1 *ḥā mīm*[1]

2 By the Clear Writ![1]

3 We have made it an Arabic recitation,[1] that you might use reason,

4 And it is in the foundation of the Writ,[1] with Us, exalted and wise.

5 Shall We then turn the remembrance[1] away[2] from you because you are a people committing excess?

6 And how many a prophet did We send to the former peoples!
7 But there came not to them a prophet save they mocked him.

8 And We destroyed stronger than them in might; and the example of the former peoples has gone before.

9 And if thou askest them who created the heavens and the earth,[1] they will say: "There created them the Exalted in Might, the Knowing--"[2]

10 Who made the earth a bed for you, and made roads for you therein that you might be guided;

11 And who sent down water from the sky in measure — and We resurrected thereby a dead land; thus will you be brought forth —

تُخۡرَجُونَ ﴿١١﴾

وَٱلَّذِي خَلَقَ ٱلۡأَزۡوَٰجَ كُلَّهَا وَجَعَلَ
لَكُم مِّنَ ٱلۡفُلۡكِ وَٱلۡأَنۡعَٰمِ مَا تَرۡكَبُونَ
﴿١٢﴾

لِتَسۡتَوُۥاْ عَلَىٰ ظُهُورِهِۦ ثُمَّ تَذۡكُرُواْ نِعۡمَةَ
رَبِّكُمۡ إِذَا ٱسۡتَوَيۡتُمۡ عَلَيۡهِ وَتَقُولُواْ
سُبۡحَٰنَ ٱلَّذِي سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا
لَهُۥ مُقۡرِنِينَ ﴿١٣﴾

وَإِنَّآ إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ ﴿١٤﴾

وَجَعَلُواْ لَهُۥ مِنۡ عِبَادِهِۦ جُزۡءًا إِنَّ
ٱلۡإِنسَٰنَ لَكَفُورٞ مُّبِينٌ ﴿١٥﴾

أَمِ ٱتَّخَذَ مِمَّا يَخۡلُقُ بَنَاتٖ
وَأَصۡفَىٰكُم بِٱلۡبَنِينَ ﴿١٦﴾

وَإِذَا بُشِّرَ أَحَدُهُم بِمَا ضَرَبَ لِلرَّحۡمَٰنِ
مَثَلًا ظَلَّ وَجۡهُهُۥ مُسۡوَدًّا وَهُوَ كَظِيمٌ
﴿١٧﴾

أَوَمَن يُنَشَّؤُاْ فِي ٱلۡحِلۡيَةِ وَهُوَ فِي
ٱلۡخِصَامِ غَيۡرُ مُبِينٖ ﴿١٨﴾

وَجَعَلُواْ ٱلۡمَلَٰٓئِكَةَ ٱلَّذِينَ هُمۡ عِبَٰدُ
ٱلرَّحۡمَٰنِ إِنَٰثًا أَشَهِدُواْ خَلۡقَهُمۡ سَتُكۡتَبُ
شَهَٰدَتُهُمۡ وَيُسۡـَٔلُونَ ﴿١٩﴾

وَقَالُواْ لَوۡ شَآءَ ٱلرَّحۡمَٰنُ مَا عَبَدۡنَٰهُم مَّا

12 And who created the pairs,[1] all of them, and made for you of ships[2] and cattle that whereon you ride,

13 That you might settle yourselves upon their backs; then remember the favour of your Lord when you have settled yourselves thereon, and say: "Glory[1] be to Him who made this subject for us when we were not equal to it!

14 "And to our Lord are we returning."

15 But they have appointed for Him, from among His servants, a portion;[1] man is an obvious ingrate.

16 **¶43.2** If[1] He has taken of what He creates daughters, and chosen for you sons,[2]

17 (But when one of them is given glad tidings of that[1] which he strikes for the Almighty[2] as a similitude, his face turns black and he suppresses grief:[3]

18 "What — one brought up among ornaments and in conflict not seen!"[1])

19 And they have made the angels, who are the servants of the Almighty,[1] females:[2] — did they witness their creation?[3] Their witness will be recorded; and they will be questioned.[4]

20 And they say: "Had the Almighty[1] willed, we would not have served them." They

لَهُم بِذَٰلِكَ مِنۡ عِلۡمٍۖ إِنۡ هُمۡ إِلَّا يَخۡرُصُونَ ٢٠

أَمۡ ءَاتَيۡنَٰهُمۡ كِتَٰبٗا مِّن قَبۡلِهِۦ فَهُم بِهِۦ مُسۡتَمۡسِكُونَ ٢١

بَلۡ قَالُوٓاْ إِنَّا وَجَدۡنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٖ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّهۡتَدُونَ ٢٢

وَكَذَٰلِكَ مَآ أَرۡسَلۡنَا مِن قَبۡلِكَ فِي قَرۡيَةٖ مِّن نَّذِيرٍ إِلَّا قَالَ مُتۡرَفُوهَآ إِنَّا وَجَدۡنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٖ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّقۡتَدُونَ ٢٣

۞ قَٰلَ أَوَلَوۡ جِئۡتُكُم بِأَهۡدَىٰ مِمَّا وَجَدتُّمۡ عَلَيۡهِ ءَابَآءَكُمۡۖ قَالُوٓاْ إِنَّا بِمَآ أُرۡسِلۡتُم بِهِۦ كَٰفِرُونَ ٢٤

فَٱنتَقَمۡنَا مِنۡهُمۡۖ فَٱنظُرۡ كَيۡفَ كَانَ عَٰقِبَةُ ٱلۡمُكَذِّبِينَ ٢٥

وَإِذۡ قَالَ إِبۡرَٰهِيمُ لِأَبِيهِ وَقَوۡمِهِۦٓ إِنَّنِي بَرَآءٞ مِّمَّا تَعۡبُدُونَ ٢٦

إِلَّا ٱلَّذِي فَطَرَنِي فَإِنَّهُۥ سَيَهۡدِينِ ٢٧

وَجَعَلَهَا كَلِمَةَۢ بَاقِيَةٗ فِي عَقِبِهِۦ لَعَلَّهُمۡ يَرۡجِعُونَ ٢٨

بَلۡ مَتَّعۡتُ هَٰٓؤُلَآءِ وَءَابَآءَهُمۡ حَتَّىٰ جَآءَهُمُ ٱلۡحَقُّ وَرَسُولٞ مُّبِينٞ ٢٩

have no knowledge of that; they are only guessing.[2]

21 If[1] We gave them a Writ[2] before it[3] to which they are holding:[4]

22 The truth is,[1] they say: "We found our fathers upon[2] a community, and we in their footsteps[3] are guided."

23 And thus We sent not before thee into a city any warner save its opulent ones said: "We found our fathers upon[1] a community, and we are following[2] in their footsteps."

24 He[1] said:[2] "What — though I bring you better guidance than what you found your fathers upon?" They said: "We are deniers of that wherewith you have been sent,"

25 So We took vengeance on them; then see thou how was the final outcome of the deniers.

26 ¶**43.3** And when Abraham said to his father and his people: "I am quit of what you serve,

27 "Save Him who originated me; and He will guide me,"[...].[1]
28 And He made it[1] a word enduring among his posterity, that they might return.

29 The truth is,[1] I gave these and their fathers enjoyment, until there came to them the truth[2] and a clear messenger.

وَلَمَّا جَآءَهُمُ ٱلۡحَقُّ قَالُواْ هَٰذَا سِحۡرٞ وَإِنَّا بِهِۦ كَٰفِرُونَ ٣٠

وَقَالُواْ لَوۡلَا نُزِّلَ هَٰذَا ٱلۡقُرۡءَانُ عَلَىٰ رَجُلٖ مِّنَ ٱلۡقَرۡيَتَيۡنِ عَظِيمٍ ٣١

أَهُمۡ يَقۡسِمُونَ رَحۡمَتَ رَبِّكَۚ نَحۡنُ قَسَمۡنَا بَيۡنَهُم مَّعِيشَتَهُمۡ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۚ وَرَفَعۡنَا بَعۡضَهُمۡ فَوۡقَ بَعۡضٖ دَرَجَٰتٖ لِّيَتَّخِذَ بَعۡضُهُم بَعۡضٗا سُخۡرِيّٗاۗ وَرَحۡمَتُ رَبِّكَ خَيۡرٞ مِّمَّا يَجۡمَعُونَ ٣٢

وَلَوۡلَآ أَن يَكُونَ ٱلنَّاسُ أُمَّةٗ وَٰحِدَةٗ لَّجَعَلۡنَا لِمَن يَكۡفُرُ بِٱلرَّحۡمَٰنِ لِبُيُوتِهِمۡ سُقُفٗا مِّن فِضَّةٖ وَمَعَارِجَ عَلَيۡهَا يَظۡهَرُونَ ٣٣

وَلِبُيُوتِهِمۡ أَبۡوَٰبٗا وَسُرُرًا عَلَيۡهَا يَتَّكِـُٔونَ ٣٤

وَزُخۡرُفٗاۚ وَإِن كُلُّ ذَٰلِكَ لَمَّا مَتَٰعُ ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۚ وَٱلۡأٓخِرَةُ عِندَ رَبِّكَ لِلۡمُتَّقِينَ ٣٥

وَمَن يَعۡشُ عَن ذِكۡرِ ٱلرَّحۡمَٰنِ نُقَيِّضۡ لَهُۥ شَيۡطَٰنٗا فَهُوَ لَهُۥ قَرِينٞ ٣٦

وَإِنَّهُمۡ لَيَصُدُّونَهُمۡ عَنِ ٱلسَّبِيلِ وَيَحۡسَبُونَ أَنَّهُم مُّهۡتَدُونَ ٣٧

30 And when the truth[1] came to them, they said: "This is sorcery,[2] and we are deniers thereof."

31 And they said: "Oh, that this Qur'an[1] had but[2] been sent down upon a great man of the two cities!"[3]

32 Is it they who distribute the mercy of thy Lord? We have distributed among them their livelihood in the life of this world and raised some of them above others in degree,[1] that some of them might take others in service; but the mercy of thy Lord is better than what they amass.

33 And were it not that mankind would be one community, We would have appointed for him who denies the Almighty[1] — for their houses — roofs of silver, and stairs whereon to ascend,

34 And for their houses doors, and couches[1] whereon to recline,

35 And ornaments of gold.[1] But all that is but the enjoyment of the life of this world; and the Hereafter with your Lord is for those of prudent fear.[2]

36 ¶**43.4** And he who is blind to the remembrance[1] of the Almighty,[2] We assign to him a satan[3] and he is to him a companion,

37 And they turn them away from[1] the path, while they think that they are guided.

حَتَّىٰٓ إِذَا جَآءَنَا قَالَ يَٰلَيۡتَ بَيۡنِي
وَبَيۡنَكَ بُعۡدَ ٱلۡمَشۡرِقَيۡنِ فَبِئۡسَ ٱلۡقَرِينُ
٣٨

وَلَن يَنفَعَكُمُ ٱلۡيَوۡمَ إِذ ظَّلَمۡتُمۡ
أَنَّكُمۡ فِي ٱلۡعَذَابِ مُشۡتَرِكُونَ ٣٩

أَفَأَنتَ تُسۡمِعُ ٱلصُّمَّ أَوۡ تَهۡدِي ٱلۡعُمۡيَ
وَمَن كَانَ فِي ضَلَٰلٖ مُّبِينٖ ٤٠

فَإِمَّا نَذۡهَبَنَّ بِكَ فَإِنَّا مِنۡهُم مُّنتَقِمُونَ
٤١

أَوۡ نُرِيَنَّكَ ٱلَّذِي وَعَدۡنَٰهُمۡ فَإِنَّا عَلَيۡهِم
مُّقۡتَدِرُونَ ٤٢

فَٱسۡتَمۡسِكۡ بِٱلَّذِيٓ أُوحِيَ إِلَيۡكَ إِنَّكَ عَلَىٰ
صِرَٰطٖ مُّسۡتَقِيمٖ ٤٣

وَإِنَّهُۥ لَذِكۡرٞ لَّكَ وَلِقَوۡمِكَ وَسَوۡفَ
تُسۡـَٔلُونَ ٤٤

وَسۡـَٔلۡ مَنۡ أَرۡسَلۡنَا مِن قَبۡلِكَ مِن رُّسُلِنَآ
أَجَعَلۡنَا مِن دُونِ ٱلرَّحۡمَٰنِ ءَالِهَةٗ يُعۡبَدُونَ
٤٥

وَلَقَدۡ أَرۡسَلۡنَا مُوسَىٰ بِـَٔايَٰتِنَآ إِلَىٰ
فِرۡعَوۡنَ وَمَلَإِيْهِۦ فَقَالَ إِنِّي رَسُولُ رَبِّ
ٱلۡعَٰلَمِينَ ٤٦

فَلَمَّا جَآءَهُم بِـَٔايَٰتِنَآ إِذَا هُم مِّنۡهَا

38 When[1] he has come to Us, he will say: "Would that between me and thee had been the distance of the two Easts!" And evil is the companion.

39 "And it benefits you not this day, when you have done wrong, that you are sharers[1] in the punishment!"[2]

40 Wilt thou make the deaf to hear, or wilt thou guide the blind or him who is in manifest error?

41 And whether We take thee away[1] — then will We take vengeance on them —

42 Or We show thee that which We have promised them:[1] — We are omnipotent over them —

43 Hold thou fast that which is revealed[1] to thee; thou art on a straight path.

44 And it is a remembrance[1] for thee and for thy people; and you will be questioned.

45 And ask thou of Our messengers We sent before thee:[1] appointed We, besides[2] the Almighty, gods to be served?[3]

46 ¶**43.5** And We sent Moses with Our proofs[1] to Pharaoh[2] and his eminent ones, and he said: "I am the messenger of the Lord of All Creation."

47 And when he came to them with Our proofs,[1] then they laughed at them.

يَضۡحَكُونَ ٤٧

وَمَا نُرِيهِم مِّنۡ ءَايَةٍ إِلَّا هِيَ أَكۡبَرُ
مِنۡ أُخۡتِهَا وَأَخَذۡنَٰهُم بِٱلۡعَذَابِ لَعَلَّهُمۡ
يَرۡجِعُونَ ٤٨

وَقَالُواْ يَٰٓأَيُّهَ ٱلسَّاحِرُ ٱدۡعُ لَنَا رَبَّكَ بِمَا
عَهِدَ عِندَكَ إِنَّنَا لَمُهۡتَدُونَ ٤٩

فَلَمَّا كَشَفۡنَا عَنۡهُمُ ٱلۡعَذَابَ إِذَا هُمۡ
يَنكُثُونَ ٥٠

وَنَادَىٰ فِرۡعَوۡنُ فِي قَوۡمِهِۦ قَالَ يَٰقَوۡمِ
أَلَيۡسَ لِي مُلۡكُ مِصۡرَ وَهَٰذِهِ ٱلۡأَنۡهَٰرُ
تَجۡرِي مِن تَحۡتِيٓ أَفَلَا تُبۡصِرُونَ ٥١

أَمۡ أَنَا۠ خَيۡرٞ مِّنۡ هَٰذَا ٱلَّذِي هُوَ مَهِينٞ
وَلَا يَكَادُ يُبِينُ ٥٢

فَلَوۡلَآ أُلۡقِيَ عَلَيۡهِ أَسۡوِرَةٞ مِّن ذَهَبٍ أَوۡ
جَآءَ مَعَهُ ٱلۡمَلَٰٓئِكَةُ مُقۡتَرِنِينَ ٥٣

فَٱسۡتَخَفَّ قَوۡمَهُۥ فَأَطَاعُوهُ إِنَّهُمۡ كَانُواْ
قَوۡمٗا فَٰسِقِينَ ٥٤

فَلَمَّآ ءَاسَفُونَا ٱنتَقَمۡنَا مِنۡهُمۡ فَأَغۡرَقۡنَٰهُمۡ
أَجۡمَعِينَ ٥٥

فَجَعَلۡنَٰهُمۡ سَلَفٗا وَمَثَلٗا لِّلۡأٓخِرِينَ ٥٦

۞ وَلَمَّا ضُرِبَ ٱبۡنُ مَرۡيَمَ مَثَلًا إِذَا
قَوۡمُكَ مِنۡهُ يَصِدُّونَ ٥٧

48 And We showed them no proof[1] save it was greater than its sister; and We seized them with the punishment, that they might return.

49 And they said: "O thou sorcerer:[1] call thou to thy Lord for us by what He has made in covenant with thee — we will be guided!"

50 But when We removed from them the punishment, then they reneged.

51 And Pharaoh[1] called to his people, saying: "O my people: is not[2] the dominion of Egypt[3] mine, and these rivers flowing beneath me[4] — do you then not[5] see! —

52 "Or am I better than this, who is despised and barely makes himself clear?

53 "Oh, that armlets of gold had but[1] been cast upon him! Or angels had but come with him in conjunction!"

54 So he swayed[1] his people, and they obeyed him; they were a perfidious[2] people.

55 And when they had angered Us, We took vengeance on them and drowned them all together,

56 And made them a precedent and an example for those who came later.

57 ¶**43.6** And when the son of Mary[1] is struck as a similitude, then thy people clamour[2] thereat,

وَقَالُوٓاْ ءَأَٰلِهَتُنَا خَيۡرٌ أَمۡ هُوَ مَا ضَرَبُوهُ
لَكَ إِلَّا جَدَلَۢا بَلۡ هُمۡ قَوۡمٌ خَصِمُونَ ٥٨
إِنۡ هُوَ إِلَّا عَبۡدٌ أَنۡعَمۡنَا عَلَيۡهِ وَجَعَلۡنَٰهُ
مَثَلٗا لِّبَنِيٓ إِسۡرَٰٓءِيلَ ٥٩
وَلَوۡ نَشَآءُ لَجَعَلۡنَا مِنكُم مَّلَٰٓئِكَةٗ فِي
ٱلۡأَرۡضِ يَخۡلُفُونَ ٦٠
وَإِنَّهُۥ لَعِلۡمٞ لِّلسَّاعَةِ فَلَا تَمۡتَرُنَّ بِهَا
وَٱتَّبِعُونِ هَٰذَا صِرَٰطٞ مُّسۡتَقِيمٞ ٦١
وَلَا يَصُدَّنَّكُمُ ٱلشَّيۡطَٰنُ إِنَّهُۥ لَكُمۡ
عَدُوّٞ مُّبِينٞ ٦٢
وَلَمَّا جَآءَ عِيسَىٰ بِٱلۡبَيِّنَٰتِ قَالَ قَدۡ
جِئۡتُكُم بِٱلۡحِكۡمَةِ وَلِأُبَيِّنَ لَكُم
بَعۡضَ ٱلَّذِي تَخۡتَلِفُونَ فِيهِ فَٱتَّقُواْ ٱللَّهَ
وَأَطِيعُونِ ٦٣
إِنَّ ٱللَّهَ هُوَ رَبِّي وَرَبُّكُمۡ فَٱعۡبُدُوهُ
هَٰذَا صِرَٰطٞ مُّسۡتَقِيمٞ ٦٤
فَٱخۡتَلَفَ ٱلۡأَحۡزَابُ مِنۢ بَيۡنِهِمۡ فَوَيۡلٞ
لِّلَّذِينَ ظَلَمُواْ مِنۡ عَذَابِ يَوۡمٍ أَلِيمٖ ٦٥
هَلۡ يَنظُرُونَ إِلَّا ٱلسَّاعَةَ أَن تَأۡتِيَهُم
بَغۡتَةٗ وَهُمۡ لَا يَشۡعُرُونَ ٦٦
ٱلۡأَخِلَّآءُ يَوۡمَئِذِۭ بَعۡضُهُمۡ لِبَعۡضٍ عَدُوٌّ إِلَّا
ٱلۡمُتَّقِينَ ٦٧

58 And they say: “Are our gods better or is he?” They strike it for thee only by way of contention.[1] The truth is,[2] they are a contentious people.

59 He was only a servant whom We favoured, and We made him an example for the children of Israel.

60 And had We willed, We would have appointed among you angels to be successors in the earth.

61 And it[1] is knowledge pertaining to the Hour; doubt not concerning it,[2] and follow Me.[3] This is a straight path.

62 And let not the satan[1] divert you; he is to you an open enemy.

63 And when Jesus[1] came with the clear signs, he said: “I have come to you with wisdom,[2] and to make plain[3] some of that concerning that wherein you differ; so be in prudent fear[4] of God, and obey me.[5]

64 “God, He is my Lord and your Lord; so serve Him. This is a straight path.”

65 Then the parties among them differed; so woe to those who did wrong from the punishment of a painful day!

66 Look they save for the Hour to come upon them unexpectedly when they perceive not![1]

67 Friends, that day, will be enemies to one another save those of prudent fear.[1]

يَٰعِبَادِ لَا خَوۡفٌ عَلَيۡكُمُ ٱلۡيَوۡمَ وَلَآ
أَنتُمۡ تَحۡزَنُونَ ٦٨
ٱلَّذِينَ ءَامَنُواْ بِـَٔايَٰتِنَا وَكَانُواْ مُسۡلِمِينَ
٦٩
ٱدۡخُلُواْ ٱلۡجَنَّةَ أَنتُمۡ وَأَزۡوَٰجُكُمۡ
تُحۡبَرُونَ ٧٠
يُطَافُ عَلَيۡهِم بِصِحَافٖ مِّن ذَهَبٖ
وَأَكۡوَابٖ وَفِيهَا مَا تَشۡتَهِيهِ ٱلۡأَنفُسُ
وَتَلَذُّ ٱلۡأَعۡيُنُ وَأَنتُمۡ فِيهَا خَٰلِدُونَ ٧١
وَتِلۡكَ ٱلۡجَنَّةُ ٱلَّتِيٓ أُورِثۡتُمُوهَا بِمَا كُنتُمۡ
تَعۡمَلُونَ ٧٢
لَكُمۡ فِيهَا فَٰكِهَةٞ كَثِيرَةٞ مِّنۡهَا تَأۡكُلُونَ
٧٣
إِنَّ ٱلۡمُجۡرِمِينَ فِي عَذَابِ جَهَنَّمَ خَٰلِدُونَ
٧٤
لَا يُفَتَّرُ عَنۡهُمۡ وَهُمۡ فِيهِ مُبۡلِسُونَ ٧٥
وَمَا ظَلَمۡنَٰهُمۡ وَلَٰكِن كَانُواْ هُمُ ٱلظَّٰلِمِينَ
٧٦
وَنَادَوۡاْ يَٰمَٰلِكُ لِيَقۡضِ عَلَيۡنَا رَبُّكَ قَالَ
إِنَّكُم مَّٰكِثُونَ ٧٧
لَقَدۡ جِئۡنَٰكُم بِٱلۡحَقِّ وَلَٰكِنَّ أَكۡثَرَكُمۡ
لِلۡحَقِّ كَٰرِهُونَ ٧٨

68 ¶**43.7** “O My servants: you need not fear this day, nor will you grieve!

69 “Those who believed in[1] Our proofs[2] and were submitting:[3]

70 “Enter the Garden, you and your wives rejoicing!”

71 — Circulated[1] among them will be plates and cups of gold; and therein is what the souls desire and the eyes delight in — “And therein will you abide eternally.

72 “And that is the Garden which you are made to inherit for what you did.

73 “For you therein is abundant fruit, whereof you will eat.”

74 The lawbreakers in the punishment of Gehenna abide eternally:

75 It will not be abated for them, and they are therein in despair;

76 And We wronged them not, but they were the wrongdoers.[1]

77 And they will call out: “O Mālik:[1] let thy Lord make an end of us!” He will say: “Indeed, you will remain.”

78 We have brought you the truth,[1] but most of you are averse to the truth.

أَمۡ أَبۡرَمُوٓاْ أَمۡرٗا فَإِنَّا مُبۡرِمُونَ ٧٩

أَمۡ يَحۡسَبُونَ أَنَّا لَا نَسۡمَعُ سِرَّهُمۡ وَنَجۡوَىٰهُم بَلَىٰ وَرُسُلُنَا لَدَيۡهِمۡ يَكۡتُبُونَ ٨٠

قُلۡ إِن كَانَ لِلرَّحۡمَٰنِ وَلَدٞ فَأَنَا۠ أَوَّلُ ٱلۡعَٰبِدِينَ ٨١

سُبۡحَٰنَ رَبِّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ رَبِّ ٱلۡعَرۡشِ عَمَّا يَصِفُونَ ٨٢

فَذَرۡهُمۡ يَخُوضُواْ وَيَلۡعَبُواْ حَتَّىٰ يُلَٰقُواْ يَوۡمَهُمُ ٱلَّذِي يُوعَدُونَ ٨٣

وَهُوَ ٱلَّذِي فِي ٱلسَّمَآءِ إِلَٰهٞ وَفِي ٱلۡأَرۡضِ إِلَٰهٞ وَهُوَ ٱلۡحَكِيمُ ٱلۡعَلِيمُ ٨٤

وَتَبَارَكَ ٱلَّذِي لَهُۥ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا بَيۡنَهُمَا وَعِندَهُۥ عِلۡمُ ٱلسَّاعَةِ وَإِلَيۡهِ تُرۡجَعُونَ ٨٥

وَلَا يَمۡلِكُ ٱلَّذِينَ يَدۡعُونَ مِن دُونِهِ ٱلشَّفَٰعَةَ إِلَّا مَن شَهِدَ بِٱلۡحَقِّ وَهُمۡ يَعۡلَمُونَ ٨٦

وَلَئِن سَأَلۡتَهُم مَّنۡ خَلَقَهُمۡ لَيَقُولُنَّ ٱللَّهُ فَأَنَّىٰ يُؤۡفَكُونَ ٨٧

وَقِيلِهِۦ يَٰرَبِّ إِنَّ هَٰٓؤُلَآءِ قَوۡمٞ لَّا يُؤۡمِنُونَ ٨٨

79 If[1] they determine[2] any matter:[3] then do We determine.[4]

80 If[1] they think that We cannot hear their secret thought and their private conversation:[2] verily,[3] Our messengers are with them recording.

81 Say thou: "If the Almighty[1] had a son, then would I be first of those who serve."[2]

82 Glory[1] be to the Lord of the Heavens and the Earth, the Lord of the Throne, above what they describe!

83 So leave thou them alone to discourse vainly[1] and play until they meet their day which they are promised.

84 And He it is who in heaven is God[1] and in earth is God;[2] and He is the Wise, the Knowing.

85 And blessed be He to whom belongs the dominion of the heavens and the earth and what is between them[1] and with whom is knowledge of the Hour! And to Him will you be returned.

86 And those to whom they call, besides[1] Him, possess no intercession save whoso bore witness to the truth,[2] and they know.[3]

87 And if thou askest them who created them, they will say: "God." How then are they deluded?

88 And his[1] saying was: "O my Lord: these are a people who do not believe!"[2]

فَٱصۡفَحۡ عَنۡهُمۡ وَقُلۡ سَلَٰمٞۚ فَسَوۡفَ يَعۡلَمُونَ ٨٩

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

حمٓ ١

وَٱلۡكِتَٰبِ ٱلۡمُبِينِ ٢

إِنَّآ أَنزَلۡنَٰهُ فِي لَيۡلَةٖ مُّبَٰرَكَةٍ إِنَّا كُنَّا مُنذِرِينَ ٣

فِيهَا يُفۡرَقُ كُلُّ أَمۡرٍ حَكِيمٍ ٤

أَمۡرٗا مِّنۡ عِندِنَآۚ إِنَّا كُنَّا مُرۡسِلِينَ ٥

رَحۡمَةٗ مِّن رَّبِّكَۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ٦

رَبِّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا بَيۡنَهُمَآ إِن كُنتُم مُّوقِنِينَ ٧

لَآ إِلَٰهَ إِلَّا هُوَ يُحۡيِۦ وَيُمِيتُ رَبُّكُمۡ وَرَبُّ ءَابَآئِكُمُ ٱلۡأَوَّلِينَ ٨

بَلۡ هُمۡ فِي شَكّٖ يَلۡعَبُونَ ٩

فَٱرۡتَقِبۡ يَوۡمَ تَأۡتِي ٱلسَّمَآءُ بِدُخَانٖ مُّبِينٖ ١٠

يَغۡشَى ٱلنَّاسَۖ هَٰذَا عَذَابٌ أَلِيمٞ ١١

رَّبَّنَا ٱكۡشِفۡ عَنَّا ٱلۡعَذَابَ إِنَّا مُؤۡمِنُونَ ١٢

أَنَّىٰ لَهُمُ ٱلذِّكۡرَىٰ وَقَدۡ جَآءَهُمۡ رَسُولٞ مُّبِينٞ

89 So overlook thou them, and say thou: "Peace!" Then will they come to know!

In the name of God, the Almighty,[1] the Merciful.

44

[2] **1** *ḥā mīm*[1]

2 By the Clear Writ![1]

3 We sent it[1] down on a blessed night[2] — We are warning —

4 Wherein[1] is separated every wise command

5 By command from Us — We are sending —

6 As mercy from thy Lord; He is the Hearing, the Knowing,

7 Lord of the Heavens and the Earth and what is between them,[1] if you are certain.[2]

8 There is no god save He;[1] He gives life and He gives death; your Lord, and the Lord of your fathers of old.

9 The truth is,[1] they are in doubt, playing.

10 So watch thou for the day the sky will bring obvious[1] smoke[2]

11 Covering mankind: "This is a painful punishment!

12 "Our Lord: remove Thou from us the punishment; we are believers!"[1]

13 How should they have the reminder when a clear messenger has come to them,[1]

﴿١٣﴾

ثُمَّ تَوَلَّوْا۟ عَنْهُ وَقَالُوا۟ مُعَلَّمٌ مَّجْنُونٌ ﴿١٤﴾

14 Then they turned away from him and said: "One taught and possessed"?[1]

إِنَّا كَاشِفُوا۟ ٱلْعَذَابِ قَلِيلًا إِنَّكُمْ عَآئِدُونَ ﴿١٥﴾

15 We, indeed, remove the punishment a little; you, indeed, revert.[1]

يَوْمَ نَبْطِشُ ٱلْبَطْشَةَ ٱلْكُبْرَىٰٓ إِنَّا مُنتَقِمُونَ ﴿١٦﴾

16 The day We seize with the greatest seizing We will take retribution!

۞ وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَآءَهُمْ رَسُولٌ كَرِيمٌ ﴿١٧﴾

17 And We had subjected the people of Pharaoh[1] before them to means of denial,[2] and there came to them a noble messenger:

أَنْ أَدُّوٓا۟ إِلَىَّ عِبَادَ ٱللَّهِ إِنِّى لَكُمْ رَسُولٌ أَمِينٌ ﴿١٨﴾

18 "Deliver up to me the servants of God; I am to you a trustworthy messenger."

وَأَن لَّا تَعْلُوا۟ عَلَى ٱللَّهِ إِنِّىٓ ءَاتِيكُم بِسُلْطَٰنٍ مُّبِينٍ ﴿١٩﴾

19 And: "Exalt not yourselves against God; I bring you a clear authority."

وَإِنِّى عُذْتُ بِرَبِّى وَرَبِّكُمْ أَن تَرْجُمُونِ ﴿٢٠﴾

20 And: "I have sought refuge in my Lord and your Lord lest you stone me."

وَإِن لَّمْ تُؤْمِنُوا۟ لِى فَٱعْتَزِلُونِ ﴿٢١﴾

21 And: "If you believe me not, then stay away from me."

فَدَعَا رَبَّهُۥٓ أَنَّ هَٰٓؤُلَآءِ قَوْمٌ مُّجْرِمُونَ ﴿٢٢﴾

22 And he called to his Lord that these were a people of lawbreakers.

فَأَسْرِ بِعِبَادِى لَيْلًا إِنَّكُم مُّتَّبَعُونَ ﴿٢٣﴾

23 "Then travel thou with My servants by night: — you will be followed.

وَٱتْرُكِ ٱلْبَحْرَ رَهْوًا إِنَّهُمْ جُندٌ مُّغْرَقُونَ ﴿٢٤﴾

24 "And leave thou the sea tranquil: — they are a force to be drowned."

كَمْ تَرَكُوا۟ مِن جَنَّٰتٍ وَعُيُونٍ ﴿٢٥﴾

25 How many were the gardens and springs they left

وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ﴿٢٦﴾

26 And cornlands and noble station[1]

وَنَعْمَةٍ كَانُوا۟ فِيهَا فَٰكِهِينَ ﴿٢٧﴾

27 And prosperity wherein they found gladness!

كَذَٰلِكَ وَأَوْرَثْنَٰهَا قَوْمًا ءَاخَرِينَ ﴿٢٨﴾

28 Thus![1] And We gave it as an inheritance to another people.

فَمَا بَكَتْ عَلَيْهِمُ ٱلسَّمَآءُ وَٱلْأَرْضُ وَمَا كَانُوا۟ مُنظَرِينَ ﴿٢٩﴾

29 And the heaven and the earth wept not for them, nor were they granted respite,

وَلَقَدْ نَجَّيْنَا بَنِىٓ إِسْرَٰٓءِيلَ مِنَ ٱلْعَذَابِ ٱلْمُهِينِ ﴿٣٠﴾

30 ¶**44.2** And We delivered the children of Israel from the humiliating punishment,

مِن فِرْعَوْنَ إِنَّهُۥ كَانَ عَالِيًا مِّنَ ٱلْمُسْرِفِينَ ﴿٣١﴾

31 From Pharaoh:[1] — he was a high one among the committers of excess.

وَلَقَدِ ٱخْتَرْنَٰهُمْ عَلَىٰ عِلْمٍ عَلَى ٱلْعَٰلَمِينَ ﴿٣٢﴾

32 And We chose them,[1] according to knowledge, above all mankind,

وَءَاتَيْنَٰهُم مِّنَ ٱلْـَٔايَٰتِ مَا فِيهِ بَلَٰٓؤٌا۟ مُّبِينٌ ﴿٣٣﴾

33 And We gave them among proofs[1] that wherein was a clear trial.

إِنَّ هَٰٓؤُلَآءِ لَيَقُولُونَ ﴿٣٤﴾

34 These[1] say:

إِنْ هِىَ إِلَّا مَوْتَتُنَا ٱلْأُولَىٰ وَمَا نَحْنُ بِمُنشَرِينَ ﴿٣٥﴾

35 "There is only our former[1] death, and we will not be raised.

فَأْتُوا۟ بِـَٔابَآئِنَآ إِن كُنتُمْ صَٰدِقِينَ ﴿٣٦﴾

36 "So bring us our fathers, if you be truthful."[1]

أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ وَٱلَّذِينَ مِن قَبْلِهِمْ أَهْلَكْنَٰهُمْ إِنَّهُمْ كَانُوا۟ مُجْرِمِينَ ﴿٣٧﴾

37 Are they better, or the people of Tubbaʿ?[1] And those before them we destroyed: — they were lawbreakers.

وَمَا خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا لَٰعِبِينَ ﴿٣٨﴾

38 And We created not the heavens and the earth and what is between them[1] in play.

مَا خَلَقْنَٰهُمَآ إِلَّا بِٱلْحَقِّ وَلَٰكِنَّ أَكْثَرَهُمْ

39 We created them not but in truth,[1] but most of them know not.

لَا يَعۡلَمُونَ ٣٩

إِنَّ يَوۡمَ ٱلۡفَصۡلِ مِيقَٰتُهُمۡ أَجۡمَعِينَ ٤٠

يَوۡمَ لَا يُغۡنِي مَوۡلًى عَن مَّوۡلًى شَيۡـٔٗا وَلَا هُمۡ يُنصَرُونَ ٤١

إِلَّا مَن رَّحِمَ ٱللَّهُۚ إِنَّهُۥ هُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ ٤٢

إِنَّ شَجَرَتَ ٱلزَّقُّومِ ٤٣

طَعَامُ ٱلۡأَثِيمِ ٤٤

كَٱلۡمُهۡلِ يَغۡلِي فِي ٱلۡبُطُونِ ٤٥

كَغَلۡيِ ٱلۡحَمِيمِ ٤٦

خُذُوهُ فَٱعۡتِلُوهُ إِلَىٰ سَوَآءِ ٱلۡجَحِيمِ ٤٧

ثُمَّ صُبُّواْ فَوۡقَ رَأۡسِهِۦ مِنۡ عَذَابِ ٱلۡحَمِيمِ ٤٨

ذُقۡ إِنَّكَ أَنتَ ٱلۡعَزِيزُ ٱلۡكَرِيمُ ٤٩

إِنَّ هَٰذَا مَا كُنتُم بِهِۦ تَمۡتَرُونَ ٥٠

إِنَّ ٱلۡمُتَّقِينَ فِي مَقَامٍ أَمِينٖ ٥١

فِي جَنَّٰتٖ وَعُيُونٖ ٥٢

يَلۡبَسُونَ مِن سُندُسٖ وَإِسۡتَبۡرَقٖ مُّتَقَٰبِلِينَ ٥٣

كَذَٰلِكَ وَزَوَّجۡنَٰهُم بِحُورٍ عِينٖ ٥٤

يَدۡعُونَ فِيهَا بِكُلِّ فَٰكِهَةٍ ءَامِنِينَ ٥٥

لَا يَذُوقُونَ فِيهَا ٱلۡمَوۡتَ إِلَّا ٱلۡمَوۡتَةَ

40 The Day of Decision will be their appointed time all together,

41 The day a friend[1] can in nothing avail a friend;[2] nor will they be helped,

42 Save he on whom God has mercy; He is the Exalted in Might, the Merciful.

43 **¶44.3** The Tree of Zaqqūm[1]

44 Is the food of the sinful,

45 Like molten brass, it boils in the bellies

46 Like the boiling of scalding water:

47 "Take him, and drag him into the midst of Hell,

48 "Then pour over his head from the punishment of scalding water!"

49 "Taste thou — thou art the exalted in might, the noble!

50 "This is that whereof you doubted."

51 Those of prudent fear[1] will be in a secure station[2]

52 Among gardens and springs,

53 Clothed in finest silk and brocade, facing one another.

54 Thus![1] And We will marry them to pure, lustrous-eyed maidens.[2]

55 They will call therein for every fruit in safety.

56 They will not taste therein of death save the former[1] death, and He will protect them

ٱلۡأُولَىٰ وَوَقَىٰهُمۡ عَذَابَ ٱلۡجَحِيمِ ٥٦

فَضۡلٗا مِّن رَّبِّكَ ذَٰلِكَ هُوَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ٥٧

فَإِنَّمَا يَسَّرۡنَٰهُ بِلِسَانِكَ لَعَلَّهُمۡ يَتَذَكَّرُونَ ٥٨

فَٱرۡتَقِبۡ إِنَّهُم مُّرۡتَقِبُونَ ٥٩

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

حمٓ ١

تَنزِيلُ ٱلۡكِتَٰبِ مِنَ ٱللَّهِ ٱلۡعَزِيزِ ٱلۡحَكِيمِ ٢

إِنَّ فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ لَأٓيَٰتٖ لِّلۡمُؤۡمِنِينَ ٣

وَفِي خَلۡقِكُمۡ وَمَا يَبُثُّ مِن دَآبَّةٍ ءَايَٰتٞ لِّقَوۡمٖ يُوقِنُونَ ٤

وَٱخۡتِلَٰفِ ٱلَّيۡلِ وَٱلنَّهَارِ وَمَآ أَنزَلَ ٱللَّهُ مِنَ ٱلسَّمَآءِ مِن رِّزۡقٖ فَأَحۡيَا بِهِ ٱلۡأَرۡضَ بَعۡدَ مَوۡتِهَا وَتَصۡرِيفِ ٱلرِّيَٰحِ ءَايَٰتٞ لِّقَوۡمٖ يَعۡقِلُونَ ٥

تِلۡكَ ءَايَٰتُ ٱللَّهِ نَتۡلُوهَا عَلَيۡكَ بِٱلۡحَقِّۖ فَبِأَيِّ حَدِيثِۭ بَعۡدَ ٱللَّهِ وَءَايَٰتِهِۦ يُؤۡمِنُونَ ٦

وَيۡلٞ لِّكُلِّ أَفَّاكٍ أَثِيمٖ ٧

from the punishment of Hell

57 As favour from thy Lord. That[1] is the Great Achievement.

58 And We have made it[1] easy in thy tongue, that they might take heed.

59 Then watch thou — they are watching.

In the name of God, the Almighty,[1] the Merciful.

45

[2] **1** *ḥā mīm*[1]

2 The revelation[1] of the Writ[2] is from God, the Exalted in Might, the Wise.[3]

3 In the heavens and the earth are proofs[1] for the believers;[2]

4 And in your creation and the creatures He scatters in the earth are proofs[1] for people who are certain;[2]

5 And in[1] the alternation of night and day,[2] and in[3] what God sends down from the sky of provision and gives life thereby to the earth after its death, and in[4] the circulation of the winds are proofs[5] for people who reason.

6 Those are the proofs[1] of God; We recite them to thee in truth.[2] Then in what narration[3] after God and His proofs[4] will they believe?

7 Woe to every sinful deceiver,

يَسۡمَعُ ءَايَٰتِ ٱللَّهِ تُتۡلَىٰ عَلَيۡهِ ثُمَّ يُصِرُّ
مُسۡتَكۡبِرٗا كَأَن لَّمۡ يَسۡمَعۡهَا فَبَشِّرۡهُ
بِعَذَابٍ أَلِيمٖ ٨

وَإِذَا عَلِمَ مِنۡ ءَايَٰتِنَا شَيۡـٔا ٱتَّخَذَهَا
هُزُوًا أُوْلَٰٓئِكَ لَهُمۡ عَذَابٞ مُّهِينٞ ٩

مِّن وَرَآئِهِمۡ جَهَنَّمُ وَلَا يُغۡنِي عَنۡهُم مَّا
كَسَبُواْ شَيۡـٔا وَلَا مَا ٱتَّخَذُواْ مِن دُونِ
ٱللَّهِ أَوۡلِيَآءَ وَلَهُمۡ عَذَابٌ عَظِيمٞ ١٠

هَٰذَا هُدٗىۖ وَٱلَّذِينَ كَفَرُواْ بِـَٔايَٰتِ
رَبِّهِمۡ لَهُمۡ عَذَابٞ مِّن رِّجۡزٍ أَلِيمٌ ١١

۞ ٱللَّهُ ٱلَّذِي سَخَّرَ لَكُمُ ٱلۡبَحۡرَ
لِتَجۡرِيَ ٱلۡفُلۡكُ فِيهِ بِأَمۡرِهِۦ وَلِتَبۡتَغُواْ مِن
فَضۡلِهِۦ وَلَعَلَّكُمۡ تَشۡكُرُونَ ١٢

وَسَخَّرَ لَكُم مَّا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي
ٱلۡأَرۡضِ جَمِيعٗا مِّنۡهُۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ
لِّقَوۡمٖ يَتَفَكَّرُونَ ١٣

قُل لِّلَّذِينَ ءَامَنُواْ يَغۡفِرُواْ لِلَّذِينَ لَا
يَرۡجُونَ أَيَّامَ ٱللَّهِ لِيَجۡزِيَ قَوۡمَۢا بِمَا
كَانُواْ يَكۡسِبُونَ ١٤

مَنۡ عَمِلَ صَٰلِحٗا فَلِنَفۡسِهِۦۖ وَمَنۡ أَسَآءَ
فَعَلَيۡهَاۖ ثُمَّ إِلَىٰ رَبِّكُمۡ تُرۡجَعُونَ ١٥

وَلَقَدۡ ءَاتَيۡنَا بَنِيٓ إِسۡرَٰٓءِيلَ ٱلۡكِتَٰبَ

8 Who hears the proofs[1] of God recited to him then persists in waxing proud as if he heard them not! Then give thou him tidings[2] of a painful punishment.

9 And when he knows anything of Our proofs,[1] he takes them in mockery;[2] those have a humiliating punishment.

10 Behind them[1] is Gehenna; and that which they have earned will avail them nothing, nor what they took as allies besides[2] God; and they have a great punishment.

11 This is guidance. And those who deny the proofs[1] of their Lord: they have a punishment of a painful scourge.

12 **¶45.2** God it is who made subject for you the sea, that the ships[1] might run therein by His command, and that you might seek of His bounty; and that you might be grateful.

13 And He made subject for you what is in the heavens and what is in the earth — altogether from Him.[1] In that are proofs[2] for people who reflect.

14 Say thou to those who heed warning,[1] that they forgive those who look not for the days of God, that He might reward people for what they earned.

15 Whoso works righteousness, it is for his soul; and whoso does evil, it is against it; then to your Lord will you be returned.

16 And We gave the children of Israel the Writ,[1] and judgment, and prophethood,

وَٱلۡحُكۡمَ وَٱلنُّبُوَّةَ وَرَزَقۡنَٰهُم مِّنَ
ٱلطَّيِّبَٰتِ وَفَضَّلۡنَٰهُمۡ عَلَى ٱلۡعَٰلَمِينَ ١٦

وَءَاتَيۡنَٰهُم بَيِّنَٰتٖ مِّنَ ٱلۡأَمۡرِۖ فَمَا ٱخۡتَلَفُوٓاْ
إِلَّا مِنۢ بَعۡدِ مَا جَآءَهُمُ ٱلۡعِلۡمُ بَغۡيَۢا بَيۡنَهُمۡۚ
إِنَّ رَبَّكَ يَقۡضِي بَيۡنَهُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ
فِيمَا كَانُواْ فِيهِ يَخۡتَلِفُونَ ١٧

ثُمَّ جَعَلۡنَٰكَ عَلَىٰ شَرِيعَةٖ مِّنَ ٱلۡأَمۡرِ
فَٱتَّبِعۡهَا وَلَا تَتَّبِعۡ أَهۡوَآءَ ٱلَّذِينَ لَا
يَعۡلَمُونَ ١٨

إِنَّهُمۡ لَن يُغۡنُواْ عَنكَ مِنَ ٱللَّهِ شَيۡـٔاۚ
وَإِنَّ ٱلظَّٰلِمِينَ بَعۡضُهُمۡ أَوۡلِيَآءُ بَعۡضٖۖ
وَٱللَّهُ وَلِيُّ ٱلۡمُتَّقِينَ ١٩

هَٰذَا بَصَآئِرُ لِلنَّاسِ وَهُدٗى وَرَحۡمَةٞ
لِّقَوۡمٖ يُوقِنُونَ ٢٠

أَمۡ حَسِبَ ٱلَّذِينَ ٱجۡتَرَحُواْ ٱلسَّيِّـَٔاتِ
أَن نَّجۡعَلَهُمۡ كَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ
ٱلصَّٰلِحَٰتِ سَوَآءٗ مَّحۡيَاهُمۡ وَمَمَاتُهُمۡۚ سَآءَ
مَا يَحۡكُمُونَ ٢١

وَخَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ بِٱلۡحَقِّ
وَلِتُجۡزَىٰ كُلُّ نَفۡسِۭ بِمَا كَسَبَتۡ وَهُمۡ لَا
يُظۡلَمُونَ ٢٢

أَفَرَءَيۡتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ وَأَضَلَّهُ

and provided them with good things, and favoured them above all mankind,

17 And We gave them clear signs of the command;[1] and they differed only after knowledge had come to them, through sectarian zealotry[2] between them. Thy Lord will decide between them on the Day of Resurrection concerning that wherein they differed.

18 Then set We thee upon a way[1] of the command; follow thou it,[2] and follow thou not the vain desires[3] of those who know not;

19 They will avail thee nothing against God. And the wrongdoers[1] are allies of one another; and God is the ally of those of prudent fear.[2]

20 This is a means of insight[1] for mankind, and guidance, and a mercy for people who are certain.[2]

21 If[1] those who commit evil deeds[2] think that We will make them like those who heed warning[3] and do righteous deeds: — the same in their living and their dying[4] — evil is what they judge.

22 **¶45.3** And God created the heavens and the earth in truth,[1] and that every soul might be rewarded for what it earned; and they will not be wronged.

23 Hast thou then considered him who takes as his god his vain desire,[1] and God sent him

ٱللَّهُ عَلَىٰ عِلۡمٖ وَخَتَمَ عَلَىٰ سَمۡعِهِۦ
وَقَلۡبِهِۦ وَجَعَلَ عَلَىٰ بَصَرِهِۦ غِشَٰوَةٗ
فَمَن يَهۡدِيهِ مِنۢ بَعۡدِ ٱللَّهِ أَفَلَا تَذَكَّرُونَ
٢٣

وَقَالُواْ مَا هِيَ إِلَّا حَيَاتُنَا ٱلدُّنۡيَا نَمُوتُ
وَنَحۡيَا وَمَا يُهۡلِكُنَآ إِلَّا ٱلدَّهۡرُۚ وَمَا لَهُم
بِذَٰلِكَ مِنۡ عِلۡمٍۖ إِنۡ هُمۡ إِلَّا يَظُنُّونَ ٢٤
وَإِذَا تُتۡلَىٰ عَلَيۡهِمۡ ءَايَاتُنَا بَيِّنَٰتٖ مَّا كَانَ
حُجَّتَهُمۡ إِلَّآ أَن قَالُواْ ٱئۡتُواْ بِـَٔابَآئِنَآ إِن
كُنتُمۡ صَٰدِقِينَ ٢٥
قُلِ ٱللَّهُ يُحۡيِيكُمۡ ثُمَّ يُمِيتُكُمۡ ثُمَّ
يَجۡمَعُكُمۡ إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِ لَا رَيۡبَ
فِيهِ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ
٢٦

وَلِلَّهِ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ وَيَوۡمَ
تَقُومُ ٱلسَّاعَةُ يَوۡمَئِذٖ يَخۡسَرُ ٱلۡمُبۡطِلُونَ
٢٧

وَتَرَىٰ كُلَّ أُمَّةٖ جَاثِيَةٗۚ كُلُّ أُمَّةٖ تُدۡعَىٰٓ
إِلَىٰ كِتَٰبِهَا ٱلۡيَوۡمَ تُجۡزَوۡنَ مَا كُنتُمۡ
تَعۡمَلُونَ ٢٨
هَٰذَا كِتَٰبُنَا يَنطِقُ عَلَيۡكُم بِٱلۡحَقِّۚ
إِنَّا كُنَّا نَسۡتَنسِخُ مَا كُنتُمۡ تَعۡمَلُونَ ٢٩

astray according to knowledge[2] and sealed his hearing and his heart and set over his sight a covering?[3] Then who will guide him after God? Will you then not[4] take heed!

24 And they say: "There is only our life of this world: we die, and we live, and there destroys us only time." But they have no knowledge of that; they are only guessing.

25 And when Our proofs[1] are recited to them as clear signs, their argument[2] is only that they say: "Bring us our fathers, if you be truthful."[3]

26 Say thou: "God gives you life; then He gives you death; then will He gather you to the Day of Resurrection whereof there is no doubt; but most men know not."

27 ¶**45.4** And to God belongs the dominion of the heavens and the earth. And the day the Hour strikes, that day the creators of vanity will lose.[1]

28 And thou wilt see every community on its knees, every community called to its writ:[1] "This day will you be rewarded for what you did!

29 "This, Our writ,[1] speaks against you the truth;[2] We have caused to be recorded what you did."

فَأَمَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
فَيُدۡخِلُهُمۡ رَبُّهُمۡ فِي رَحۡمَتِهِۦۚ ذَٰلِكَ هُوَ
ٱلۡفَوۡزُ ٱلۡمُبِينُ ٣٠
وَأَمَّا ٱلَّذِينَ كَفَرُوٓاْ أَفَلَمۡ تَكُنۡ ءَايَٰتِي
تُتۡلَىٰ عَلَيۡكُمۡ فَٱسۡتَكۡبَرۡتُمۡ وَكُنتُمۡ قَوۡمٗا
مُّجۡرِمِينَ ٣١
وَإِذَا قِيلَ إِنَّ وَعۡدَ ٱللَّهِ حَقّٞ وَٱلسَّاعَةُ
لَا رَيۡبَ فِيهَا قُلۡتُم مَّا نَدۡرِي مَا ٱلسَّاعَةُ
إِن نَّظُنُّ إِلَّا ظَنّٗا وَمَا نَحۡنُ بِمُسۡتَيۡقِنِينَ
٣٢

وَبَدَا لَهُمۡ سَيِّـَٔاتُ مَا عَمِلُواْ وَحَاقَ بِهِم
مَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ ٣٣
وَقِيلَ ٱلۡيَوۡمَ نَنسَىٰكُمۡ كَمَا نَسِيتُمۡ لِقَآءَ
يَوۡمِكُمۡ هَٰذَا وَمَأۡوَىٰكُمُ ٱلنَّارُ وَمَا
لَكُم مِّن نَّٰصِرِينَ ٣٤
ذَٰلِكُم بِأَنَّكُمُ ٱتَّخَذۡتُمۡ ءَايَٰتِ ٱللَّهِ
هُزُوٗا وَغَرَّتۡكُمُ ٱلۡحَيَوٰةُ ٱلدُّنۡيَاۚ فَٱلۡيَوۡمَ
لَا يُخۡرَجُونَ مِنۡهَا وَلَا هُمۡ يُسۡتَعۡتَبُونَ
٣٥

فَلِلَّهِ ٱلۡحَمۡدُ رَبِّ ٱلسَّمَٰوَٰتِ وَرَبِّ
ٱلۡأَرۡضِ رَبِّ ٱلۡعَٰلَمِينَ ٣٦
وَلَهُ ٱلۡكِبۡرِيَآءُ فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ

30 Then as for those who heed warning[1] and do righteous deeds: their Lord will make them enter into His mercy; that[2] is the clear achievement.

31 And as for those who ignore warning:[1] "Were not Our proofs[2] recited to you? But you had waxed proud and were a people of lawbreakers.

32 "And when it was said: 'The promise of God is true,[1] as is[2] the Hour about which there is no doubt,' you said: 'We know not what the Hour is; we think only assumption, and We are not convinced.'"

33 And the evil deeds[1] they did will appear to them, and there will surround them that whereat they mocked.

34 And it will be said: "This day do We forget you, as you forgot the meeting of this day of yours. And your shelter is the Fire, and you have no helpers.

35 "That is because you took the proofs[1] of God in mockery, and the life of this world deluded you." So, that day, they will not be brought forth therefrom, nor will they be allowed to make amends.

36 And to God belongs the praise — "The Lord of the Heavens! And the Lord of the Earth! The Lord of All Creation!" —

37 And to Him belongs the majesty in the heavens and the earth; and He is the Exalted

وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ﴿٣٧﴾

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

حمٓ ﴿١﴾

تَنزِيلُ ٱلۡكِتَٰبِ مِنَ ٱللَّهِ ٱلۡعَزِيزِ ٱلۡحَكِيمِ ﴿٢﴾

مَا خَلَقۡنَا ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ وَمَا بَيۡنَهُمَآ إِلَّا بِٱلۡحَقِّ وَأَجَلٖ مُّسَمّٗىۚ وَٱلَّذِينَ كَفَرُواْ عَمَّآ أُنذِرُواْ مُعۡرِضُونَ ﴿٣﴾

قُلۡ أَرَءَيۡتُم مَّا تَدۡعُونَ مِن دُونِ ٱللَّهِۖ أَرُونِي مَاذَا خَلَقُواْ مِنَ ٱلۡأَرۡضِ أَمۡ لَهُمۡ شِرۡكٞ فِي ٱلسَّمَٰوَٰتِۖ ٱئۡتُونِي بِكِتَٰبٖ مِّن قَبۡلِ هَٰذَآ أَوۡ أَثَٰرَةٖ مِّنۡ عِلۡمٍ إِن كُنتُمۡ صَٰدِقِينَ ﴿٤﴾

وَمَنۡ أَضَلُّ مِمَّن يَدۡعُواْ مِن دُونِ ٱللَّهِ مَن لَّا يَسۡتَجِيبُ لَهُۥٓ إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِ وَهُمۡ عَن دُعَآئِهِمۡ غَٰفِلُونَ ﴿٥﴾

وَإِذَا حُشِرَ ٱلنَّاسُ كَانُواْ لَهُمۡ أَعۡدَآءٗ وَكَانُواْ بِعِبَادَتِهِمۡ كَٰفِرِينَ ﴿٦﴾

وَإِذَا تُتۡلَىٰ عَلَيۡهِمۡ ءَايَاتُنَا بَيِّنَٰتٖ قَالَ ٱلَّذِينَ كَفَرُواْ لِلۡحَقِّ لَمَّا جَآءَهُمۡ هَٰذَا سِحۡرٞ مُّبِينٌ ﴿٧﴾

in Might, the Wise.[1]

In the name of God, the Almighty,[1] the Merciful.

46 [2] 1 *ḥā mīm*[1]

2 The revelation[1] of the Writ[2] is from God, the Exalted in Might, the Wise.[3]

3 We created not the heavens and the earth and what is between them[1] but in truth[2] and for a stated term; but those who ignore warning,[3] from that whereof they are warned, turn away.

4 Say thou: "Have you seen[1] to what you call[2] besides[3] God? Show me what they have created of the earth. If[4] they have a partnership[5] in the heavens:[6] bring me a Writ[7] from before this, or some remnant of knowledge, if you be truthful."[8]

5 And who is further astray than he who calls, besides[1] God, to such as will not respond to him until the Day of Resurrection? And they of their call are unaware;

6 And when mankind is gathered, they will be enemies to them and be deniers of their service.

7 And when Our proofs[1] are recited to them as clear signs, those who ignore warning[2] say of the truth[3] when it has come to them: "This is obvious sorcery."[4]

أَمۡ يَقُولُونَ ٱفۡتَرَىٰهُۖ قُلۡ إِنِ ٱفۡتَرَيۡتُهُۥ فَلَا تَمۡلِكُونَ لِي مِنَ ٱللَّهِ شَيۡـٔٗاۖ هُوَ أَعۡلَمُ بِمَا تُفِيضُونَ فِيهِۖ كَفَىٰ بِهِۦ شَهِيدَۢا بَيۡنِي وَبَيۡنَكُمۡۖ وَهُوَ ٱلۡغَفُورُ ٱلرَّحِيمُ ﴿٨﴾

قُلۡ مَا كُنتُ بِدۡعٗا مِّنَ ٱلرُّسُلِ وَمَآ أَدۡرِي مَا يُفۡعَلُ بِي وَلَا بِكُمۡۖ إِنۡ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَيَّ وَمَآ أَنَا۠ إِلَّا نَذِيرٞ مُّبِينٞ ﴿٩﴾

قُلۡ أَرَءَيۡتُمۡ إِن كَانَ مِنۡ عِندِ ٱللَّهِ وَكَفَرۡتُم بِهِۦ وَشَهِدَ شَاهِدٞ مِّنۢ بَنِيٓ إِسۡرَٰٓءِيلَ عَلَىٰ مِثۡلِهِۦ فَـَٔامَنَ وَٱسۡتَكۡبَرۡتُمۡۖ إِنَّ ٱللَّهَ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ ﴿١٠﴾

وَقَالَ ٱلَّذِينَ كَفَرُواْ لِلَّذِينَ ءَامَنُواْ لَوۡ كَانَ خَيۡرٗا مَّا سَبَقُونَآ إِلَيۡهِۚ وَإِذۡ لَمۡ يَهۡتَدُواْ بِهِۦ فَسَيَقُولُونَ هَٰذَآ إِفۡكٞ قَدِيمٞ ﴿١١﴾

وَمِن قَبۡلِهِۦ كِتَٰبُ مُوسَىٰٓ إِمَامٗا وَرَحۡمَةٗۚ وَهَٰذَا كِتَٰبٞ مُّصَدِّقٞ لِّسَانًا عَرَبِيّٗا لِّيُنذِرَ ٱلَّذِينَ ظَلَمُواْ وَبُشۡرَىٰ لِلۡمُحۡسِنِينَ ﴿١٢﴾

إِنَّ ٱلَّذِينَ قَالُواْ رَبُّنَا ٱللَّهُ ثُمَّ ٱسۡتَقَٰمُواْ

8 If[1] they say: "He has invented it,"[2] say thou: "If I have invented it, then you will not possess for me anything against God. He best knows what you say[3] concerning it; sufficient is He as witness between me and you"; and He is the Forgiving, the Merciful.

9 Say thou: "I am no new thing[1] among the messengers, and I know not what will be done with me or with you. I follow only what is revealed[2] to me; and I am only a clear warner."

10 Say thou: "Have you considered:[1] if it be from God and you deny it, and a witness bore witness among the children of Israel to the like thereof, and he[2] believed when you have waxed proud[...]?"[3] God guides not the wrongdoing[4] people.

11 ¶**46.2** And those who ignore warning[1] say of those who heed warning:[2] "Had it been good, they would not have preceded us to it." And when they are not guided by it, then they will say: "This is an ancient falsehood."

12 But before it was the Writ[1] of Moses a model[2] and a mercy; and this is a confirming Writ,[3] in an Arabic tongue, that it might warn those who do wrong,[4] and bring glad tidings to the doers of good:

13 Those who say: "Our Lord is God," then keep to the path: — no fear will be upon

فَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ١٣

أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلۡجَنَّةِ خَٰلِدِينَ فِيهَا
جَزَآءَۢ بِمَا كَانُواْ يَعۡمَلُونَ ١٤

وَوَصَّيۡنَا ٱلۡإِنسَٰنَ بِوَٰلِدَيۡهِ إِحۡسَٰنًا
حَمَلَتۡهُ أُمُّهُۥ كُرۡهٗا وَوَضَعَتۡهُ كُرۡهٗا
وَحَمۡلُهُۥ وَفِصَٰلُهُۥ ثَلَٰثُونَ شَهۡرًا حَتَّىٰٓ
إِذَا بَلَغَ أَشُدَّهُۥ وَبَلَغَ أَرۡبَعِينَ سَنَةٗ قَالَ
رَبِّ أَوۡزِعۡنِيٓ أَنۡ أَشۡكُرَ نِعۡمَتَكَ ٱلَّتِيٓ
أَنۡعَمۡتَ عَلَيَّ وَعَلَىٰ وَٰلِدَيَّ وَأَنۡ أَعۡمَلَ
صَٰلِحٗا تَرۡضَىٰهُ وَأَصۡلِحۡ لِي فِي ذُرِّيَّتِيٓ
إِنِّي تُبۡتُ إِلَيۡكَ وَإِنِّي مِنَ ٱلۡمُسۡلِمِينَ
١٥

أُوْلَٰٓئِكَ ٱلَّذِينَ نَتَقَبَّلُ عَنۡهُمۡ أَحۡسَنَ
مَا عَمِلُواْ وَنَتَجَاوَزُ عَن سَيِّـَٔاتِهِمۡ فِيٓ
أَصۡحَٰبِ ٱلۡجَنَّةِ وَعۡدَ ٱلصِّدۡقِ ٱلَّذِي
كَانُواْ يُوعَدُونَ ١٦

وَٱلَّذِي قَالَ لِوَٰلِدَيۡهِ أُفّٖ لَّكُمَآ
أَتَعِدَانِنِيٓ أَنۡ أُخۡرَجَ وَقَدۡ خَلَتِ ٱلۡقُرُونُ
مِن قَبۡلِي وَهُمَا يَسۡتَغِيثَانِ ٱللَّهَ وَيۡلَكَ
ءَامِنۡ إِنَّ وَعۡدَ ٱللَّهِ حَقّٞ فَيَقُولُ مَا
هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلۡأَوَّلِينَ ١٧

أُوْلَٰٓئِكَ ٱلَّذِينَ حَقَّ عَلَيۡهِمُ ٱلۡقَوۡلُ فِيٓ

them, nor will they grieve —

14 Those are the companions of the Garden, they abiding eternally therein as reward for what they did.

15 And We enjoined upon man: towards his parents, good conduct. His mother bore him with aversion, and brought him forth with aversion; and the bearing of him and the weaning of him is thirty months.[1] When[2] he has reached maturity, and reaches forty years,[3] he says: "My Lord: direct Thou me to be grateful for Thy favour with which Thou hast favoured me and my parents, and to work righteousness pleasing to Thee; and make Thou me right in my progeny. I have turned to Thee repentant. And I am of those submitting."[4]

16 Those are they from whom We will accept the best of what they did, and will overlook their evil deeds[1] — among the companions of the Garden: the promise of truth which they were promised!

17 And he who says to his parents: "Fie upon you![1] Do you promise me that I will be brought forth, when generations have already passed away before me?" while they seek aid of God: — "Woe to thee! Believe thou; the promise of God is true,"[2] but he says: "This is only legends of the former peoples," —

18 Those are they upon whom the word concerning the communities of the domini[1]

أُمَمٖ قَدۡ خَلَتۡ مِن قَبۡلِهِم مِّنَ ٱلۡجِنِّ
وَٱلۡإِنسِۖ إِنَّهُمۡ كَانُواْ خَٰسِرِينَ ١٨

وَلِكُلّٖ دَرَجَٰتٞ مِّمَّا عَمِلُواْ وَلِيُوَفِّيَهُمۡ
أَعۡمَٰلَهُمۡ وَهُمۡ لَا يُظۡلَمُونَ ١٩

وَيَوۡمَ يُعۡرَضُ ٱلَّذِينَ كَفَرُواْ عَلَى ٱلنَّارِ
أَذۡهَبۡتُمۡ طَيِّبَٰتِكُمۡ فِي حَيَاتِكُمُ
ٱلدُّنۡيَا وَٱسۡتَمۡتَعۡتُم بِهَا فَٱلۡيَوۡمَ تُجۡزَوۡنَ
عَذَابَ ٱلۡهُونِ بِمَا كُنتُمۡ تَسۡتَكۡبِرُونَ فِي
ٱلۡأَرۡضِ بِغَيۡرِ ٱلۡحَقِّ وَبِمَا كُنتُمۡ تَفۡسُقُونَ
٢٠

۞ وَٱذۡكُرۡ أَخَا عَادٍ إِذۡ أَنذَرَ قَوۡمَهُۥ
بِٱلۡأَحۡقَافِ وَقَدۡ خَلَتِ ٱلنُّذُرُ مِنۢ بَيۡنِ
يَدَيۡهِ وَمِنۡ خَلۡفِهِۦٓ أَلَّا تَعۡبُدُوٓاْ إِلَّا ٱللَّهَ
إِنِّيٓ أَخَافُ عَلَيۡكُمۡ عَذَابَ يَوۡمٍ عَظِيمٖ
٢١

قَالُوٓاْ أَجِئۡتَنَا لِتَأۡفِكَنَا عَنۡ ءَالِهَتِنَا فَأۡتِنَا
بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ٢٢

قَالَ إِنَّمَا ٱلۡعِلۡمُ عِندَ ٱللَّهِ وَأُبَلِّغُكُم
مَّآ أُرۡسِلۡتُ بِهِۦ وَلَٰكِنِّيٓ أَرَىٰكُمۡ
قَوۡمٗا تَجۡهَلُونَ ٢٣

فَلَمَّا رَأَوۡهُ عَارِضٗا مُّسۡتَقۡبِلَ أَوۡدِيَتِهِمۡ
قَالُواْ هَٰذَا عَارِضٞ مُّمۡطِرُنَاۚ بَلۡ هُوَ مَا

and the servi[2] which passed away before them became binding;[3] they were losers.

19 And for all are degrees for what they did, and that He might repay them in full for their deeds; and they will not be wronged.

20 And the day those who ignore warning[1] are exposed to the Fire: "You received[2] your good things in the life of this world, and you took pleasure therein; so this day will you be rewarded with the punishment of humiliation because you waxed proud in the earth without right,[3] and because you were perfidious."[4]

21 ¶**46.3** And remember thou the brother of ʿĀd,[1] when he warned his people of[2] the wind-curved sandhills: — and warners have passed away before him and after him — "Serve not save God; I fear for you the punishment of a tremendous day,"

22 They said: "Hast thou come to us to delude us away from our gods? Then bring thou us what thou promisest us, if thou be of the truthful."
23 He said: "The knowledge is but with God, and I convey to you that wherewith I have been sent; but I see you are a people in ignorance."

24 Then when they saw it[1] as a wide cloud suddenly[2] approaching their valleys they said: "This is a cloud bringing us rain!" — "Nay,[3] it is that which you sought to hasten: a

ٱسۡتَعۡجَلۡتُم بِهِۦۖ رِيحٞ فِيهَا عَذَابٌ أَلِيمٞ ٢٤

تُدَمِّرُ كُلَّ شَيۡءِۭ بِأَمۡرِ رَبِّهَا فَأَصۡبَحُواْ لَا يُرَىٰٓ إِلَّا مَسَٰكِنُهُمۡۚ كَذَٰلِكَ نَجۡزِي ٱلۡقَوۡمَ ٱلۡمُجۡرِمِينَ ٢٥

وَلَقَدۡ مَكَّنَّٰهُمۡ فِيمَآ إِن مَّكَّنَّٰكُمۡ فِيهِ وَجَعَلۡنَا لَهُمۡ سَمۡعٗا وَأَبۡصَٰرٗا وَأَفۡـِٔدَةٗ فَمَآ أَغۡنَىٰ عَنۡهُمۡ سَمۡعُهُمۡ وَلَآ أَبۡصَٰرُهُمۡ وَلَآ أَفۡـِٔدَتُهُم مِّن شَيۡءٍ إِذۡ كَانُواْ يَجۡحَدُونَ بِـَٔايَٰتِ ٱللَّهِ وَحَاقَ بِهِم مَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ ٢٦

وَلَقَدۡ أَهۡلَكۡنَا مَا حَوۡلَكُم مِّنَ ٱلۡقُرَىٰ وَصَرَّفۡنَا ٱلۡأٓيَٰتِ لَعَلَّهُمۡ يَرۡجِعُونَ ٢٧

فَلَوۡلَا نَصَرَهُمُ ٱلَّذِينَ ٱتَّخَذُواْ مِن دُونِ ٱللَّهِ قُرۡبَانًا ءَالِهَةَۢۖ بَلۡ ضَلُّواْ عَنۡهُمۡۚ وَذَٰلِكَ إِفۡكُهُمۡ وَمَا كَانُواْ يَفۡتَرُونَ ٢٨

وَإِذۡ صَرَفۡنَآ إِلَيۡكَ نَفَرٗا مِّنَ ٱلۡجِنِّ يَسۡتَمِعُونَ ٱلۡقُرۡءَانَ فَلَمَّا حَضَرُوهُ قَالُوٓاْ أَنصِتُواْۖ فَلَمَّا قُضِيَ وَلَّوۡاْ إِلَىٰ قَوۡمِهِم مُّنذِرِينَ ٢٩

قَالُواْ يَٰقَوۡمَنَآ إِنَّا سَمِعۡنَا كِتَٰبًا أُنزِلَ مِنۢ

wind wherein is a painful punishment,

25 "Destroying everything by the command of its Lord." And morning found them — there was nothing to be seen save their dwellings. Thus reward We the lawbreaking people.

26 And We had established them in that wherein We have not established you, and We gave them hearing and sight and hearts; but their hearing and sight and hearts availed them nothing when they rejected the proofs[1] of God; and there surrounded them that whereat they mocked.

27 ¶**46.4** And We have destroyed what surrounds you[1] of cities; and We expounded[2] the proofs,[3] that they[4] might return.

28 Oh, that there had but[1] helped them those whom they had taken as gods, besides[2] God, as a means of approach![3] Nay,[4] they strayed from them; and that was their falsehood, and what they invented.

29 And when We turned towards thee a band[1] of the domini,[2] listening in to the Qur'an,[3] and when they were in its presence they said: "Listen attentively"; then, when it was concluded, they turned back to their people, warning.

30 They said: "O our people: we have heard a Writ[1] sent down after Moses, confirming

بَعۡدِ مُوسَىٰ مُصَدِّقٗا لِّمَا بَيۡنَ يَدَيۡهِ يَهۡدِيٓ إِلَى ٱلۡحَقِّ وَإِلَىٰ طَرِيقٖ مُّسۡتَقِيمٖ ٣٠

يَٰقَوۡمَنَآ أَجِيبُواْ دَاعِيَ ٱللَّهِ وَءَامِنُواْ بِهِۦ يَغۡفِرۡ لَكُم مِّن ذُنُوبِكُمۡ وَيُجِرۡكُم مِّنۡ عَذَابٍ أَلِيمٖ ٣١

وَمَن لَّا يُجِبۡ دَاعِيَ ٱللَّهِ فَلَيۡسَ بِمُعۡجِزٖ فِي ٱلۡأَرۡضِ وَلَيۡسَ لَهُۥ مِن دُونِهِۦٓ أَوۡلِيَآءُۚ أُوْلَٰٓئِكَ فِي ضَلَٰلٖ مُّبِينٍ ٣٢

أَوَلَمۡ يَرَوۡاْ أَنَّ ٱللَّهَ ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ وَلَمۡ يَعۡيَ بِخَلۡقِهِنَّ بِقَٰدِرٍ عَلَىٰٓ أَن يُحۡيِيَ ٱلۡمَوۡتَىٰۚ بَلَىٰٓ إِنَّهُۥ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ٣٣

وَيَوۡمَ يُعۡرَضُ ٱلَّذِينَ كَفَرُواْ عَلَى ٱلنَّارِ أَلَيۡسَ هَٰذَا بِٱلۡحَقِّۚ قَالُواْ بَلَىٰ وَرَبِّنَاۚ قَالَ فَذُوقُواْ ٱلۡعَذَابَ بِمَا كُنتُمۡ تَكۡفُرُونَ ٣٤

فَٱصۡبِرۡ كَمَا صَبَرَ أُوْلُواْ ٱلۡعَزۡمِ مِنَ ٱلرُّسُلِ وَلَا تَسۡتَعۡجِل لَّهُمۡۚ كَأَنَّهُمۡ يَوۡمَ يَرَوۡنَ مَا يُوعَدُونَ لَمۡ يَلۡبَثُوٓاْ إِلَّا سَاعَةٗ مِّن نَّهَارِۭ بَلَٰغٞۚ فَهَلۡ يُهۡلَكُ إِلَّا ٱلۡقَوۡمُ ٱلۡفَٰسِقُونَ ٣٥

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

what was before it,[2] guiding to the truth[3] and to a straight road.

31 "O our people: respond to the caller to God, and believe in[1] Him; He will forgive you of your transgressions[2] and protect you from a painful punishment."

32 And whoso responds not to the caller to God, he will not escape[1] in the earth, and he has no allies besides[2] Him; those are in manifest error.

33 Have they not considered[1] that God — who created the heavens and the earth and was not wearied by their creation — is able to give life to the dead? Verily,[2] He is over all things powerful.

34 And the day those who ignore warning[1] are exposed to the Fire: "Is then this not[2] the truth?"[3] They will say: "Verily,[4] by our Lord!" He will say: "Then taste the punishment for what you denied."

35 So be thou patient, as those of determination among the messengers were patient, and seek thou not to hasten for them.[1] The day they see what they are promised, it will be as though they had not tarried an hour of a day. Notification![2] And will there be destroyed save the perfidious[3] people?

In the name of God, the Almighty,[1] the Merciful.

ٱلَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ ٱللَّهِ
أَضَلَّ أَعۡمَٰلَهُمۡ ١

وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
وَءَامَنُواْ بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٖ وَهُوَ ٱلۡحَقُّ
مِن رَّبِّهِمۡ كَفَّرَ عَنۡهُمۡ سَيِّـَٔاتِهِمۡ وَأَصۡلَحَ
بَالَهُمۡ ٢

ذَٰلِكَ بِأَنَّ ٱلَّذِينَ كَفَرُواْ ٱتَّبَعُواْ ٱلۡبَٰطِلَ
وَأَنَّ ٱلَّذِينَ ءَامَنُواْ ٱتَّبَعُواْ ٱلۡحَقَّ مِن رَّبِّهِمۡ
كَذَٰلِكَ يَضۡرِبُ ٱللَّهُ لِلنَّاسِ أَمۡثَٰلَهُمۡ
٣

فَإِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُواْ فَضَرۡبَ
ٱلرِّقَابِ حَتَّىٰٓ إِذَآ أَثۡخَنتُمُوهُمۡ فَشُدُّواْ
ٱلۡوَثَاقَ فَإِمَّا مَنَّۢا بَعۡدُ وَإِمَّا فِدَآءً حَتَّىٰ
تَضَعَ ٱلۡحَرۡبُ أَوۡزَارَهَا ذَٰلِكَ وَلَوۡ يَشَآءُ
ٱللَّهُ لَٱنتَصَرَ مِنۡهُمۡ وَلَٰكِن لِّيَبۡلُوَاْ
بَعۡضَكُم بِبَعۡضٖ وَٱلَّذِينَ قُتِلُواْ فِي
سَبِيلِ ٱللَّهِ فَلَن يُضِلَّ أَعۡمَٰلَهُمۡ ٤

سَيَهۡدِيهِمۡ وَيُصۡلِحُ بَالَهُمۡ ٥

وَيُدۡخِلُهُمُ ٱلۡجَنَّةَ عَرَّفَهَا لَهُمۡ ٦

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن تَنصُرُواْ ٱللَّهَ
يَنصُرۡكُمۡ وَيُثَبِّتۡ أَقۡدَامَكُمۡ ٧

وَٱلَّذِينَ كَفَرُواْ فَتَعۡسٗا لَّهُمۡ وَأَضَلَّ

47[2] **1** Those who ignore warning[1] and turn away from[2] the path of God, He sends their deeds astray;

2 But those who heed warning[1] and do righteous deeds, and believe in[2] what was sent down upon Muḥammad — and it is the truth[3] from their Lord — He will remove from them their evil deeds,[4] and make right their state.

3 For it is that[1] those who ignore warning[2] follow falsehood, and that those who heed warning[3] follow the truth[4] from their Lord! Thus does God strike for men their similitudes.

4 And when you meet[1] those who ignore warning:[2] — then the smiting of the necks. When[3] you have battled them strenuously,[4] then make strong the bonds; then: — either grace[5] thereafter or ransom, until the war lays down its burdens. That[6] when, had God willed, He would have taken revenge upon them; but that He might try some of you by means of others[...].[7] And those who are slain in the cause of God, He will not send their deeds astray;

5 He will guide them, and make right their state,
6 And make them enter the Garden He has made known to them.
7 O you who heed warning:[1] if you help God, He will help you and make firm your feet.

8 But those who ignore warning:[1] for them is wretchedness; and He will lead their deeds

أَعۡمَٰلَهُمۡ ٨

ذَٰلِكَ بِأَنَّهُمۡ كَرِهُواْ مَآ أَنزَلَ ٱللَّهُ
فَأَحۡبَطَ أَعۡمَٰلَهُمۡ ٩

۞ أَفَلَمۡ يَسِيرُواْ فِي ٱلۡأَرۡضِ فَيَنظُرُواْ
كَيۡفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبۡلِهِمۡ دَمَّرَ
ٱللَّهُ عَلَيۡهِمۡ وَلِلۡكَٰفِرِينَ أَمۡثَٰلُهَا
١٠

ذَٰلِكَ بِأَنَّ ٱللَّهَ مَوۡلَى ٱلَّذِينَ ءَامَنُواْ وَأَنَّ
ٱلۡكَٰفِرِينَ لَا مَوۡلَىٰ لَهُمۡ ١١

إِنَّ ٱللَّهَ يُدۡخِلُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ
ٱلصَّٰلِحَٰتِ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا
ٱلۡأَنۡهَٰرُ وَٱلَّذِينَ كَفَرُواْ يَتَمَتَّعُونَ
وَيَأۡكُلُونَ كَمَا تَأۡكُلُ ٱلۡأَنۡعَٰمُ وَٱلنَّارُ
مَثۡوٗى لَّهُمۡ ١٢

وَكَأَيِّن مِّن قَرۡيَةٍ هِيَ أَشَدُّ قُوَّةٗ مِّن
قَرۡيَتِكَ ٱلَّتِيٓ أَخۡرَجَتۡكَ أَهۡلَكۡنَٰهُمۡ فَلَا
نَاصِرَ لَهُمۡ ١٣

أَفَمَن كَانَ عَلَىٰ بَيِّنَةٖ مِّن رَّبِّهِۦ كَمَن
زُيِّنَ لَهُۥ سُوٓءُ عَمَلِهِۦ وَٱتَّبَعُوٓاْ أَهۡوَآءَهُم
١٤

مَّثَلُ ٱلۡجَنَّةِ ٱلَّتِي وُعِدَ ٱلۡمُتَّقُونَ فِيهَآ
أَنۡهَٰرٞ مِّن مَّآءٍ غَيۡرِ ءَاسِنٖ وَأَنۡهَٰرٞ مِّن

astray,

9 For it is that[1] they were averse to what God sent down![2] So He made vain their deeds.

10 Have they not travelled in the earth and seen how was the final outcome of those who were before them? God destroyed them; and for the false claimers of guidance[1] are the likes thereof,

11 For it is that[1] God is the protector of those who heed warning,[2] and that the false claimers of guidance[3] have no protector!

12 ¶**47.2** God makes those who heed warning[1] and do righteous deeds enter gardens beneath which rivers flow. But those who ignore warning[2] enjoy themselves, and eat as the cattle eat; and the Fire is a dwelling for them.

13 And how many a city stronger than thy city which has turned thee out[1] have We destroyed! And there was no helper for them.

14 Is then he who[1] is on clear evidence from his Lord[2] — like: him to whom has been made fair the evil of his deeds, and they follow their vain desires?[3]

15 (The likeness of the Garden which is promised those of prudent fear:[1] therein are rivers of water incorruptible, and rivers of milk of unchanging taste, and rivers of

لَّبَنٍ لَّمۡ يَتَغَيَّرۡ طَعۡمُهُۥ وَأَنۡهَٰرٞ مِّنۡ خَمۡرٖ
لَّذَّةٖ لِّلشَّٰرِبِينَ وَأَنۡهَٰرٞ مِّنۡ عَسَلٖ مُّصَفّٗى
وَلَهُمۡ فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ وَمَغۡفِرَةٞ مِّن
رَّبِّهِمۡ كَمَنۡ هُوَ خَٰلِدٞ فِي ٱلنَّارِ وَسُقُواْ
مَآءً حَمِيمٗا فَقَطَّعَ أَمۡعَآءَهُمۡ ﴿١٥﴾

وَمِنۡهُم مَّن يَسۡتَمِعُ إِلَيۡكَ حَتَّىٰٓ إِذَا
خَرَجُواْ مِنۡ عِندِكَ قَالُواْ لِلَّذِينَ أُوتُواْ
ٱلۡعِلۡمَ مَاذَا قَالَ ءَانِفًا أُوْلَٰٓئِكَ ٱلَّذِينَ
طَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمۡ وَٱتَّبَعُوٓاْ أَهۡوَآءَهُمۡ
﴿١٦﴾

وَٱلَّذِينَ ٱهۡتَدَوۡاْ زَادَهُمۡ هُدٗى وَءَاتَىٰهُمۡ
تَقۡوَىٰهُمۡ ﴿١٧﴾

فَهَلۡ يَنظُرُونَ إِلَّا ٱلسَّاعَةَ أَن تَأۡتِيَهُم
بَغۡتَةٗ فَقَدۡ جَآءَ أَشۡرَاطُهَا فَأَنَّىٰ لَهُمۡ إِذَا
جَآءَتۡهُمۡ ذِكۡرَىٰهُمۡ ﴿١٨﴾

فَٱعۡلَمۡ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱللَّهُ وَٱسۡتَغۡفِرۡ
لِذَنۢبِكَ وَلِلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِ وَٱللَّهُ
يَعۡلَمُ مُتَقَلَّبَكُمۡ وَمَثۡوَىٰكُمۡ ﴿١٩﴾

وَيَقُولُ ٱلَّذِينَ ءَامَنُواْ لَوۡلَا نُزِّلَتۡ سُورَةٞ
فَإِذَآ أُنزِلَتۡ سُورَةٞ مُّحۡكَمَةٞ وَذُكِرَ فِيهَا
ٱلۡقِتَالُ رَأَيۡتَ ٱلَّذِينَ فِي قُلُوبِهِم مَّرَضٞ
يَنظُرُونَ إِلَيۡكَ نَظَرَ ٱلۡمَغۡشِيِّ عَلَيۡهِ مِنَ

wine delightful to the drinkers, and rivers of purified honey; and they have therein every[2] fruit, and pardon from their Lord.) — like:[3] him who abides eternally in the Fire, and they are given to drink scalding water that lacerates their bowels?

16 And among them are some who listen to thee. When[1] they have gone forth from thy presence, they say to those who have been given knowledge: “What said he just now?” Those are they whose hearts God sealed, and they follow their vain desires.[2]

17 And those who are guided, He increases them in guidance and gives them their prudent fear.[1]

18 So look they save for the Hour, that it will come upon them unexpectedly? And its tokens have come; so how[1] to them, when it has come, will be their remembrance?[2]

19 And know thou that there is no god save God; and ask thou forgiveness for thy transgression,[1] and for the believing men[2] and the believing women.[3] And God knows your going to and fro, and your dwelling.

20 ¶**47.3** And those who heed warning[1] say: “Oh, that a sūrah[2] were but[3] sent down!” Then when an explicit[4] sūrah[5] is sent down, and killing is mentioned[6] therein,[7] thou seest those in whose hearts is disease looking at thee with the look of one overshadowed by death. But better for them are

ٱلۡمَوۡتِ فَأَوۡلَىٰ لَهُمۡ ﴿٢٠﴾
طَاعَةٞ وَقَوۡلٞ مَّعۡرُوفٞ فَإِذَا عَزَمَ ٱلۡأَمۡرُ
فَلَوۡ صَدَقُواْ ٱللَّهَ لَكَانَ خَيۡرٗا لَّهُمۡ
﴿٢١﴾

فَهَلۡ عَسَيۡتُمۡ إِن تَوَلَّيۡتُمۡ أَن تُفۡسِدُواْ فِي
ٱلۡأَرۡضِ وَتُقَطِّعُوٓاْ أَرۡحَامَكُمۡ ﴿٢٢﴾
أُوْلَٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ فَأَصَمَّهُمۡ
وَأَعۡمَىٰٓ أَبۡصَٰرَهُمۡ ﴿٢٣﴾

أَفَلَا يَتَدَبَّرُونَ ٱلۡقُرۡءَانَ أَمۡ عَلَىٰ قُلُوبٍ
أَقۡفَالُهَآ ﴿٢٤﴾

إِنَّ ٱلَّذِينَ ٱرۡتَدُّواْ عَلَىٰٓ أَدۡبَٰرِهِم مِّنۢ بَعۡدِ
مَا تَبَيَّنَ لَهُمُ ٱلۡهُدَى ٱلشَّيۡطَٰنُ سَوَّلَ لَهُمۡ
وَأَمۡلَىٰ لَهُمۡ ﴿٢٥﴾

ذَٰلِكَ بِأَنَّهُمۡ قَالُواْ لِلَّذِينَ كَرِهُواْ مَا نَزَّلَ
ٱللَّهُ سَنُطِيعُكُمۡ فِي بَعۡضِ ٱلۡأَمۡرِ
وَٱللَّهُ يَعۡلَمُ إِسۡرَارَهُمۡ ﴿٢٦﴾

فَكَيۡفَ إِذَا تَوَفَّتۡهُمُ ٱلۡمَلَٰٓئِكَةُ يَضۡرِبُونَ
وُجُوهَهُمۡ وَأَدۡبَٰرَهُمۡ ﴿٢٧﴾

ذَٰلِكَ بِأَنَّهُمُ ٱتَّبَعُواْ مَآ أَسۡخَطَ ٱللَّهَ
وَكَرِهُواْ رِضۡوَٰنَهُۥ فَأَحۡبَطَ أَعۡمَٰلَهُمۡ ﴿٢٨﴾

أَمۡ حَسِبَ ٱلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ أَن
لَّن يُخۡرِجَ ٱللَّهُ أَضۡغَٰنَهُمۡ ﴿٢٩﴾

21 Obedience and fitting[1] speech; then when the matter was determined, had they been true to God it would have been better for them.

22 And would you, perhaps, if you turned away, work corruption in the land and sever your kinship?

23 Those are they whom God has cursed; so He made them deaf, and blinded their sight.

24 Will they then not[1] consider the Qur’an[2] with care! If[3] there be locks upon their hearts:[4]

25 Those who turned back[1] after the guidance had become clear to them, the satan[2] has enticed them and granted them respite[3]

26 For it is that[1] they said to those who were averse to what God sent down:[2] “We will obey you in part of the matter!”[3] But God knows their secrets.

27 So how will it be when the angels take them, striking their faces and their backs?

28 For it is that[1] they followed what angered God and were averse to His approval! So He made vain their deeds.

29 ¶**47.4** If[1] those in whose hearts is disease think that God will not bring forth their ill will:[2]

وَلَوْ نَشَآءُ لَأَرَيْنَـٰكَهُمْ فَلَعَرَفْتَهُم بِسِيمَـٰهُمْ
وَلَتَعْرِفَنَّهُمْ فِى لَحْنِ ٱلْقَوْلِ وَٱللَّـهُ يَعْلَمُ
أَعْمَـٰلَكُمْ ﴿٣٠﴾
وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ ٱلْمُجَـٰهِدِينَ
مِنكُمْ وَٱلصَّـٰبِرِينَ وَنَبْلُوَاْ أَخْبَارَكُمْ
﴿٣١﴾
إِنَّ ٱلَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ
ٱللَّـهِ وَشَآقُّواْ ٱلرَّسُولَ مِنۢ بَعْدِ مَا
تَبَيَّنَ لَهُمُ ٱلْهُدَىٰ لَن يَضُرُّواْ ٱللَّـهَ شَيْـًٔا
وَسَيُحْبِطُ أَعْمَـٰلَهُمْ ﴿٣٢﴾
۞ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ
ٱللَّـهَ وَأَطِيعُواْ ٱلرَّسُولَ وَلَا تُبْطِلُوٓاْ
أَعْمَـٰلَكُمْ ﴿٣٣﴾
إِنَّ ٱلَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ
ٱللَّـهِ ثُمَّ مَاتُواْ وَهُمْ كُفَّارٌ فَلَن يَغْفِرَ ٱللَّـهُ
لَهُمْ ﴿٣٤﴾
فَلَا تَهِنُواْ وَتَدْعُوٓاْ إِلَى ٱلسَّلْمِ وَأَنتُمُ
ٱلْأَعْلَوْنَ وَٱللَّـهُ مَعَكُمْ وَلَن يَتِرَكُمْ
أَعْمَـٰلَكُمْ ﴿٣٥﴾
إِنَّمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا لَعِبٌ وَلَهْوٌ وَإِن
تُؤْمِنُواْ وَتَتَّقُواْ يُؤْتِكُمْ أُجُورَكُمْ وَلَا
يَسْـَٔلْكُمْ أَمْوَٰلَكُمْ ﴿٣٦﴾

30 — And had We willed, We would have shown them to you, then wouldst thou know them by their mark[1] — but thou wilt know them by their[2] tone of speech; and God knows your deeds.

31 And We will test you until We know the strivers among you, and the patient;[1] and We will test your assertions.[2]

32 Those who ignore warning[1] and turn away from[2] the path of God and make a breach with the Messenger after the guidance has become clear to them: they will not harm God at all; but He will make vain their deeds.

33 O you who heed warning:[1] obey God and obey the Messenger,[2] and make not vain your deeds.

34 Those who ignore warning[1] and turn away from[2] the path of God then die as atheists:[3] God will not pardon them.

35 So relent not and sue for peace when you have the upper hand;[1] and God is with you, and He will not deprive you of your deeds.

36 The life of this world is only play and diversion; and if you believe and are in prudent fear,[1] He will give you your rewards, and not ask of you your wealth.

إِن يَسْـَٔلْكُمُوهَا فَيُحْفِكْكُمْ تَبْخَلُواْ
وَيُخْرِجْ أَضْغَـٰنَكُمْ ﴿٣٧﴾
هَـٰٓأَنتُمْ هَـٰٓؤُلَآءِ تُدْعَوْنَ لِتُنفِقُواْ فِى
سَبِيلِ ٱللَّـهِ فَمِنكُم مَّن يَبْخَلُ
وَمَن يَبْخَلْ فَإِنَّمَا يَبْخَلُ عَن نَّفْسِهِۦ
وَٱللَّـهُ ٱلْغَنِىُّ وَأَنتُمُ ٱلْفُقَرَآءُ وَإِن تَتَوَلَّوْاْ
يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوٓاْ
أَمْثَـٰلَكُم ﴿٣٨﴾
بِسْمِ ٱللَّـهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ
إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴿١﴾
لِّيَغْفِرَ لَكَ ٱللَّـهُ مَا تَقَدَّمَ مِن ذَنۢبِكَ وَمَا
تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُۥ عَلَيْكَ وَيَهْدِيَكَ
صِرَٰطًا مُّسْتَقِيمًا ﴿٢﴾
وَيَنصُرَكَ ٱللَّـهُ نَصْرًا عَزِيزًا ﴿٣﴾
هُوَ ٱلَّذِىٓ أَنزَلَ ٱلسَّكِينَةَ فِى قُلُوبِ
ٱلْمُؤْمِنِينَ لِيَزْدَادُوٓاْ إِيمَـٰنًا مَّعَ إِيمَـٰنِهِمْ
وَلِلَّـهِ جُنُودُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَكَانَ
ٱللَّـهُ عَلِيمًا حَكِيمًا ﴿٤﴾
لِّيُدْخِلَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَـٰتِ جَنَّـٰتٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَا
وَيُكَفِّرَ عَنْهُمْ سَيِّـَٔاتِهِمْ وَكَانَ ذَٰلِكَ عِندَ
ٱللَّـهِ فَوْزًا عَظِيمًا ﴿٥﴾

37 If He asks it of you, and presses you, you are miserly, and He brings forth your ill will.[1]

38 Here you are, called to spend in the cause of God, then among you is he who is miserly; and whoso is miserly, he is but miserly against his soul. And God is the Free from Need, and you are poor. And if you turn away, He will replace you with a people other than you,[1] then will they not be the likes of you.

In the name of God, the Almighty,[1] the Merciful.

48[2]

1 We have given thee a clear victory,

2 That God might forgive thee that which preceded of thy transgression,[1] and what will follow,[2] and complete His favour upon thee, and guide thee by a straight path,

3 And that[1] God might help thee with mighty help.[2]

4 He it is that sent down tranquillity into the hearts of the believers[1] that they might increase in faith with their faith, — and to God belong the forces of the heavens and the earth; and God is knowing and wise —

5 That He might make the believing men[1] and the believing women[2] enter gardens beneath which rivers flow, they abiding eternally therein, and remove from them their evil deeds[3] — and that in the sight of God is a great achievement —

وَيُعَذِّبَ ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ
وَٱلْمُشْرِكِينَ وَٱلْمُشْرِكَٰتِ ٱلظَّآنِّينَ
بِٱللَّهِ ظَنَّ ٱلسَّوْءِ عَلَيْهِمْ دَآئِرَةُ ٱلسَّوْءِ
وَغَضِبَ ٱللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ
جَهَنَّمَ وَسَآءَتْ مَصِيرًا ٦
وَلِلَّهِ جُنُودُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَكَانَ
ٱللَّهُ عَزِيزًا حَكِيمًا ٧
إِنَّآ أَرْسَلْنَٰكَ شَٰهِدًا وَمُبَشِّرًا وَنَذِيرًا
٨
لِّتُؤْمِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَتُعَزِّرُوهُ
وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ٩
إِنَّ ٱلَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ
ٱللَّهَ يَدُ ٱللَّهِ فَوْقَ أَيْدِيهِمْ فَمَن نَّكَثَ
فَإِنَّمَا يَنكُثُ عَلَىٰ نَفْسِهِۦ وَمَنْ أَوْفَىٰ
بِمَا عَٰهَدَ عَلَيْهُ ٱللَّهَ فَسَيُؤْتِيهِ أَجْرًا
عَظِيمًا ١٠
سَيَقُولُ لَكَ ٱلْمُخَلَّفُونَ مِنَ ٱلْأَعْرَابِ
شَغَلَتْنَآ أَمْوَٰلُنَا وَأَهْلُونَا فَٱسْتَغْفِرْ لَنَا
يَقُولُونَ بِأَلْسِنَتِهِم مَّا لَيْسَ فِى قُلُوبِهِمْ
قُلْ فَمَن يَمْلِكُ لَكُم مِّنَ ٱللَّهِ شَيْـًٔا
إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ
نَفْعًۢا بَلْ كَانَ ٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرًۢا

6 And punish the wavering men,[1] and the wavering women,[2] and the idolaters,[3] and the idolatresses,[4] — those who think an evil thought about God — for them is an evil reversal;[5] and God is wroth with them, and has cursed them, and has prepared for them Gehenna; and evil is it as a journey's end.

7 And to God belong the forces of the heavens and the earth; and God is exalted in might and wise.

8 We have sent thee as a witness, and a bearer of glad tidings, and a warner,

9 That you might believe in[1] God and His messenger, and support[2] him and honour[3] him[4] — and give glory[5] to Him[6] morning and evening.

10 Those who swear fealty to thee but swear fealty to God; the hand of God is over their hands. Then whoso reneges, he but reneges against his soul. And whoso fulfils what he has taken upon him as a covenant to God, He will give him a great reward.

11 ¶**48.2** Those who were left behind of the desert Arabs[1] will say to thee: "Our possessions and our families engaged us, so ask thou forgiveness for us." They say with their tongues what is not in their hearts. Say thou: "Who has power for you against God in anything if He intends for you harm or intends for you benefit?" The truth is,[2] God is aware of what you do.

١١
بَلْ ظَنَنتُمْ أَن لَّن يَنقَلِبَ ٱلرَّسُولُ
وَٱلْمُؤْمِنُونَ إِلَىٰٓ أَهْلِيهِمْ أَبَدًا وَزُيِّنَ
ذَٰلِكَ فِى قُلُوبِكُمْ وَظَنَنتُمْ ظَنَّ ٱلسَّوْءِ
وَكُنتُمْ قَوْمًۢا بُورًا ١٢
وَمَن لَّمْ يُؤْمِنۢ بِٱللَّهِ وَرَسُولِهِۦ فَإِنَّآ
أَعْتَدْنَا لِلْكَٰفِرِينَ سَعِيرًا ١٣
وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ يَغْفِرُ
لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ وَكَانَ ٱللَّهُ
غَفُورًا رَّحِيمًا ١٤
سَيَقُولُ ٱلْمُخَلَّفُونَ إِذَا ٱنطَلَقْتُمْ إِلَىٰ
مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ
يُرِيدُونَ أَن يُبَدِّلُوا۟ كَلَٰمَ ٱللَّهِ قُل لَّن
تَتَّبِعُونَا كَذَٰلِكُمْ قَالَ ٱللَّهُ مِن قَبْلُ
فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا بَلْ كَانُوا۟ لَا
يَفْقَهُونَ إِلَّا قَلِيلًا ١٥
قُل لِّلْمُخَلَّفِينَ مِنَ ٱلْأَعْرَابِ سَتُدْعَوْنَ
إِلَىٰ قَوْمٍ أُو۟لِى بَأْسٍ شَدِيدٍ تُقَٰتِلُونَهُمْ أَوْ
يُسْلِمُونَ فَإِن تُطِيعُوا۟ يُؤْتِكُمُ ٱللَّهُ
أَجْرًا حَسَنًا وَإِن تَتَوَلَّوْا۟ كَمَا تَوَلَّيْتُم مِّن
قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ١٦
لَّيْسَ عَلَى ٱلْأَعْمَىٰ حَرَجٌ وَلَا عَلَى

12 The truth is,[1] you thought that the Messenger and the believers[2] would never return to their families; and that was made fair in your hearts, and you thought an evil thought and are a people ruined.

13 And whoso believes not in[1] God and His messenger, then have We prepared for the false claimers of guidance[2] an inferno.

14 And to God belongs the dominion of the heavens and the earth; He forgives whom He wills, and He punishes whom He wills; and God is forgiving and merciful.

15 Those who were left behind will say, when you set forth for spoils, to take them: "Let us[1] follow you!" They wish to change the words of God. Say thou: "You will not follow us. Thus said God before."[2] Then will they say: "The truth is,[3] you envy us!" The truth is,[4] they have understood not save a little.

16 Say thou to those who were left behind of the desert Arabs:[1] "You will be called against[2] a people possessed of strong might — to fight them, or they submit.[3] If you obey, God will give you a goodly reward; but if you turn away as you turned away before, He will punish you with a painful punishment."

17 There is no blame[1] upon the blind, nor is there blame upon the lame, nor is there

ٱلْأَعْرَجِ حَرَجٌ وَلَا عَلَى ٱلْمَرِيضِ حَرَجٌ
وَمَن يُطِعِ ٱللَّـهَ وَرَسُولَهُۥ يُدْخِلْهُ جَنَّـٰتٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ وَمَن يَتَوَلَّ
يُعَذِّبْهُ عَذَابًا أَلِيمًا ﴿١٧﴾

۞ لَّقَدْ رَضِىَ ٱللَّـهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ
يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ فَعَلِمَ مَا فِى
قُلُوبِهِمْ فَأَنزَلَ ٱلسَّكِينَةَ عَلَيْهِمْ وَأَثَـٰبَهُمْ
فَتْحًا قَرِيبًا ﴿١٨﴾

وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ ٱللَّـهُ
عَزِيزًا حَكِيمًا ﴿١٩﴾

وَعَدَكُمُ ٱللَّـهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا
فَعَجَّلَ لَكُمْ هَـٰذِهِۦ وَكَفَّ أَيْدِىَ
ٱلنَّاسِ عَنكُمْ وَلِتَكُونَ ءَايَةً
لِّلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَ۟ـطًا
مُّسْتَقِيمًا ﴿٢٠﴾

وَأُخْرَىٰ لَمْ تَقْدِرُوا۟ عَلَيْهَا قَدْ أَحَاطَ
ٱللَّـهُ بِهَا وَكَانَ ٱللَّـهُ عَلَىٰ كُلِّ شَىْءٍ
قَدِيرًا ﴿٢١﴾

وَلَوْ قَـٰتَلَكُمُ ٱلَّذِينَ كَفَرُوا۟ لَوَلَّوُا۟
ٱلْأَدْبَـٰرَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا
﴿٢٢﴾

سُنَّةَ ٱللَّـهِ ٱلَّتِى قَدْ خَلَتْ مِن قَبْلُ وَلَن

blame upon the sick. And whoso obeys God and His messenger,[2] him will He make enter gardens beneath which rivers flow; but whoso turns away, him will He punish with a painful punishment.

18 ¶**48.3** God was pleased with the believers[1] when they swore fealty to thee beneath the tree; and He knew what was in their hearts, so He sent down tranquillity upon them, and rewarded them with a near victory,

19 And many spoils they will take; and God is exalted in might and wise.

20 God has promised you many spoils you will take, and He has hastened this[1] for you, — and He restrained the hands of men from you, that it might be a proof[2] for the believers,[3] and that He might guide you by a straight path —

21 And others over which you have not had power: them has God encompassed; and God is over all things powerful.

22 And had those who ignore warning[1] fought you, they would have turned their backs;[2] then would they have found neither ally nor helper.

23 The practice[1] of God which was before[...].[2] And thou wilt not find in the practice[3] of God

تَجِدَ لِسُنَّةِ ٱللَّـهِ تَبْدِيلًا ﴿٢٣﴾

وَهُوَ ٱلَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ
وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِنۢ
بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ ٱللَّـهُ بِمَا
تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾

هُمُ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوكُمْ عَنِ
ٱلْمَسْجِدِ ٱلْحَرَامِ وَٱلْهَدْىَ مَعْكُوفًا
أَن يَبْلُغَ مَحِلَّهُۥ وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ
وَنِسَآءٌ مُّؤْمِنَـٰتٌ لَّمْ تَعْلَمُوهُمْ أَن تَطَـُٔوهُمْ
فَتُصِيبَكُم مِّنْهُم مَّعَرَّةٌۢ بِغَيْرِ عِلْمٍ
لِّيُدْخِلَ ٱللَّـهُ فِى رَحْمَتِهِۦ مَن يَشَآءُ
لَوْ تَزَيَّلُوا۟ لَعَذَّبْنَا ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ
عَذَابًا أَلِيمًا ﴿٢٥﴾

إِذْ جَعَلَ ٱلَّذِينَ كَفَرُوا۟ فِى قُلُوبِهِمُ
ٱلْحَمِيَّةَ حَمِيَّةَ ٱلْجَـٰهِلِيَّةِ فَأَنزَلَ ٱللَّـهُ
سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ
وَأَلْزَمَهُمْ كَلِمَةَ ٱلتَّقْوَىٰ وَكَانُوٓا۟ أَحَقَّ بِهَا
وَأَهْلَهَا وَكَانَ ٱللَّـهُ بِكُلِّ شَىْءٍ عَلِيمًا
﴿٢٦﴾

لَّقَدْ صَدَقَ ٱللَّـهُ رَسُولَهُ ٱلرُّءْيَا بِٱلْحَقِّ
لَتَدْخُلُنَّ ٱلْمَسْجِدَ ٱلْحَرَامَ إِن شَآءَ
ٱللَّـهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ

any change.[4]

24 And He it is that restrained their hands from you, and your hands from them, in a belly of destruction[1] after He made you victorious over them; and God is, of what you do, seeing.

25 Those are they who disbelieved,[1] and turned you away from[2] the inviolable place of worship,[3] and the offering[4] was prevented from reaching its place of sacrifice.[5] And were it not for believing men[6] and believing women[7] whom you knew not whom you might have trampled[...][8] — then had dishonour befallen you on their account[9] without knowledge — that God might make enter into His mercy whom He wills. Had they been separate, We would have punished those who ignore warning[10] among them with a painful punishment.

26 When those who ignore warning[1] set in their hearts bigoted disdain:[2] — the bigoted disdain[3] of ignorance — then God sent down His tranquillity upon His messenger and upon the believers,[4] and imposed upon them the word of prudent fear;[5] and they have more right[6] to it and are worthy of it; and God is knowing of all things.

27 ¶**48.4** God has confirmed the vision to His messenger in truth:[1] — "You will enter the inviolable place of worship,[2] if God wills, secure, shaven-headed and cut;[3] not fearing."[4] And He knew what you knew not, and He appointed, besides[5] that, a near victory.

وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ
تَعْلَمُواْ فَجَعَلَ مِن دُونِ ذَٰلِكَ فَتْحًا قَرِيبًا
٢٧
هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ
ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَكَفَىٰ
بِٱللَّهِ شَهِيدًا ٢٨
مُّحَمَّدٌ رَّسُولُ ٱللَّهِ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ
عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ تَرَىٰهُمْ
رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ
وَرِضْوَٰنًا سِيمَاهُمْ فِى وُجُوهِهِم مِّنْ أَثَرِ
ٱلسُّجُودِ ذَٰلِكَ مَثَلُهُمْ فِى ٱلتَّوْرَىٰةِ وَمَثَلُهُمْ
فِى ٱلْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْـَٔهُۥ
فَـَٔازَرَهُۥ فَٱسْتَغْلَظَ فَٱسْتَوَىٰ عَلَىٰ سُوقِهِۦ
يُعْجِبُ ٱلزُّرَّاعَ لِيَغِيظَ بِهِمُ ٱلْكُفَّارَ
وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ
ٱلصَّٰلِحَٰتِ مِنْهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا
٢٩

28 He it is that sent His messenger with the guidance and the doctrine[1] of truth,[2] that He might make it manifest over all doctrine;[3] and sufficient is God as witness:[4]

29 Muḥammad is the messenger of God.[1] And those with him[2] are hard against the atheists,[3] merciful among themselves — thou seest them lowly,[4] in submission,[5] seeking favour from God and approval, their mark[6] on their faces[7] of the effects[8] of the Submission[9] — that[10] is their[11] likeness in the Torah. And their[12] likeness in the Gospel[13] is like a seed that put forth its shoot, and strengthens it, and established itself upon its stem pleasing the sowers, that by them He might enrage[14] the atheists.[15] God has promised those who heed warning[16] and do righteous deeds among them forgiveness and a great reward.

In the name of God, the Almighty,[1] the Merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ
۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُقَدِّمُواْ بَيْنَ
يَدَىِ ٱللَّهِ وَرَسُولِهِۦ وَٱتَّقُواْ ٱللَّهَ إِنَّ
ٱللَّهَ سَمِيعٌ عَلِيمٌ ١
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَرْفَعُوٓاْ

49 [2] **1** O you who heed warning:[1] be not forward[2] before[3] God and His messenger,[4] but be in prudent fear[5] of God; God is hearing and knowing.

2 O you who heed warning:[1] raise not your voices above the voice of the Prophet,[2] nor be

أَصْوَٰتَكُمْ فَوْقَ صَوْتِ ٱلنَّبِىِّ وَلَا
تَجْهَرُواْ لَهُۥ بِٱلْقَوْلِ كَجَهْرِ بَعْضِكُمْ
لِبَعْضٍ أَن تَحْبَطَ أَعْمَٰلُكُمْ وَأَنتُمْ لَا
تَشْعُرُونَ ٢
إِنَّ ٱلَّذِينَ يَغُضُّونَ أَصْوَٰتَهُمْ عِندَ رَسُولِ
ٱللَّهِ أُوْلَٰٓئِكَ ٱلَّذِينَ ٱمْتَحَنَ ٱللَّهُ
قُلُوبَهُمْ لِلتَّقْوَىٰ لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ
٣
إِنَّ ٱلَّذِينَ يُنَادُونَكَ مِن وَرَآءِ ٱلْحُجُرَٰتِ
أَكْثَرُهُمْ لَا يَعْقِلُونَ ٤
وَلَوْ أَنَّهُمْ صَبَرُواْ حَتَّىٰ تَخْرُجَ إِلَيْهِمْ
لَكَانَ خَيْرًا لَّهُمْ وَٱللَّهُ غَفُورٌ رَّحِيمٌ
٥
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن جَآءَكُمْ فَاسِقٌۢ
بِنَبَإٍ فَتَبَيَّنُوٓاْ أَن تُصِيبُواْ قَوْمًۢا بِجَهَٰلَةٍ
فَتُصْبِحُواْ عَلَىٰ مَا فَعَلْتُمْ نَٰدِمِينَ ٦
وَٱعْلَمُوٓاْ أَنَّ فِيكُمْ رَسُولَ ٱللَّهِ لَوْ
يُطِيعُكُمْ فِى كَثِيرٍ مِّنَ ٱلْأَمْرِ لَعَنِتُّمْ
وَلَٰكِنَّ ٱللَّهَ حَبَّبَ إِلَيْكُمُ ٱلْإِيمَٰنَ
وَزَيَّنَهُۥ فِى قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ
ٱلْكُفْرَ وَٱلْفُسُوقَ وَٱلْعِصْيَانَ أُوْلَٰٓئِكَ
هُمُ ٱلرَّٰشِدُونَ ٧

loud in speech to him, as you are loud one to another lest your works be made vain while you perceive not.

3 Those who lower their voices in the presence of the messenger of God, those are they whose hearts God has tested for prudent fear;[1] they have forgiveness and a great reward.

4 Those who call to thee from behind the chambers, most of them do not reason.

5 And had they been patient until thou camest forth to them, it would have been better for them; but God is forgiving and merciful.

6 O you who heed warning:[1] if one perfidious[2] comes to you with a report: verify, lest you strike a people in ignorance, and become remorseful for what you did.

7 And know that among you[1] is the messenger of God. If he were to obey you in much of the matter, you would be distressed. But God has endeared to you faith, and made it fair in your hearts, and has made hateful to you denial and perfidy[2] and opposition — it is they who are the right-minded —

فَضْلًا مِّنَ ٱللَّـهِ وَنِعْمَةً وَٱللَّـهُ عَلِيمٌ
حَكِيمٌ ﴿٨﴾

وَإِن طَآئِفَتَانِ مِنَ ٱلْمُؤْمِنِينَ ٱقْتَتَلُوا۟
فَأَصْلِحُوا۟ بَيْنَهُمَا فَإِنۢ بَغَتْ إِحْدَىٰهُمَا
عَلَى ٱلْأُخْرَىٰ فَقَـٰتِلُوا۟ ٱلَّتِى تَبْغِى حَتَّىٰ
تَفِىٓءَ إِلَىٰٓ أَمْرِ ٱللَّـهِ فَإِن فَآءَتْ فَأَصْلِحُوا۟
بَيْنَهُمَا بِٱلْعَدْلِ وَأَقْسِطُوٓا۟ إِنَّ ٱللَّـهَ يُحِبُّ
ٱلْمُقْسِطِينَ ﴿٩﴾

إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا۟ بَيْنَ
أَخَوَيْكُمْ وَٱتَّقُوا۟ ٱللَّـهَ لَعَلَّكُمْ
تُرْحَمُونَ ﴿١٠﴾

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا يَسْخَرْ قَوْمٌ مِّن
قَوْمٍ عَسَىٰٓ أَن يَكُونُوا۟ خَيْرًا مِّنْهُمْ وَلَا
نِسَآءٌ مِّن نِّسَآءٍ عَسَىٰٓ أَن يَكُنَّ خَيْرًا
مِّنْهُنَّ وَلَا تَلْمِزُوٓا۟ أَنفُسَكُمْ وَلَا
تَنَابَزُوا۟ بِٱلْأَلْقَـٰبِ بِئْسَ ٱلِٱسْمُ ٱلْفُسُوقُ
بَعْدَ ٱلْإِيمَـٰنِ وَمَن لَّمْ يَتُبْ فَأُو۟لَـٰٓئِكَ هُمُ
ٱلظَّـٰلِمُونَ ﴿١١﴾

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱجْتَنِبُوا۟ كَثِيرًا مِّنَ
ٱلظَّنِّ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا۟
وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ
أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا

8 As bounty and favour from God; and God is knowing and wise.

9 And if two groups[1] of the believers[2] fight: make right between them;[3] and if one of them[4] oppress the other: fight that which oppresses until it returns to the command of God. And if it returns, then make right between them[5] with justice; and be equitable; God loves the equitable.

10 The believers[1] are brethren, so make right between your two brothers; and be in prudent fear[2] of God, that you might obtain mercy.

11 ¶**49.2** O you who heed warning:[1] let not a people deride another people[2] — it may be that they are better than they; neither women other[3] women — it may be that they are better than they; neither speak ill of yourselves,[4] nor insult one another with nicknames. Bad is the name of perfidy[5] after faith. And whoso turns not in repentance, it is they who are the wrongdoers.[6]

12 O you who heed warning:[1] avoid much assumption; some assumption is sin.[2] And spy not;[3] neither backbite one another. Would any of you like to eat the flesh of his dead brother? You would detest it. And be in prudent fear[4] of God; God is accepting of repentance and merciful.

فَكَرِهْتُمُوهُ وَٱتَّقُوا۟ ٱللَّـهَ إِنَّ ٱللَّـهَ تَوَّابٌ
رَّحِيمٌ ﴿١٢﴾

يَـٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَـٰكُم مِّن ذَكَرٍ
وَأُنثَىٰ وَجَعَلْنَـٰكُمْ شُعُوبًا وَقَبَآئِلَ
لِتَعَارَفُوٓا۟ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّـهِ
أَتْقَىٰكُمْ إِنَّ ٱللَّـهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

۞ قَالَتِ ٱلْأَعْرَابُ ءَامَنَّا قُل لَّمْ
تُؤْمِنُوا۟ وَلَـٰكِن قُولُوٓا۟ أَسْلَمْنَا وَلَمَّا
يَدْخُلِ ٱلْإِيمَـٰنُ فِى قُلُوبِكُمْ وَإِن
تُطِيعُوا۟ ٱللَّـهَ وَرَسُولَهُۥ لَا يَلِتْكُم مِّنْ
أَعْمَـٰلِكُمْ شَيْـًٔا إِنَّ ٱللَّـهَ غَفُورٌ رَّحِيمٌ
﴿١٤﴾

إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّـهِ
وَرَسُولِهِۦ ثُمَّ لَمْ يَرْتَابُوا۟ وَجَـٰهَدُوا۟
بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّـهِ أُو۟لَـٰٓئِكَ
هُمُ ٱلصَّـٰدِقُونَ ﴿١٥﴾

قُلْ أَتُعَلِّمُونَ ٱللَّـهَ بِدِينِكُمْ وَٱللَّـهُ
يَعْلَمُ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ
وَٱللَّـهُ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١٦﴾

يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا۟ قُل لَّا تَمُنُّوا۟
عَلَىَّ إِسْلَـٰمَكُم بَلِ ٱللَّـهُ يَمُنُّ
عَلَيْكُمْ أَنْ هَدَىٰكُمْ لِلْإِيمَـٰنِ إِن

13 O mankind: We have created you from a male and a female, and have made you nations and tribes that you might know one another. The most noble of you in the sight of God is he of you most in prudent fear;[1] God is knowing and aware.

14 The desert Arabs[1] say: "We believe." Say thou: "You have not believed; but say: 'We have submitted,'[2] for faith has not entered into your hearts." But if you obey God and His messenger,[3] He will not defraud you of anything of your deeds; God is forgiving and merciful.

15 The believers[1] are but those who believe in[2] God and His messenger,[3] then doubt not, and strive with their wealth and their lives in the cause of God — it is they who are the truthful.

16 Say thou: "Would you teach God your doctrine,[1] when God knows what is in the heavens and what is in the earth?" And God knows all things.

17 They think it a favour to thee that they have submitted. Say thou: "Think not your submission[1] a favour to me. The truth is,[2] God has bestowed favour upon you that He has guided you to faith, if you be truthful."[3]

كُنتُمۡ صَٰدِقِينَ ١٧
إِنَّ ٱللَّهَ يَعۡلَمُ غَيۡبَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ
وَٱللَّهُ بَصِيرُۢ بِمَا تَعۡمَلُونَ ١٨

18 God knows the unseen of the heavens and the earth; and God sees what you do.

In the name of God, the Almighty,[1] the Merciful.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

50

[2] **1** *qāf*[1] By the glorious Qur'an![2]

قٓ وَٱلۡقُرۡءَانِ ٱلۡمَجِيدِ ١
بَلۡ عَجِبُوٓاْ أَن جَآءَهُم مُّنذِرٞ مِّنۡهُمۡ فَقَالَ
ٱلۡكَٰفِرُونَ هَٰذَا شَيۡءٌ عَجِيبٌ ٢

2 The truth is,[1] they marvel that a warner has come to them from among them. And the false claimers of guidance[2] say: "This is an amazing thing:

أَءِذَا مِتۡنَا وَكُنَّا تُرَابٗاۖ ذَٰلِكَ رَجۡعُۢ بَعِيدٞ
٣

3 "When we are dead and become dust[...]?[1] That is a far[2] return!"

قَدۡ عَلِمۡنَا مَا تَنقُصُ ٱلۡأَرۡضُ مِنۡهُمۡ
وَعِندَنَا كِتَٰبٌ حَفِيظُۢ ٤

4 We know what the earth diminishes of them. And with Us is a preserving Writ.[1]

بَلۡ كَذَّبُواْ بِٱلۡحَقِّ لَمَّا جَآءَهُمۡ فَهُمۡ فِيٓ أَمۡرٖ
مَّرِيجٍ ٥

5 The truth is,[1] they denied the truth[2] when it came to them, so they are in a confused state.

أَفَلَمۡ يَنظُرُوٓاْ إِلَى ٱلسَّمَآءِ فَوۡقَهُمۡ كَيۡفَ
بَنَيۡنَٰهَا وَزَيَّنَّٰهَا وَمَا لَهَا مِن فُرُوجٖ
٦

6 Have they not looked at the sky above them: — how We have built it, and made it fair, and it has no rifts?

وَٱلۡأَرۡضَ مَدَدۡنَٰهَا وَأَلۡقَيۡنَا فِيهَا رَوَٰسِيَ
وَأَنۢبَتۡنَا فِيهَا مِن كُلِّ زَوۡجِۭ بَهِيجٖ ٧

7 And the earth: — We spread it out, and cast therein firm mountains; and We caused to grow therein every[1] delightsome kind[2]

تَبۡصِرَةٗ وَذِكۡرَىٰ لِكُلِّ عَبۡدٖ مُّنِيبٖ
٨

8 As means of insight and a reminder for every repenting servant.

وَنَزَّلۡنَا مِنَ ٱلسَّمَآءِ مَآءٗ مُّبَٰرَكٗا فَأَنۢبَتۡنَا
بِهِۦ جَنَّٰتٖ وَحَبَّ ٱلۡحَصِيدِ ٩

9 And We sent down from the sky blessed water, and caused to grow thereby gardens and the grain of harvest,

وَٱلنَّخۡلَ بَاسِقَٰتٖ لَّهَا طَلۡعٞ نَّضِيدٞ ١٠
رِّزۡقٗا لِّلۡعِبَادِ وَأَحۡيَيۡنَا بِهِۦ بَلۡدَةٗ مَّيۡتٗاۚ
كَذَٰلِكَ ٱلۡخُرُوجُ ١١

10 And tall date-palms with spathes in layers

11 As a provision for the servants.[1] And therewith gave We life to a dead land. Thus will be the Emergence.

كَذَّبَتۡ قَبۡلَهُمۡ قَوۡمُ نُوحٖ وَأَصۡحَٰبُ ٱلرَّسِّ
وَثَمُودُ ١٢
وَعَادٞ وَفِرۡعَوۡنُ وَإِخۡوَٰنُ لُوطٖ ١٣
وَأَصۡحَٰبُ ٱلۡأَيۡكَةِ وَقَوۡمُ تُبَّعٖۚ كُلّٞ كَذَّبَ
ٱلرُّسُلَ فَحَقَّ وَعِيدِ ١٤

12 There denied before them the people of Noah, and the companions of Al-Rass,[1] and Thamūd,

13 And ʿĀd, and Pharaoh,[1] and the brethren of Lot,
14 And the companions of the woods,[1] and the people of Tubbaʿ.[2] Every one denied the messengers, so My warning[3] became binding.[4]

أَفَعَيِينَا بِٱلۡخَلۡقِ ٱلۡأَوَّلِ بَلۡ هُمۡ فِي لَبۡسٖ
مِّنۡ خَلۡقٖ جَدِيدٖ ١٥

15 Were We then wearied by the first creation? Yet[1] they are in doubt about a new creation.

وَلَقَدۡ خَلَقۡنَا ٱلۡإِنسَٰنَ وَنَعۡلَمُ مَا
تُوَسۡوِسُ بِهِۦ نَفۡسُهُۥۖ وَنَحۡنُ أَقۡرَبُ إِلَيۡهِ
مِنۡ حَبۡلِ ٱلۡوَرِيدِ ١٦

16 ¶**50.2** And We have created man; and We know what his soul whispers within him; and We are nearer to him than the jugular vein:

إِذۡ يَتَلَقَّى ٱلۡمُتَلَقِّيَانِ عَنِ ٱلۡيَمِينِ وَعَنِ
ٱلشِّمَالِ قَعِيدٞ ١٧

17 When the two recorders[1] record sitting on the right and on the left,

مَّا يَلۡفِظُ مِن قَوۡلٍ إِلَّا لَدَيۡهِ رَقِيبٌ عَتِيدٞ
١٨

18 He utters not a word save with him is a watcher ready.

وَجَآءَتۡ سَكۡرَةُ ٱلۡمَوۡتِ بِٱلۡحَقِّۖ ذَٰلِكَ مَا
كُنتَ مِنۡهُ تَحِيدُ ١٩

19 And the intoxication of death will bring the truth:[1] — "That is what thou wast avoiding!" —

وَنُفِخَ فِي ٱلصُّورِۚ ذَٰلِكَ يَوۡمُ ٱلۡوَعِيدِ ٢٠

20 And the Trumpet will be blown; that is the Day of Warning![1]

وَجَآءَتۡ كُلُّ نَفۡسٖ مَّعَهَا سَآئِقٞ وَشَهِيدٞ
٢١

21 And every soul will come, with it a driver and a witness:[1]

لَّقَدْ كُنتَ فِى غَفْلَةٍ مِّنْ هَـٰذَا فَكَشَفْنَا
عَنكَ غِطَآءَكَ فَبَصَرُكَ ٱلْيَوْمَ حَدِيدٌ
٢٢

وَقَالَ قَرِينُهُۥ هَـٰذَا مَا لَدَىَّ عَتِيدٌ ٢٣
أَلْقِيَا فِى جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ٢٤
مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ مُّرِيبٍ ٢٥
ٱلَّذِى جَعَلَ مَعَ ٱللَّهِ إِلَـٰهًا ءَاخَرَ فَأَلْقِيَاهُ
فِى ٱلْعَذَابِ ٱلشَّدِيدِ ٢٦
۞ قَالَ قَرِينُهُۥ رَبَّنَا مَآ أَطْغَيْتُهُۥ وَلَـٰكِن
كَانَ فِى ضَلَـٰلٍۭ بَعِيدٍ ٢٧
قَالَ لَا تَخْتَصِمُوا۟ لَدَىَّ وَقَدْ قَدَّمْتُ
إِلَيْكُم بِٱلْوَعِيدِ ٢٨
مَا يُبَدَّلُ ٱلْقَوْلُ لَدَىَّ وَمَآ أَنَا۠ بِظَلَّٰمٍ
لِّلْعَبِيدِ ٢٩
يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ ٱمْتَلَأْتِ وَتَقُولُ
هَلْ مِن مَّزِيدٍ ٣٠
وَأُزْلِفَتِ ٱلْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ
٣١
هَـٰذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ
حَفِيظٍ ٣٢
مَّنْ خَشِىَ ٱلرَّحْمَـٰنَ بِٱلْغَيْبِ وَجَآءَ
بِقَلْبٍ مُّنِيبٍ ٣٣

22 "Thou wast in heedlessness of this; and We have removed from thee thy veil, and sharp is thy sight this day!"[1]

23 And his companion[1] will say: "This is what is with me prepared."
24 "Cast, you twain,[1] into Gehenna every obstinate rejecter,
25 "Hinderer of good, transgressor, doubter,

26 "Who set up, with God, another god! Cast him, you twain,[1] into the severe punishment!"

27 His companion[1] will say: "Our Lord: I did not cause him to transgress, but he was in extreme error."

28 He will say: "Contend[1] not before Me; I had sent the warning[2] ahead to you.

29 "The word with Me will not be changed; and I am not unjust to the servants."

30 ¶**50.3** The day We say to Gehenna: "Art thou filled?" And it will say: "Is there any more?"

31 And the Garden will be brought nigh: — to those of prudent fear,[1] not far —

32 "This is what you were promised, for every preserving[1] penitent,

33 "Who feared the Almighty[1] unseen, and came with a repentant heart:

ٱدْخُلُوهَا بِسَلَـٰمٍ ذَٰلِكَ يَوْمُ ٱلْخُلُودِ ٣٤
لَهُم مَّا يَشَآءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ٣٥
وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هُمْ أَشَدُّ
مِنْهُم بَطْشًا فَنَقَّبُوا۟ فِى ٱلْبِلَـٰدِ هَلْ مِن
مَّحِيصٍ ٣٦
إِنَّ فِى ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُۥ قَلْبٌ أَوْ
أَلْقَى ٱلسَّمْعَ وَهُوَ شَهِيدٌ ٣٧
وَلَقَدْ خَلَقْنَا ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ وَمَا
بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِن
لُّغُوبٍ ٣٨
فَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ
رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ
ٱلْغُرُوبِ ٣٩
وَمِنَ ٱلَّيْلِ فَسَبِّحْهُ وَأَدْبَـٰرَ ٱلسُّجُودِ ٤٠
وَٱسْتَمِعْ يَوْمَ يُنَادِ ٱلْمُنَادِ مِن مَّكَانٍ
قَرِيبٍ ٤١
يَوْمَ يَسْمَعُونَ ٱلصَّيْحَةَ بِٱلْحَقِّ ذَٰلِكَ يَوْمُ
ٱلْخُرُوجِ ٤٢
إِنَّا نَحْنُ نُحْىِۦ وَنُمِيتُ وَإِلَيْنَا ٱلْمَصِيرُ
٤٣
يَوْمَ تَشَقَّقُ ٱلْأَرْضُ عَنْهُمْ سِرَاعًا ذَٰلِكَ
حَشْرٌ عَلَيْنَا يَسِيرٌ ٤٤

34 "Enter it in peace!" That is the Day of Eternity;
35 They have what they desire therein; and with Us is more.
36 And how many a generation We destroyed before them stronger than them in might! And they penetrated into[1] the land; had they any place of refuge?[2]

37 In that is a reminder for him who has a heart or gives ear with a conscious mind.[1]

38 And We created the heavens and the earth and what is between them[1] in six days,[2] and there touched Us no weariness.

39 So be thou patient over what they say, and give thou glory[1] with the praise of thy Lord before the rising of the sun, and before its[2] setting.

40 And some of the night, glorify[1] thou Him; and at the ends of the Submission.[2]
41 And listen thou for the day the Caller will call from a near place,

42 The day they will hear the Blast in truth:[1] that is the Day of Emergence:

43 — It is We who give life, and We give death; and to Us is the journey's end —

44 The day the earth is split asunder from about them, they hastening forth;[1] that is a gathering easy for Us.

نَّحۡنُ أَعۡلَمُ بِمَا يَقُولُونَ وَمَآ أَنتَ
عَلَيۡهِم بِجَبَّارٖۖ فَذَكِّرۡ بِٱلۡقُرۡءَانِ مَن
يَخَافُ وَعِيدِ ﴿٤٥﴾

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

وَٱلذَّٰرِيَٰتِ ذَرۡوٗا ﴿١﴾
فَٱلۡحَٰمِلَٰتِ وِقۡرٗا ﴿٢﴾
فَٱلۡجَٰرِيَٰتِ يُسۡرٗا ﴿٣﴾
فَٱلۡمُقَسِّمَٰتِ أَمۡرًا ﴿٤﴾
إِنَّمَا تُوعَدُونَ لَصَادِقٞ ﴿٥﴾
وَإِنَّ ٱلدِّينَ لَوَٰقِعٞ ﴿٦﴾
وَٱلسَّمَآءِ ذَاتِ ٱلۡحُبُكِ ﴿٧﴾
إِنَّكُمۡ لَفِي قَوۡلٖ مُّخۡتَلِفٖ ﴿٨﴾
يُؤۡفَكُ عَنۡهُ مَنۡ أُفِكَ ﴿٩﴾
قُتِلَ ٱلۡخَرَّٰصُونَ ﴿١٠﴾
ٱلَّذِينَ هُمۡ فِي غَمۡرَةٖ سَاهُونَ ﴿١١﴾
يَسۡـَٔلُونَ أَيَّانَ يَوۡمُ ٱلدِّينِ ﴿١٢﴾
يَوۡمَ هُمۡ عَلَى ٱلنَّارِ يُفۡتَنُونَ ﴿١٣﴾
ذُوقُواْ فِتۡنَتَكُمۡ هَٰذَا ٱلَّذِي كُنتُم بِهِۦ
تَسۡتَعۡجِلُونَ ﴿١٤﴾
إِنَّ ٱلۡمُتَّقِينَ فِي جَنَّٰتٖ وَعُيُونٍ ﴿١٥﴾
ءَاخِذِينَ مَآ ءَاتَىٰهُمۡ رَبُّهُمۡ إِنَّهُمۡ كَانُواْ
قَبۡلَ ذَٰلِكَ مُحۡسِنِينَ ﴿١٦﴾

45 We best know what they say; and thou art not a tyrant over them. But remind thou with the Qur'an[1] him who fears My warning.[2]

In the name of God, the Almighty,[1] the Merciful.

51 [2] **1** By those scattering, dispersing,

2 And those bearing a burden,

3 And those sailing[1] with ease,

4 And those distributing by command![1]

5 What you are promised is true,

6 And the Judgment[1] will befall.

7 By the sky full of pathways

8 You are in speech[1] differing!

9 Deluded away from it[1] is he who is deluded.

10 Damned be[1] those who guess:[2]

11 Those who in a flood of ignorance[1] are heedless!

12 They ask: "When is the Day of Judgment?"[1]

13 The day they will be tried[1] by the Fire!

14 "Taste your means of denial:[1] this is what you sought to hasten!"

15 Those in prudent fear[1] will be among gardens and springs,

16 Taking what their Lord has given them; they were before that doers of good;

كَانُواْ قَلِيلٗا مِّنَ ٱلَّيۡلِ مَا يَهۡجَعُونَ ﴿١٧﴾
وَبِٱلۡأَسۡحَارِ هُمۡ يَسۡتَغۡفِرُونَ ﴿١٨﴾
وَفِيٓ أَمۡوَٰلِهِمۡ حَقّٞ لِّلسَّآئِلِ وَٱلۡمَحۡرُومِ
﴿١٩﴾
وَفِي ٱلۡأَرۡضِ ءَايَٰتٞ لِّلۡمُوقِنِينَ ﴿٢٠﴾
وَفِيٓ أَنفُسِكُمۡ أَفَلَا تُبۡصِرُونَ ﴿٢١﴾
وَفِي ٱلسَّمَآءِ رِزۡقُكُمۡ وَمَا تُوعَدُونَ
﴿٢٢﴾
فَوَرَبِّ ٱلسَّمَآءِ وَٱلۡأَرۡضِ إِنَّهُۥ لَحَقّٞ مِّثۡلَ
مَآ أَنَّكُمۡ تَنطِقُونَ ﴿٢٣﴾
هَلۡ أَتَىٰكَ حَدِيثُ ضَيۡفِ إِبۡرَٰهِيمَ
ٱلۡمُكۡرَمِينَ ﴿٢٤﴾
إِذۡ دَخَلُواْ عَلَيۡهِ فَقَالُواْ سَلَٰمٗا قَالَ سَلَٰمٞ
قَوۡمٞ مُّنكَرُونَ ﴿٢٥﴾
فَرَاغَ إِلَىٰٓ أَهۡلِهِۦ فَجَآءَ بِعِجۡلٖ سَمِينٖ
﴿٢٦﴾
فَقَرَّبَهُۥٓ إِلَيۡهِمۡ قَالَ أَلَا تَأۡكُلُونَ ﴿٢٧﴾
فَأَوۡجَسَ مِنۡهُمۡ خِيفَةٗۖ قَالُواْ لَا تَخَفۡ
وَبَشَّرُوهُ بِغُلَٰمٍ عَلِيمٖ ﴿٢٨﴾
فَأَقۡبَلَتِ ٱمۡرَأَتُهُۥ فِي صَرَّةٖ فَصَكَّتۡ
وَجۡهَهَا وَقَالَتۡ عَجُوزٌ عَقِيمٞ ﴿٢٩﴾
قَالُواْ كَذَٰلِكِ قَالَ رَبُّكِۖ إِنَّهُۥ هُوَ ٱلۡحَكِيمُ

17 They slept[1] but little of the night,

18 And before the break of day[1] they would ask forgiveness,[2]

19 And in their wealth was a due[1] for the one who asked, and the one deprived.[2]

20 And in the earth are proofs[1] for those who are certain,[2]

21 And in yourselves; do you then not[1] see!

22 And in the heaven is your provision — and what you are promised!

23 Then by the Lord of Heaven and Earth, it[1] is as true[2] as that you are speaking!

24 ¶**51.2** Has there come to thee the story[1] of the honoured guests of Abraham?

25 When they entered upon him and said: "Peace!" he said: "Peace, people unknown!"[1]

26 And he turned aside to his family and brought a fatted calf,

27 And he placed it near them; he said: "Will you not eat?"

28 And he sensed fear from them.[1] They said: "Fear thou not!" And they gave him glad tidings of a learned lad.

29 And his wife came forward, crying out, and struck her face, and said: "A barren old woman!"

30 They said: "Thus said thy Lord; He is the Wise, the Knowing."

ٱلۡعَلِيمُ ﴿٣٠﴾

۞ قَالَ فَمَا خَطۡبُكُمۡ أَيُّهَا ٱلۡمُرۡسَلُونَ ﴿٣١﴾

قَالُوٓاْ إِنَّآ أُرۡسِلۡنَآ إِلَىٰ قَوۡمٖ مُّجۡرِمِينَ ﴿٣٢﴾

لِنُرۡسِلَ عَلَيۡهِمۡ حِجَارَةٗ مِّن طِينٖ ﴿٣٣﴾

مُّسَوَّمَةً عِندَ رَبِّكَ لِلۡمُسۡرِفِينَ ﴿٣٤﴾

فَأَخۡرَجۡنَا مَن كَانَ فِيهَا مِنَ ٱلۡمُؤۡمِنِينَ ﴿٣٥﴾

فَمَا وَجَدۡنَا فِيهَا غَيۡرَ بَيۡتٖ مِّنَ ٱلۡمُسۡلِمِينَ ﴿٣٦﴾

وَتَرَكۡنَا فِيهَآ ءَايَةٗ لِّلَّذِينَ يَخَافُونَ ٱلۡعَذَابَ ٱلۡأَلِيمَ ﴿٣٧﴾

وَفِي مُوسَىٰٓ إِذۡ أَرۡسَلۡنَٰهُ إِلَىٰ فِرۡعَوۡنَ بِسُلۡطَٰنٖ مُّبِينٖ ﴿٣٨﴾

فَتَوَلَّىٰ بِرُكۡنِهِۦ وَقَالَ سَٰحِرٌ أَوۡ مَجۡنُونٞ ﴿٣٩﴾

فَأَخَذۡنَٰهُ وَجُنُودَهُۥ فَنَبَذۡنَٰهُمۡ فِي ٱلۡيَمِّ وَهُوَ مُلِيمٞ ﴿٤٠﴾

وَفِي عَادٍ إِذۡ أَرۡسَلۡنَا عَلَيۡهِمُ ٱلرِّيحَ ٱلۡعَقِيمَ ﴿٤١﴾

مَا تَذَرُ مِن شَيۡءٍ أَتَتۡ عَلَيۡهِ إِلَّا جَعَلَتۡهُ كَٱلرَّمِيمِ ﴿٤٢﴾

31 He said: “Then what is your business, O emissaries?”

32 They said: “We have been sent to a people of lawbreakers,

33 “That we might send upon them stones of clay,

34 “Marked in the sight of thy Lord[1] for the committers of excess.”

35 And We brought out whoso therein was of the believers,[1]

36 And We found not therein but one house of those submitting.[1]

37 And We left therein a proof[1] for those who fear the painful punishment.

38 And in Moses:[1] when We sent him to Pharaoh[2] with a clear authority: —

39 He turned away with his supporters,[1] saying: “A sorcerer,[2] or one possessed.”

40 So We took him and his forces, and cast them into the sea;[1] and he was blameworthy.

41 And in ʿĀd:[1] when We sent upon them the barren wind: —

42 It left nothing it came upon save it made it as decayed ruins.

وَفِي ثَمُودَ إِذۡ قِيلَ لَهُمۡ تَمَتَّعُواْ حَتَّىٰ حِينٖ ﴿٤٣﴾

فَعَتَوۡاْ عَنۡ أَمۡرِ رَبِّهِمۡ فَأَخَذَتۡهُمُ ٱلصَّٰعِقَةُ وَهُمۡ يَنظُرُونَ ﴿٤٤﴾

فَمَا ٱسۡتَطَٰعُواْ مِن قِيَامٖ وَمَا كَانُواْ مُنتَصِرِينَ ﴿٤٥﴾

وَقَوۡمَ نُوحٖ مِّن قَبۡلُ إِنَّهُمۡ كَانُواْ قَوۡمٗا فَٰسِقِينَ ﴿٤٦﴾

وَٱلسَّمَآءَ بَنَيۡنَٰهَا بِأَيۡيْدٖ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾

وَٱلۡأَرۡضَ فَرَشۡنَٰهَا فَنِعۡمَ ٱلۡمَٰهِدُونَ ﴿٤٨﴾

وَمِن كُلِّ شَيۡءٍ خَلَقۡنَا زَوۡجَيۡنِ لَعَلَّكُمۡ تَذَكَّرُونَ ﴿٤٩﴾

فَفِرُّوٓاْ إِلَى ٱللَّهِ إِنِّي لَكُم مِّنۡهُ نَذِيرٞ مُّبِينٞ ﴿٥٠﴾

وَلَا تَجۡعَلُواْ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ إِنِّي لَكُم مِّنۡهُ نَذِيرٞ مُّبِينٞ ﴿٥١﴾

كَذَٰلِكَ مَآ أَتَى ٱلَّذِينَ مِن قَبۡلِهِم مِّن رَّسُولٍ إِلَّا قَالُواْ سَاحِرٌ أَوۡ مَجۡنُونٌ ﴿٥٢﴾

أَتَوَاصَوۡاْ بِهِۦۚ بَلۡ هُمۡ قَوۡمٞ طَاغُونَ ﴿٥٣﴾

فَتَوَلَّ عَنۡهُمۡ فَمَآ أَنتَ بِمَلُومٖ ﴿٥٤﴾

وَذَكِّرۡ فَإِنَّ ٱلذِّكۡرَىٰ تَنفَعُ ٱلۡمُؤۡمِنِينَ ﴿٥٥﴾

43 And in Thamūd:[1] when it was said to them: “Enjoy yourselves for a time!”

44 But they scorned the command of their Lord, and the thunderbolt seized them while they were looking on,

45 And they were unable to rise up, nor could they help themselves.

46 And the people of Noah before: they were a perfidious[1] people.

47 ¶**51.3** (And the heaven — We built it with might; and We are wealthy![1]

48 And the earth — We spread it out; how excellent are those who level![1]

49 And of all things We created two kinds,[1] that you might take heed.

50 “So flee to God! I am to you from Him a clear warner!

51 “And make not with God another god! I am to you from Him a clear warner!”)

52 Thus came there no messenger to those before them save they said: “A sorcerer,[1] or one possessed.”

53 Have they passed it down?[1] The truth is,[2] they are a people transgressing all bounds.[3]

54 So turn thou from them, then art thou not blameworthy.

55 But remind thou, for the reminder benefits the believers.[1]

وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

56 And I created the domini[1] and the servi[2] only that they should serve Me.

مَآ أُرِيدُ مِنْهُم مِّن رِّزْقٍ وَمَآ أُرِيدُ أَن يُطْعِمُونِ ﴿٥٧﴾

57 I desire no provision from them, nor do I desire that they should feed Me.

إِنَّ ٱللَّـهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلْقُوَّةِ ٱلْمَتِينُ ﴿٥٨﴾

58 God, He is the Provider, the Possessor of Power, the Strong.

فَإِنَّ لِلَّذِينَ ظَلَمُوا۟ ذَنُوبًا مِّثْلَ ذَنُوبِ أَصْحَـٰبِهِمْ فَلَا يَسْتَعْجِلُونِ ﴿٥٩﴾

59 And for those who do wrong is a portion like the portion of their companions;[1] so let them not seek to hasten Me!

فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِن يَوْمِهِمُ ٱلَّذِى يُوعَدُونَ ﴿٦٠﴾

60 And woe to those who ignore warning[1] from their day which they are promised!

In the name of God, the Almighty,[1] the Merciful.

بِسْمِ ٱللَّـهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

52

وَٱلطُّورِ ﴿١﴾

1 By the mount![1]

وَكِتَـٰبٍ مَّسْطُورٍ ﴿٢﴾

2 By a Writ[1] inscribed

فِى رَقٍّ مَّنشُورٍ ﴿٣﴾

3 In a parchment unrolled!

وَٱلْبَيْتِ ٱلْمَعْمُورِ ﴿٤﴾

4 By the house inhabited![1]

وَٱلسَّقْفِ ٱلْمَرْفُوعِ ﴿٥﴾

5 By the roof raised!

وَٱلْبَحْرِ ٱلْمَسْجُورِ ﴿٦﴾

6 By the sea filled![1]

إِنَّ عَذَابَ رَبِّكَ لَوَٰقِعٌ ﴿٧﴾

7 The punishment of thy Lord will befall;

مَّا لَهُۥ مِن دَافِعٍ ﴿٨﴾

8 There is none to avert it.

يَوْمَ تَمُورُ ٱلسَّمَآءُ مَوْرًا ﴿٩﴾

9 The day the heaven shakes, reeling,[1]

وَتَسِيرُ ٱلْجِبَالُ سَيْرًا ﴿١٠﴾

10 And the mountains move, passing away:[1]

فَوَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١١﴾

11 Woe, that day, to the deniers[1]

ٱلَّذِينَ هُمْ فِى خَوْضٍ يَلْعَبُونَ ﴿١٢﴾

12 — Who in vain discourse[1] are playing —

يَوْمَ يُدَعُّونَ إِلَىٰ نَارِ جَهَنَّمَ دَعًّا ﴿١٣﴾

13 The day they are shoved, with violence,[1] into the fire of Gehenna!

هَـٰذِهِ ٱلنَّارُ ٱلَّتِى كُنتُم بِهَا تُكَذِّبُونَ ﴿١٤﴾

14 "This is the Fire which you denied:

أَفَسِحْرٌ هَـٰذَآ أَمْ أَنتُمْ لَا تُبْصِرُونَ ﴿١٥﴾

15 "Is this sorcery?[1] Or do you not see?

ٱصْلَوْهَا فَٱصْبِرُوٓا۟ أَوْ لَا تَصْبِرُوا۟ سَوَآءٌ عَلَيْكُمْ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿١٦﴾

16 "Burn therein! And be you patient or be you not patient — it is the same for you; you are but being rewarded for what you did."

إِنَّ ٱلْمُتَّقِينَ فِى جَنَّـٰتٍ وَنَعِيمٍ ﴿١٧﴾

17 Those of prudent fear[1] will be in gardens and bliss,

فَـٰكِهِينَ بِمَآ ءَاتَىٰهُمْ رَبُّهُمْ وَوَقَىٰهُمْ رَبُّهُمْ عَذَابَ ٱلْجَحِيمِ ﴿١٨﴾

18 Glad[1] at what their Lord has given them: — and their Lord protected them from the punishment of Hell —

كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔۢا بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٩﴾

19 "Eat and drink with satisfaction for what you did!"

مُتَّكِـِٔينَ عَلَىٰ سُرُرٍ مَّصْفُوفَةٍ وَزَوَّجْنَـٰهُم بِحُورٍ عِينٍ ﴿٢٠﴾

20 They will recline upon couches[1] arranged in rows; and We will marry them to pure, lustrous-eyed maidens,[2]

وَٱلَّذِينَ ءَامَنُوا۟ وَٱتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَـٰنٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَآ أَلَتْنَـٰهُم مِّنْ عَمَلِهِم مِّن شَىْءٍ كُلُّ ٱمْرِئٍۭ بِمَا كَسَبَ رَهِينٌ ﴿٢١﴾

21 (And those who heed warning[1] and whose progeny follow them in faith: We will join them with their progeny; and We will not defraud them anything of their deeds; every man is responsible[2] for what he earned.)

وَأَمْدَدْنَـٰهُم بِفَـٰكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ ﴿٢٢﴾

22 And We will supply them with fruit and flesh such as they desire.

يَتَنَـٰزَعُونَ فِيهَا كَأْسًا لَّا لَغْوٌ فِيهَا وَلَا

23 They will pass from one to another[1] a cup wherein is neither vain speech, nor cause of

تَأۡثِيمٗا ٢٣

۞ وَيَطُوفُ عَلَيۡهِمۡ غِلۡمَانٞ لَّهُمۡ كَأَنَّهُمۡ
لُؤۡلُؤٞ مَّكۡنُونٞ ٢٤

وَأَقۡبَلَ بَعۡضُهُمۡ عَلَىٰ بَعۡضٖ يَتَسَآءَلُونَ
٢٥

قَالُوٓاْ إِنَّا كُنَّا قَبۡلُ فِيٓ أَهۡلِنَا مُشۡفِقِينَ
٢٦

فَمَنَّ ٱللَّهُ عَلَيۡنَا وَوَقَىٰنَا عَذَابَ
ٱلسَّمُومِ ٢٧

إِنَّا كُنَّا مِن قَبۡلُ نَدۡعُوهُۖ إِنَّهُۥ هُوَ ٱلۡبَرُّ
ٱلرَّحِيمُ ٢٨

فَذَكِّرۡ فَمَآ أَنتَ بِنِعۡمَتِ رَبِّكَ بِكَاهِنٖ
وَلَا مَجۡنُونٍ ٢٩

أَمۡ يَقُولُونَ شَاعِرٞ نَّتَرَبَّصُ بِهِۦ رَيۡبَ
ٱلۡمَنُونِ ٣٠

قُلۡ تَرَبَّصُواْ فَإِنِّي مَعَكُم مِّنَ
ٱلۡمُتَرَبِّصِينَ ٣١

أَمۡ تَأۡمُرُهُمۡ أَحۡلَٰمُهُم بِهَٰذَآ أَمۡ هُمۡ قَوۡمٞ
طَاغُونَ ٣٢

أَمۡ يَقُولُونَ تَقَوَّلَهُۥۚ بَل لَّا يُؤۡمِنُونَ ٣٣

فَلۡيَأۡتُواْ بِحَدِيثٖ مِّثۡلِهِۦٓ إِن كَانُواْ
صَٰدِقِينَ ٣٤

sin,

24 And there will circulate[1] among them youths of their own,[2] like hidden[3] pearls.

25 And they will draw near to one another, asking of one another: —

26 They will say: “We were before, among our families, apprehensive,

27 “But God was gracious to us, and protected us from the punishment of the scorching wind.

28 “We called upon Him before; He is the Virtuous, the Merciful.”

29 ¶**52.2** So remind thou! And by the favour of thy Lord thou art neither a soothsayer nor possessed.

30 If[1] they say: “A poet — we will wait for the vicissitudes[2] of Fate for him,”[3]

31 Say thou: “Wait — I am with you among those waiting.”

32 If[1] their reason[2] commands them this:[3] or if[4] they are a people transgressing all bounds:[5]

33 Or if[1] they say: “He has invented it,”[2] — the truth is,[3] they do not believe.[4]
34 Then let them produce a narrative[1] the like thereof, if they be truthful.[2]

أَمۡ خُلِقُواْ مِنۡ غَيۡرِ شَيۡءٍ أَمۡ هُمُ ٱلۡخَٰلِقُونَ
٣٥

أَمۡ خَلَقُواْ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ بَل لَّا
يُوقِنُونَ ٣٦

أَمۡ عِندَهُمۡ خَزَآئِنُ رَبِّكَ أَمۡ هُمُ
ٱلۡمُصَيۡطِرُونَ ٣٧

أَمۡ لَهُمۡ سُلَّمٞ يَسۡتَمِعُونَ فِيهِ فَلۡيَأۡتِ
مُسۡتَمِعُهُم بِسُلۡطَٰنٖ مُّبِينٍ ٣٨

أَمۡ لَهُ ٱلۡبَنَٰتُ وَلَكُمُ ٱلۡبَنُونَ ٣٩

أَمۡ تَسۡـَٔلُهُمۡ أَجۡرٗا فَهُم مِّن مَّغۡرَمٖ مُّثۡقَلُونَ
٤٠

أَمۡ عِندَهُمُ ٱلۡغَيۡبُ فَهُمۡ يَكۡتُبُونَ ٤١

أَمۡ يُرِيدُونَ كَيۡدٗاۖ فَٱلَّذِينَ كَفَرُواْ هُمُ
ٱلۡمَكِيدُونَ ٤٢

أَمۡ لَهُمۡ إِلَٰهٌ غَيۡرُ ٱللَّهِۚ سُبۡحَٰنَ ٱللَّهِ عَمَّا
يُشۡرِكُونَ ٤٣

وَإِن يَرَوۡاْ كِسۡفٗا مِّنَ ٱلسَّمَآءِ سَاقِطٗا
يَقُولُواْ سَحَابٞ مَّرۡكُومٞ ٤٤

فَذَرۡهُمۡ حَتَّىٰ يُلَٰقُواْ يَوۡمَهُمُ ٱلَّذِي فِيهِ
يُصۡعَقُونَ ٤٥

يَوۡمَ لَا يُغۡنِي عَنۡهُمۡ كَيۡدُهُمۡ شَيۡـٔٗا وَلَا هُمۡ
يُنصَرُونَ ٤٦

35 If[1] they were created from nothing:[2] or if[3] they were the creators:[4]

36 Or if[1] they created the heavens and the earth:[2] — the truth is,[3] they are not certain.[4]

37 If[1] the treasuries of thy Lord are with them:[2] or if[3] they are the overseers:[4]

38 Or if[1] they have a stairway on which they can listen in:[2] — then let their listener come with a clear authority.[3]

39 If[1] He has daughters when you have sons:[2]

40 Or if[1] thou askest of them a reward:[2] — then are they burdened by debt.[3]

41 If[1] they have the Unseen:[2] then are they writing.[3]
42 Or if[1] they intend a plan:[2] then are those who ignore warning[3] those caught in a plan.[4]

43 If[1] they have a god other than God:[2] — (Glory[3] be to God above that to which they ascribe a partnership![4]

44 And were they to see pieces of the sky falling, they would say: “Clouds heaped up.”[1])

45 Then leave thou them until they meet their day wherein they will be thunderstruck,[1]

46 A day in which their plan will avail them nothing, and they will not be helped.[1]

وَإِنَّ لِلَّذِينَ ظَلَمُوا۟ عَذَابًا دُونَ ذَٰلِكَ
وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٧﴾
وَٱصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا
وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٤٨﴾
وَمِنَ ٱلَّيْلِ فَسَبِّحْهُ وَإِدْبَٰرَ ٱلنُّجُومِ ﴿٤٩﴾

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلنَّجْمِ إِذَا هَوَىٰ ﴿١﴾
مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿٢﴾
وَمَا يَنطِقُ عَنِ ٱلْهَوَىٰٓ ﴿٣﴾
إِنْ هُوَ إِلَّا وَحْىٌ يُوحَىٰ ﴿٤﴾
عَلَّمَهُۥ شَدِيدُ ٱلْقُوَىٰ ﴿٥﴾
ذُو مِرَّةٍ فَٱسْتَوَىٰ ﴿٦﴾
وَهُوَ بِٱلْأُفُقِ ٱلْأَعْلَىٰ ﴿٧﴾
ثُمَّ دَنَا فَتَدَلَّىٰ ﴿٨﴾
فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾
فَأَوْحَىٰٓ إِلَىٰ عَبْدِهِۦ مَآ أَوْحَىٰ ﴿١٠﴾
مَا كَذَبَ ٱلْفُؤَادُ مَا رَأَىٰٓ ﴿١١﴾
أَفَتُمَٰرُونَهُۥ عَلَىٰ مَا يَرَىٰ ﴿١٢﴾
وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾
عِندَ سِدْرَةِ ٱلْمُنتَهَىٰ ﴿١٤﴾
عِندَهَا جَنَّةُ ٱلْمَأْوَىٰٓ ﴿١٥﴾
إِذْ يَغْشَى ٱلسِّدْرَةَ مَا يَغْشَىٰ ﴿١٦﴾

47 And for those who do wrong is a punishment besides that, but most of them know not.

48 And be thou patient for the judgment of thy Lord, for thou art before Our eyes. And give thou glory[1] with the praise of thy Lord when thou arisest,
49 And some of the night glorify[1] thou Him, and at the retreat of the stars.

In the name of God, the Almighty,[1] the Merciful.

53[2]

1 By the star when it descends!
2 Your companion has not strayed, nor has he erred,[1]
3 Nor speaks he from vain desire.
4 It is only a revelation[1] revealed,[2]
5 Taught him[1] by one strong in power,
6 Possessed of firmness; and he stood,[1]
7 And he[1] was[2] in the highest horizon;[3]
8 Then he[1] drew nearer, and descended,
9 And was at a distance of two bows' length or nearer,
10 Then He[1] revealed[2] to His servant what He revealed.[3]
11 The heart lied not about what it saw.
12 Will you then dispute with him about what he saw?[1]
13 And he saw him[1] in another descent,[2]
14 By the Lote Tree of the Finality
15 (Near it is the Garden of Shelter)
16 When there covered the Lote Tree that which covered;

مَا زَاغَ ٱلْبَصَرُ وَمَا طَغَىٰ ﴿١٧﴾
لَقَدْ رَأَىٰ مِنْ ءَايَٰتِ رَبِّهِ ٱلْكُبْرَىٰٓ
﴿١٨﴾
أَفَرَءَيْتُمُ ٱللَّٰتَ وَٱلْعُزَّىٰ ﴿١٩﴾
وَمَنَوٰةَ ٱلثَّالِثَةَ ٱلْأُخْرَىٰٓ ﴿٢٠﴾
أَلَكُمُ ٱلذَّكَرُ وَلَهُ ٱلْأُنثَىٰ ﴿٢١﴾
تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰٓ ﴿٢٢﴾
إِنْ هِىَ إِلَّآ أَسْمَآءٌ سَمَّيْتُمُوهَآ أَنتُمْ
وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍ
إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَمَا تَهْوَى ٱلْأَنفُسُ
وَلَقَدْ جَآءَهُم مِّن رَّبِّهِمُ ٱلْهُدَىٰٓ ﴿٢٣﴾
أَمْ لِلْإِنسَٰنِ مَا تَمَنَّىٰ ﴿٢٤﴾
فَلِلَّهِ ٱلْءَاخِرَةُ وَٱلْأُولَىٰ ﴿٢٥﴾
۞ وَكَم مِّن مَّلَكٍ فِى ٱلسَّمَٰوَٰتِ لَا
تُغْنِى شَفَٰعَتُهُمْ شَيْـًٔا إِلَّا مِنۢ بَعْدِ أَن
يَأْذَنَ ٱللَّهُ لِمَن يَشَآءُ وَيَرْضَىٰٓ ﴿٢٦﴾
إِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ لَيُسَمُّونَ
ٱلْمَلَٰٓئِكَةَ تَسْمِيَةَ ٱلْأُنثَىٰ ﴿٢٧﴾
وَمَا لَهُم بِهِۦ مِنْ عِلْمٍ إِن يَتَّبِعُونَ إِلَّا
ٱلظَّنَّ وَإِنَّ ٱلظَّنَّ لَا يُغْنِى مِنَ ٱلْحَقِّ
شَيْـًٔا ﴿٢٨﴾
فَأَعْرِضْ عَن مَّن تَوَلَّىٰ عَن ذِكْرِنَا وَلَمْ

17 The vision did not deviate, nor did it transgress.
18 Indeed, he saw of the greatest proofs[1] of his Lord.
19 Have you considered Al-Lāt and Al-ʿUzzā,
20 And Manāt the third, the other?[1]
21 Have you the males, and He the females?
22 That, then, is an unjust division.
23 They are only names you have named, you and your fathers, for which God sent down no authority. They follow only assumption, and what their[1] souls desire; but there has come to them guidance from their Lord.
24 If[1] man is to have what he desires:[2]
25 Then to God belong the Latter and the Former.[1]
26 **¶53.2** And how many an angel is there in the heavens! Their intercession avails nothing save after that God gives leave to whom He wills and is pleased.
27 Those who believe not in[1] the Hereafter name the angels with the names of females.[2]
28 But they have no knowledge thereof, they follow only assumption; and assumption avails nothing against the truth.[1]
29 So turn thou away from him who turns away from Our remembrance[1] and desires

يُرِدْ إِلَّا ٱلْحَيَوٰةَ ٱلدُّنْيَا ﴿٢٩﴾

only the life of this world.

ذَٰلِكَ مَبْلَغُهُم مِّنَ ٱلْعِلْمِ إِنَّ رَبَّكَ هُوَ
أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ
أَعْلَمُ بِمَنِ ٱهْتَدَىٰ ﴿٣٠﴾

30 That is their attainment of knowledge.[1] Thy Lord: He best knows him who strays from His path; and He best knows him who is guided.

وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ
لِيَجْزِىَ ٱلَّذِينَ أَسَـَٔوا۟ بِمَا عَمِلُوا۟
وَيَجْزِىَ ٱلَّذِينَ أَحْسَنُوا۟ بِٱلْحُسْنَى ﴿٣١﴾

31 And to God belongs what is in the heavens and what is in the earth, that He might reward those who do evil with what they have done, and reward those who do good with the best —

ٱلَّذِينَ يَجْتَنِبُونَ كَبَٰٓئِرَ ٱلْإِثْمِ وَٱلْفَوَٰحِشَ
إِلَّا ٱللَّمَمَ إِنَّ رَبَّكَ وَٰسِعُ ٱلْمَغْفِرَةِ هُوَ
أَعْلَمُ بِكُمْ إِذْ أَنشَأَكُم مِّنَ ٱلْأَرْضِ
وَإِذْ أَنتُمْ أَجِنَّةٌ فِى بُطُونِ أُمَّهَٰتِكُمْ
فَلَا تُزَكُّوٓا۟ أَنفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ
ٱتَّقَىٰٓ ﴿٣٢﴾

32 Those who avoid the enormities of sin[1] and sexual immoralities[2] save slight mistakes[3] — thy Lord is vast in forgiveness. He best knew you when He produced you from the earth, and when you were foetuses in the wombs of your mothers; then hold not yourselves to be pure;[4] He best knows those of prudent fear.[5]

أَفَرَءَيْتَ ٱلَّذِى تَوَلَّىٰ ﴿٣٣﴾

33 ¶**53.3** Hast thou then considered him who turned away

وَأَعْطَىٰ قَلِيلًا وَأَكْدَىٰٓ ﴿٣٤﴾

34 And gave a little, and then withheld?

أَعِندَهُۥ عِلْمُ ٱلْغَيْبِ فَهُوَ يَرَىٰٓ ﴿٣٥﴾

35 Does he possess knowledge of the Unseen, so he sees?[1]

أَمْ لَمْ يُنَبَّأْ بِمَا فِى صُحُفِ مُوسَىٰ ﴿٣٦﴾

36 If[1] he has not been informed of what is in the scriptures of Moses,

وَإِبْرَٰهِيمَ ٱلَّذِى وَفَّىٰٓ ﴿٣٧﴾

37 And of Abraham who discharged in full[...]:[1]

أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ﴿٣٨﴾

38 That[1] no bearer of burdens bears the burden of another,[2]

وَأَن لَّيْسَ لِلْإِنسَٰنِ إِلَّا مَا سَعَىٰ ﴿٣٩﴾

39 And that man has not save that for which he strove,[1]

وَأَنَّ سَعْيَهُۥ سَوْفَ يُرَىٰ ﴿٤٠﴾

40 And that his striving will be seen

ثُمَّ يُجْزَىٰهُ ٱلْجَزَآءَ ٱلْأَوْفَىٰ ﴿٤١﴾

41 — Then will he be rewarded with the fullest reward —

وَأَنَّ إِلَىٰ رَبِّكَ ٱلْمُنتَهَىٰ ﴿٤٢﴾

42 And that to thy Lord is the Finality,

وَأَنَّهُۥ هُوَ أَضْحَكَ وَأَبْكَىٰ ﴿٤٣﴾

43 And that it is He who makes laugh, and makes weep,

وَأَنَّهُۥ هُوَ أَمَاتَ وَأَحْيَا ﴿٤٤﴾

44 And that it is He who gives death, and gives life,

وَأَنَّهُۥ خَلَقَ ٱلزَّوْجَيْنِ ٱلذَّكَرَ وَٱلْأُنثَىٰ
﴿٤٥﴾

45 And that He created the two kinds[1] — the male and the female —

مِن نُّطْفَةٍ إِذَا تُمْنَىٰ ﴿٤٦﴾

46 From a sperm-drop when it was emitted,

وَأَنَّ عَلَيْهِ ٱلنَّشْأَةَ ٱلْأُخْرَىٰ ﴿٤٧﴾

47 And that upon Him is the next[1] creation,

وَأَنَّهُۥ هُوَ أَغْنَىٰ وَأَقْنَىٰ ﴿٤٨﴾

48 And that it is He who makes free from need and causes to possess,

وَأَنَّهُۥ هُوَ رَبُّ ٱلشِّعْرَىٰ ﴿٤٩﴾

49 And that it is He who is the Lord of Sirius,[1]

وَأَنَّهُۥٓ أَهْلَكَ عَادًا ٱلْأُولَىٰ ﴿٥٠﴾

50 And that He destroyed the former ʿĀd,

وَثَمُودَا۟ فَمَآ أَبْقَىٰ ﴿٥١﴾

51 And Thamūd He spared not,

وَقَوْمَ نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا۟ هُمْ أَظْلَمَ
وَأَطْغَىٰ ﴿٥٢﴾

52 And the people of Noah before — they were worse in wrongdoing,[1] and worse in transgression —

وَٱلْمُؤْتَفِكَةَ أَهْوَىٰ ﴿٥٣﴾

53 And the overthrown cities[1] He cast down,[2]

فَغَشَّىٰهَا مَا غَشَّىٰ ﴿٥٤﴾

54 And covered them with what He covered.

فَبِأَىِّ ءَالَآءِ رَبِّكَ تَتَمَارَىٰ ﴿٥٥﴾

55 Then which of the blessings of thy Lord dost thou dispute?

هَٰذَا نَذِيرٌ مِّنَ ٱلنُّذُرِ ٱلْأُولَىٰٓ ﴿٥٦﴾

56 This is a warner[1] like[2] the former warners.[3]

أَزِفَتِ ٱلْـَٔازِفَةُ ﴿٥٧﴾

57 The Drawing Near[1] has drawn near.

لَيْسَ لَهَا مِن دُونِ ٱللَّهِ كَاشِفَةٌ ﴿٥٨﴾

58 There is none, besides[1] God, to remove it.

أَفَمِنْ هَٰذَا ٱلْحَدِيثِ تَعْجَبُونَ ﴿٥٩﴾

59 Do you then marvel at this narrative,[1]

وَتَضْحَكُونَ وَلَا تَبْكُونَ ﴿٦٠﴾

60 And laugh, and not weep,

وَأَنتُمْ سَٰمِدُونَ ﴿٦١﴾

61 While you are puffed up in heedlessness?[1]

فَٱسْجُدُوا۟ لِلَّهِ وَٱعْبُدُوا۟ ﴿٦٢﴾

62 But submit[1] to God, and serve.[2]

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of God, the Almighty,[1] the Merciful.

ٱقْتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلْقَمَرُ ﴿١﴾

54[2] 1 "Drawn nigh[1] has the Hour, and the moon is split asunder!"[2]

وَإِن يَرَوْا۟ ءَايَةً يُعْرِضُوا۟ وَيَقُولُوا۟ سِحْرٌ مُّسْتَمِرٌّ ﴿٢﴾

2 But if they see a proof,[1] they will turn away and say: "Enduring sorcery."[2]

وَكَذَّبُوا۟ وَٱتَّبَعُوٓا۟ أَهْوَآءَهُمْ ۚ وَكُلُّ أَمْرٍ مُّسْتَقِرٌّ ﴿٣﴾

3 And they denied, and followed their vain desires;[1] but every matter is settled.[2]

وَلَقَدْ جَآءَهُم مِّنَ ٱلْأَنۢبَآءِ مَا فِيهِ مُزْدَجَرٌ ﴿٤﴾

4 And there has come to them of reports that wherein is deterrence:

حِكْمَةٌۢ بَٰلِغَةٌ ۖ فَمَا تُغْنِ ٱلنُّذُرُ ﴿٥﴾

5 Far-reaching wisdom;[1] but the warnings[2] avail not.

فَتَوَلَّ عَنْهُمْ ۘ يَوْمَ يَدْعُ ٱلدَّاعِ إِلَىٰ شَىْءٍ نُّكُرٍ ﴿٦﴾

6 So turn thou from them. The day the Caller calls[1] to a thing beyond experience:[2] —

خُشَّعًا أَبْصَٰرُهُمْ يَخْرُجُونَ مِنَ ٱلْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ ﴿٧﴾

7 Their eyes humbled,[1] they will come forth from the graves like locusts spreading,

مُّهْطِعِينَ إِلَى ٱلدَّاعِ ۖ يَقُولُ ٱلْكَٰفِرُونَ هَٰذَا يَوْمٌ عَسِرٌ ﴿٨﴾

8 Straining towards the Caller; the false claimers of guidance[1] will say: "This is a difficult day."

۞ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا۟ عَبْدَنَا وَقَالُوا۟ مَجْنُونٌ وَٱزْدُجِرَ ﴿٩﴾

9 The people of Noah denied before them; they denied Our servant, and said: "One possessed"; and he was repelled.

فَدَعَا رَبَّهُۥٓ أَنِّى مَغْلُوبٌ فَٱنتَصِرْ ﴿١٠﴾

10 So he called to his Lord: "I am defeated, so help Thou."

فَفَتَحْنَآ أَبْوَٰبَ ٱلسَّمَآءِ بِمَآءٍ مُّنْهَمِرٍ ﴿١١﴾

11 Then opened We the gates of heaven with water pouring,

وَفَجَّرْنَا ٱلْأَرْضَ عُيُونًا فَٱلْتَقَى ٱلْمَآءُ عَلَىٰٓ أَمْرٍ قَدْ قُدِرَ ﴿١٢﴾

12 And caused the earth to gush forth with springs; and the waters met for a predetermined purpose.[1]

وَحَمَلْنَٰهُ عَلَىٰ ذَاتِ أَلْوَٰحٍ وَدُسُرٍ ﴿١٣﴾

13 And We bore[1] him upon that of planks and nails,

تَجْرِى بِأَعْيُنِنَا جَزَآءً لِّمَن كَانَ كُفِرَ ﴿١٤﴾

14 Sailing[1] before Our eyes as reward for one denied.

وَلَقَد تَّرَكْنَٰهَآ ءَايَةً فَهَلْ مِن مُّدَّكِرٍ ﴿١٥﴾

15 And We left it[1] as a proof;[2] so is there any who will remember?

فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ ﴿١٦﴾

16 Then how were My punishment and My warnings?

وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿١٧﴾

17 And We have made the Qur'an[1] easy for remembrance;[2] so is there any who will remember?

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ ﴿١٨﴾

18 ʿĀd denied. Then how were My punishment and My warnings?

إِنَّآ أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِى يَوْمِ نَحْسٍ مُّسْتَمِرٍّ ﴿١٩﴾

19 We sent against them a howling wind in a day of enduring calamity,

تَنزِعُ ٱلنَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُّنقَعِرٍ ﴿٢٠﴾

20 Removing men as if they were stumps of uprooted date-palms.

فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ ﴿٢١﴾

21 Then how were My punishment and My warnings?

وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿٢٢﴾

22 And We have made the Qur'an[1] easy for remembrance;[2] so is there any who will remember?

كَذَّبَتْ ثَمُودُ بِٱلنُّذُرِ ﴿٢٣﴾

23 ¶**54.2** Thamūd denied the warnings.

فَقَالُوٓا۟ أَبَشَرًا مِّنَّا وَٰحِدًا نَّتَّبِعُهُۥٓ ۙ إِنَّآ إِذًا لَّفِى ضَلَٰلٍ وَسُعُرٍ ﴿٢٤﴾

24 And they said: "Is it a single mortal[1] among us we are to follow? Then should we be in error and insanity.

أَءُلْقِىَ ٱلذِّكْرُ عَلَيْهِ مِنۢ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌ ﴿٢٥﴾

25 "Has the remembrance[1] been cast upon him from among us? The truth is,[2] he is an insolent liar."

سَيَعْلَمُونَ غَدًا مَّنِ ٱلْكَذَّابُ ٱلْأَشِرُ

26 "They will come to know on the morrow[1] who is the insolent liar!

إِنَّا مُرۡسِلُواْ ٱلنَّاقَةِ فِتۡنَةً لَّهُمۡ فَٱرۡتَقِبۡهُمۡ
وَٱصۡطَبِرۡ ﴿٢٧﴾
وَنَبِّئۡهُمۡ أَنَّ ٱلۡمَآءَ قِسۡمَةُۢ بَيۡنَهُمۡ كُلُّ
شِرۡبٖ مُّحۡتَضَرٞ ﴿٢٨﴾
فَنَادَوۡاْ صَاحِبَهُمۡ فَتَعَاطَىٰ فَعَقَرَ ﴿٢٩﴾
فَكَيۡفَ كَانَ عَذَابِي وَنُذُرِ ﴿٣٠﴾
إِنَّآ أَرۡسَلۡنَا عَلَيۡهِمۡ صَيۡحَةٗ وَٰحِدَةٗ
فَكَانُواْ كَهَشِيمِ ٱلۡمُحۡتَظِرِ ﴿٣١﴾
وَلَقَدۡ يَسَّرۡنَا ٱلۡقُرۡءَانَ لِلذِّكۡرِ فَهَلۡ مِن
مُّدَّكِرٖ ﴿٣٢﴾
كَذَّبَتۡ قَوۡمُ لُوطِۭ بِٱلنُّذُرِ ﴿٣٣﴾
إِنَّآ أَرۡسَلۡنَا عَلَيۡهِمۡ حَاصِبًا إِلَّآ ءَالَ لُوطٖۖ
نَّجَّيۡنَٰهُم بِسَحَرٖ ﴿٣٤﴾
نِّعۡمَةٗ مِّنۡ عِندِنَاۚ كَذَٰلِكَ نَجۡزِي مَن
شَكَرَ ﴿٣٥﴾
وَلَقَدۡ أَنذَرَهُم بَطۡشَتَنَا فَتَمَارَوۡاْ بِٱلنُّذُرِ
﴿٣٦﴾
وَلَقَدۡ رَٰوَدُوهُ عَن ضَيۡفِهِۦ فَطَمَسۡنَآ
أَعۡيُنَهُمۡ فَذُوقُواْ عَذَابِي وَنُذُرِ ﴿٣٧﴾
وَلَقَدۡ صَبَّحَهُم بُكۡرَةً عَذَابٞ مُّسۡتَقِرّٞ
﴿٣٨﴾

27 "We are sending the she-camel as a means of denial[1] for them; so watch thou them and be thou steadfast.

28 "And inform thou them that the water is to be divided between them — each drink attended."[1]

29 Then they called their companion, and he betook himself and did hamstring.[1]
30 Then how were My punishment and My warnings?[1]
31 We sent upon them one Blast, and they were like the dry stalks of the fence-maker.

32 And We have made the Qur'an[1] easy for remembrance;[2] so is there any who will remember?

33 The people of Lot denied the warnings.

34 We sent upon them a storm of stones save the family of Lot — We delivered them at dawn

35 As favour from Us; thus do We reward him who is grateful.

36 And he had warned them of Our seizing, but they disputed the warnings.

37 And they demanded of him his guests, so We put out their eyes: "Then taste My punishment and My warnings!"

38 And in the early morning there came upon them an abiding punishment:

فَذُوقُواْ عَذَابِي وَنُذُرِ ﴿٣٩﴾
وَلَقَدۡ يَسَّرۡنَا ٱلۡقُرۡءَانَ لِلذِّكۡرِ فَهَلۡ مِن
مُّدَّكِرٖ ﴿٤٠﴾
وَلَقَدۡ جَآءَ ءَالَ فِرۡعَوۡنَ ٱلنُّذُرُ ﴿٤١﴾
كَذَّبُواْ بِـَٔايَٰتِنَا كُلِّهَا فَأَخَذۡنَٰهُمۡ أَخۡذَ
عَزِيزٖ مُّقۡتَدِرٍ ﴿٤٢﴾
أَكُفَّارُكُمۡ خَيۡرٞ مِّنۡ أُوْلَٰٓئِكُمۡ أَمۡ
لَكُم بَرَآءَةٞ فِي ٱلزُّبُرِ ﴿٤٣﴾
أَمۡ يَقُولُونَ نَحۡنُ جَمِيعٞ مُّنتَصِرٞ ﴿٤٤﴾
سَيُهۡزَمُ ٱلۡجَمۡعُ وَيُوَلُّونَ ٱلدُّبُرَ ﴿٤٥﴾
بَلِ ٱلسَّاعَةُ مَوۡعِدُهُمۡ وَٱلسَّاعَةُ أَدۡهَىٰ
وَأَمَرُّ ﴿٤٦﴾
إِنَّ ٱلۡمُجۡرِمِينَ فِي ضَلَٰلٖ وَسُعُرٖ ﴿٤٧﴾
يَوۡمَ يُسۡحَبُونَ فِي ٱلنَّارِ عَلَىٰ وُجُوهِهِمۡ
ذُوقُواْ مَسَّ سَقَرَ ﴿٤٨﴾
إِنَّا كُلَّ شَيۡءٍ خَلَقۡنَٰهُ بِقَدَرٖ ﴿٤٩﴾
وَمَآ أَمۡرُنَآ إِلَّا وَٰحِدَةٞ كَلَمۡحِۭ بِٱلۡبَصَرِ
﴿٥٠﴾
وَلَقَدۡ أَهۡلَكۡنَآ أَشۡيَاعَكُمۡ فَهَلۡ مِن
مُّدَّكِرٖ ﴿٥١﴾
وَكُلُّ شَيۡءٖ فَعَلُوهُ فِي ٱلزُّبُرِ ﴿٥٢﴾
وَكُلُّ صَغِيرٖ وَكَبِيرٖ مُّسۡتَطَرٞ ﴿٥٣﴾

39 "Then taste My punishment and My warnings!"
40 And We have made the Qur'an[1] easy for remembrance;[2] so is there any who will remember?

41 ¶**54.3** And the warnings came to the house of Pharaoh.[1]
42 They denied Our proofs,[1] all of them, then We seized them with the seizing of One exalted in might and omnipotent.

43 Are your atheists[1] better than those?[2] If[3] you have immunity in the writings:[4]

44 Or if[1] they say: "We are an assembly to be victorious:[2]
45 "The host[1] will be defeated, and turn the backs," —
46 The truth is,[1] the Hour is their appointment; and the Hour is more calamitous and more bitter.[2]

47 The lawbreakers are in error and insanity!

48 The day they are dragged into the Fire on their faces: "Taste the touch of Saqar!"[1]

49 We created everything in measure

50 And Our command is but one — as the twinkling of an eye[...].[1]

51 And We have destroyed your sects[1] before,[2] so is there any who will remember?

52 And everything they did is in the writings.[1]

53 And everything, small and great, is inscribed.

إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَنَهَرٍ ﴿٥٤﴾

54 Those of prudent fear[1] will be among gardens and a river,

فِى مَقْعَدِ صِدْقٍ عِندَ مَلِيكٍ مُّقْتَدِرٍ ﴿٥٥﴾

55 In a seat of honour,[1] in the presence of an Omnipotent Sovereign.

بِسْمِ ٱللَّـهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

In the name of God, the Almighty,[1] the Merciful.

55[2] ۞ ٱلرَّحْمَـٰنُ ﴿١﴾

1 The Almighty:[1]

عَلَّمَ ٱلْقُرْءَانَ ﴿٢﴾

2 Taught the Qur'an,[1]

خَلَقَ ٱلْإِنسَـٰنَ ﴿٣﴾

3 Created man,

عَلَّمَهُ ٱلْبَيَانَ ﴿٤﴾

4 Taught him the clear statement.[1]

ٱلشَّمْسُ وَٱلْقَمَرُ بِحُسْبَانٍ ﴿٥﴾

5 The sun and the moon are in calculation,[1]

وَٱلنَّجْمُ وَٱلشَّجَرُ يَسْجُدَانِ ﴿٦﴾

6 And the star and the tree submit.[1]

وَٱلسَّمَآءَ رَفَعَهَا وَوَضَعَ ٱلْمِيزَانَ ﴿٧﴾

7 And the heaven — He raised it (and He set up the balance,

أَلَّا تَطْغَوْا۟ فِى ٱلْمِيزَانِ ﴿٨﴾

8 That you transgress not in the balance;

وَأَقِيمُوا۟ ٱلْوَزْنَ بِٱلْقِسْطِ وَلَا تُخْسِرُوا۟ ٱلْمِيزَانَ ﴿٩﴾

9 And uphold the weight with equity,[1] and cause not loss to the balance.)

وَٱلْأَرْضَ وَضَعَهَا لِلْأَنَامِ ﴿١٠﴾

10 And the earth — He set it out for living creatures,

فِيهَا فَـٰكِهَةٌ وَٱلنَّخْلُ ذَاتُ ٱلْأَكْمَامِ ﴿١١﴾

11 Therein is fruit, and date-palms with sheaths,

وَٱلْحَبُّ ذُو ٱلْعَصْفِ وَٱلرَّيْحَانُ ﴿١٢﴾

12 And the grain with husks, and fragrant herbs.

فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾

13 Then which of the blessings of your[1] Lord will you[2] deny?

خَلَقَ ٱلْإِنسَـٰنَ مِن صَلْصَـٰلٍ كَٱلْفَخَّارِ ﴿١٤﴾

14 He created man of sounding clay like pottery,

وَخَلَقَ ٱلْجَآنَّ مِن مَّارِجٍ مِّن نَّارٍ ﴿١٥﴾

15 And He created the demon dominus[1] from a mixture of fire.

فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٦﴾

16 Then which of the blessings of your[1] Lord will you[2] deny?

رَبُّ ٱلْمَشْرِقَيْنِ وَرَبُّ ٱلْمَغْرِبَيْنِ ﴿١٧﴾

17 The Lord of the Two Easts, and the Lord of the Two Wests:

فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٨﴾

18 — Then which of the blessings of your[1] Lord will you[2] deny? —

مَرَجَ ٱلْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾

19 Loosed the two seas,[1] meeting together,[2]

بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ ﴿٢٠﴾

20 Between them[1] a barrier they[2] transgress not;

فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢١﴾

21 — Then which of the blessings of your[1] Lord will you[2] deny? —

يَخْرُجُ مِنْهُمَا ٱللُّؤْلُؤُ وَٱلْمَرْجَانُ ﴿٢٢﴾

22 From them[1] come forth the pearl and the seed pearl.[2]

فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٣﴾

23 Then which of the blessings of your[1] Lord will you[2] deny?

وَلَهُ ٱلْجَوَارِ ٱلْمُنشَـَٔاتُ فِى ٱلْبَحْرِ كَٱلْأَعْلَـٰمِ ﴿٢٤﴾

24 And His are the ships raised in the sea like banners.[1]

فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٥﴾

25 Then which of the blessings of your[1] Lord will you[2] deny?

كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾

26 ¶**55.2** Everyone on it[1] is to perish,

وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو ٱلْجَلَـٰلِ وَٱلْإِكْرَامِ ﴿٢٧﴾

27 But the face of thy Lord will remain,[1] Owner of Majesty and Honour.[2]

فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٨﴾

28 Then which of the blessings of your[1] Lord will you[2] deny?

يَسْـَٔلُهُۥ مَن فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ كُلَّ يَوْمٍ هُوَ فِى شَأْنٍ ﴿٢٩﴾

29 There asks of Him whoso is in the heavens and the earth; every day is He involved:[1]

فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾

30 — Then which of the blessings of your[1] Lord will you[2] deny? —

سَنَفْرُغُ لَكُمْ أَيُّهَ ٱلثَّقَلَانِ ﴿٣١﴾

31 We will attend to you, O you two encumbered ones!

فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٢﴾

32 Then which of the blessings of your[1] Lord will you[2] deny?

يَـٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ إِنِ ٱسْتَطَعْتُمْ أَن تَنفُذُوا۟ مِنْ أَقْطَارِ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ فَٱنفُذُوا۟ لَا تَنفُذُونَ إِلَّا بِسُلْطَـٰنٍ ﴿٣٣﴾

33 O congregation of domini[1] and servi:[2] if you are able to penetrate the regions[3] of the heavens and the earth, then penetrate! You will not penetrate save by authority:

فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾

34 — Then which of the blessings of your[1] Lord will you[2] deny? —

يُرۡسَلُ عَلَيۡكُمَا شُوَاظٞ مِّن نَّارٖ وَنُحَاسٞ
فَلَا تَنتَصِرَانِ ﴿٣٥﴾

35 Sent against you[1] will be a flame of fire and smoke;[2] and you[3] will not be helped.

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٦﴾

36 Then which of the blessings of your[1] Lord will you[2] deny?

فَإِذَا ٱنشَقَّتِ ٱلسَّمَآءُ فَكَانَتۡ وَرۡدَةٗ
كَٱلدِّهَانِ ﴿٣٧﴾

37 And when the sky is rent asunder, and turns rose-red like oil,[1]

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٨﴾

38 — Then which of the blessings of your[1] Lord will you[2] deny? —

فَيَوۡمَئِذٖ لَّا يُسۡـَٔلُ عَن ذَنۢبِهِۦٓ إِنسٞ وَلَا
جَآنّٞ ﴿٣٩﴾

39 Then, that day, neither servus[1] nor dominus[2] will be questioned about his transgression.[3]

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٠﴾

40 Then which of the blessings of your[1] Lord will you[2] deny?

يُعۡرَفُ ٱلۡمُجۡرِمُونَ بِسِيمَٰهُمۡ فَيُؤۡخَذُ
بِٱلنَّوَٰصِي وَٱلۡأَقۡدَامِ ﴿٤١﴾

41 The lawbreakers will be known by their mark,[1] and they will be seized by the forelocks and the feet:

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٢﴾

42 — Then which of the blessings of your[1] Lord will you[2] deny? —

هَٰذِهِۦ جَهَنَّمُ ٱلَّتِي يُكَذِّبُ بِهَا
ٱلۡمُجۡرِمُونَ ﴿٤٣﴾

43 “This is Gehenna!” — which the lawbreakers deny —

يَطُوفُونَ بَيۡنَهَا وَبَيۡنَ حَمِيمٍ ءَانٖ ﴿٤٤﴾

44 They will go[1] between it and boiling, scalding water.

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٥﴾

45 Then which of the blessings of your[1] Lord will you[2] deny?

وَلِمَنۡ خَافَ مَقَامَ رَبِّهِۦ جَنَّتَانِ ﴿٤٦﴾

46 ¶**55.3** But for him who fears the standing[1] of his Lord[2] are two gardens

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٧﴾

47 — Then which of the blessings of your[1] Lord will you[2] deny? —

ذَوَاتَآ أَفۡنَانٖ ﴿٤٨﴾

48 With spreading branches[1]

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٩﴾

49 — Then which of the blessings of your[1] Lord will you[2] deny? —

فِيهِمَا عَيۡنَانِ تَجۡرِيَانِ ﴿٥٠﴾

50 Wherein[1] two springs flow;

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥١﴾

51 — Then which of the blessings of your[1] Lord will you[2] deny? —

فِيهِمَا مِن كُلِّ فَٰكِهَةٖ زَوۡجَانِ ﴿٥٢﴾

52 Wherein[1] of every fruit are two kinds;[2]

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٣﴾

53 — Then which of the blessings of your[1] Lord will you[2] deny? —

مُتَّكِـِٔينَ عَلَىٰ فُرُشِۭ بَطَآئِنُهَا مِنۡ
إِسۡتَبۡرَقٖ وَجَنَى ٱلۡجَنَّتَيۡنِ دَانٖ ﴿٥٤﴾

54 Reclining upon couches, lined with brocade — and the fruits[1] of both gardens hanging low[2] —

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٥﴾

55 (Then which of the blessings of your[1] Lord will you[2] deny?)

فِيهِنَّ قَٰصِرَٰتُ ٱلطَّرۡفِ لَمۡ يَطۡمِثۡهُنَّ إِنسٞ
قَبۡلَهُمۡ وَلَا جَآنّٞ ﴿٥٦﴾

56 In them:[1] maidens of modest gaze,[2] whom there deflowered before them neither servus[3] nor dominus:[4]

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٧﴾

57 — Then which of the blessings of your[1] Lord will you[2] deny? —

كَأَنَّهُنَّ ٱلۡيَاقُوتُ وَٱلۡمَرۡجَانُ ﴿٥٨﴾

58 As if rubies and seed pearls![1]

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٩﴾

59 Then which of the blessings of your[1] Lord will you[2] deny?

هَلۡ جَزَآءُ ٱلۡإِحۡسَٰنِ إِلَّا ٱلۡإِحۡسَٰنُ ﴿٦٠﴾

60 Will the reward of good be other than good?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦١﴾

61 Then which of the blessings of your[1] Lord will you[2] deny?

وَمِن دُونِهِمَا جَنَّتَانِ ﴿٦٢﴾

62 And besides[1] both:[2] two gardens:[3]

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٣﴾

63 — Then which of the blessings of your[1] Lord will you[2] deny? —

مُدۡهَآمَّتَانِ ﴿٦٤﴾

64 Of darkest green,[1]

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٥﴾

65 — Then which of the blessings of your[1] Lord will you[2] deny? —

فِيهِمَا عَيۡنَانِ نَضَّاخَتَانِ ﴿٦٦﴾

66 Wherein[1] are two springs gushing;

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٧﴾

67 — Then which of the blessings of your[1] Lord will you[2] deny? —

فِيهِمَا فَٰكِهَةٞ وَنَخۡلٞ وَرُمَّانٞ ﴿٦٨﴾

68 Wherein[1] is fruit, and date-palms, and pomegranate;

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٩﴾

69 — Then which of the blessings of your[1] Lord will you[2] deny? —

فِيهِنَّ خَيۡرَٰتٌ حِسَانٞ ﴿٧٠﴾

70 In all,[1] comely and good:[2]

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧١﴾

71 — Then which of the blessings of your[1] Lord will you[2] deny? —

حُورٌ مَّقْصُورَٰتٌ فِى ٱلْخِيَامِ ﴿٧٢﴾

72 Pure-eyed maidens,[1] sheltered[2] in pavilions;

فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٣﴾

73 — Then which of the blessings of your[1] Lord will you[2] deny? —

لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ ﴿٧٤﴾

74 Whom there deflowered before them neither servus[1] nor dominus:[2]

فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٥﴾

75 — Then which of the blessings of your[1] Lord will you[2] deny? —

مُتَّكِـِٔينَ عَلَىٰ رَفْرَفٍ خُضْرٍ وَعَبْقَرِىٍّ حِسَانٍ ﴿٧٦﴾

76 Reclining on green cushions and finest carpets!

فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٧﴾

77 Then which of the blessings of your[1] Lord will you[2] deny!

تَبَـٰرَكَ ٱسْمُ رَبِّكَ ذِى ٱلْجَلَـٰلِ وَٱلْإِكْرَامِ ﴿٧٨﴾

78 Blessed be the name of thy Lord, Owner of Majesty and Honour!

بِسْمِ ٱللَّـهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

In the name of God, the Almighty,[1] the Merciful.

56[2]

۞ إِذَا وَقَعَتِ ٱلْوَاقِعَةُ ﴿١﴾

1 When the Event befalls,[1]

لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ ﴿٢﴾

2 — There is no denying its befalling —

خَافِضَةٌ رَّافِعَةٌ ﴿٣﴾

3 Abasing, exalting;

إِذَا رُجَّتِ ٱلْأَرْضُ رَجًّا ﴿٤﴾

4 When the earth is shaken with convulsion,[1]

وَبُسَّتِ ٱلْجِبَالُ بَسًّا ﴿٥﴾

5 And the mountains crumble away[1]

فَكَانَتْ هَبَآءً مُّنۢبَثًّا ﴿٦﴾

6 And are dust dispersing,

وَكُنتُمْ أَزْوَٰجًا ثَلَـٰثَةً ﴿٧﴾

7 And you will be three kinds:[1]

فَأَصْحَـٰبُ ٱلْمَيْمَنَةِ مَآ أَصْحَـٰبُ ٱلْمَيْمَنَةِ ﴿٨﴾

8 The companions of the right! — what of the companions of the right? —

وَأَصْحَـٰبُ ٱلْمَشْـَٔمَةِ مَآ أَصْحَـٰبُ ٱلْمَشْـَٔمَةِ ﴿٩﴾

9 And the companions of the left! — what of the companions of the left? —

وَٱلسَّـٰبِقُونَ ٱلسَّـٰبِقُونَ ﴿١٠﴾

10 And the foremost! The foremost:

أُو۟لَـٰٓئِكَ ٱلْمُقَرَّبُونَ ﴿١١﴾

11 Those are they brought near,[1]

فِى جَنَّـٰتِ ٱلنَّعِيمِ ﴿١٢﴾

12 In the Gardens of Bliss,

ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ﴿١٣﴾

13 (A multitude of the former peoples,

وَقَلِيلٌ مِّنَ ٱلْـَٔاخِرِينَ ﴿١٤﴾

14 And a few of the latter)

عَلَىٰ سُرُرٍ مَّوْضُونَةٍ ﴿١٥﴾

15 On jewel-woven[1] couches,[2]

مُّتَّكِـِٔينَ عَلَيْهَا مُتَقَـٰبِلِينَ ﴿١٦﴾

16 Reclining upon them, facing one another.

يَطُوفُ عَلَيْهِمْ وِلْدَٰنٌ مُّخَلَّدُونَ ﴿١٧﴾

17 Circulating[1] among them are youths[2] made eternal

بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ ﴿١٨﴾

18 With cups, and jugs, and a glass from a running spring,

لَّا يُصَدَّعُونَ عَنْهَا وَلَا يُنزِفُونَ ﴿١٩﴾

19 Wherefrom they have no headache, nor are they intoxicated;

وَفَـٰكِهَةٍ مِّمَّا يَتَخَيَّرُونَ ﴿٢٠﴾

20 And such fruit as they choose,

وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿٢١﴾

21 And such flesh of fowl as they desire,

وَحُورٌ عِينٌ ﴿٢٢﴾

22 And pure, lustrous-eyed maidens,[1]

كَأَمْثَـٰلِ ٱللُّؤْلُؤِ ٱلْمَكْنُونِ ﴿٢٣﴾

23 As the likeness of hidden[1] pearls

جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿٢٤﴾

24 As reward for what they did.

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٥﴾

25 They hear therein neither vain speech, nor cause of sin,

إِلَّا قِيلًا سَلَـٰمًا سَلَـٰمًا ﴿٢٦﴾

26 Only the saying: “Peace! Peace!”

وَأَصْحَـٰبُ ٱلْيَمِينِ مَآ أَصْحَـٰبُ ٱلْيَمِينِ ﴿٢٧﴾

27 And the companions of the right! — what of the companions of the right? —

فِى سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾

28 Among thornless lote trees,

وَطَلْحٍ مَّنضُودٍ ﴿٢٩﴾

29 And acacias layered,

وَظِلٍّ مَّمْدُودٍ ﴿٣٠﴾

30 And shade extended,

وَمَآءٍ مَّسۡكُوبٖ ﴿٣١﴾

وَفَٰكِهَةٖ كَثِيرَةٖ ﴿٣٢﴾

لَّا مَقۡطُوعَةٖ وَلَا مَمۡنُوعَةٖ ﴿٣٣﴾

وَفُرُشٖ مَّرۡفُوعَةٍ ﴿٣٤﴾

إِنَّآ أَنشَأۡنَٰهُنَّ إِنشَآءٗ ﴿٣٥﴾

فَجَعَلۡنَٰهُنَّ أَبۡكَارًا ﴿٣٦﴾

عُرُبًا أَتۡرَابًا ﴿٣٧﴾

لِّأَصۡحَٰبِ ٱلۡيَمِينِ ﴿٣٨﴾

ثُلَّةٞ مِّنَ ٱلۡأَوَّلِينَ ﴿٣٩﴾

وَثُلَّةٞ مِّنَ ٱلۡأٓخِرِينَ ﴿٤٠﴾

وَأَصۡحَٰبُ ٱلشِّمَالِ مَآ أَصۡحَٰبُ ٱلشِّمَالِ ﴿٤١﴾

فِي سَمُومٖ وَحَمِيمٖ ﴿٤٢﴾

وَظِلّٖ مِّن يَحۡمُومٖ ﴿٤٣﴾

لَّا بَارِدٖ وَلَا كَرِيمٍ ﴿٤٤﴾

إِنَّهُمۡ كَانُواْ قَبۡلَ ذَٰلِكَ مُتۡرَفِينَ ﴿٤٥﴾

وَكَانُواْ يُصِرُّونَ عَلَى ٱلۡحِنثِ ٱلۡعَظِيمِ ﴿٤٦﴾

وَكَانُواْ يَقُولُونَ أَئِذَا مِتۡنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا لَمَبۡعُوثُونَ ﴿٤٧﴾

أَوَءَابَآؤُنَا ٱلۡأَوَّلُونَ ﴿٤٨﴾

قُلۡ إِنَّ ٱلۡأَوَّلِينَ وَٱلۡأٓخِرِينَ ﴿٤٩﴾

31 And water poured forth,

32 And fruit abounding,

33 Unfailing, unforbidden,

34 And couches raised high.

35 We have produced them[1] in a new creation[2]

36 And made them virgins,

37 Devoted,[1] well-matched,[2]

38 For the companions of the right:

39 A multitude of the former peoples,

40 And a multitude of the latter.

41 ¶**56.2** And the companions of the left! What of the companions of the left?

42 In scorching wind and scalding water,

43 And a shadow of black smoke,

44 Neither cool nor noble.[1]

45 They were, before that, opulent,

46 And persisted in the Great Perjury,[1]

47 And said: "When we are dead and are dust and bones, will we be raised,

48 "Or our fathers of former times?"

49 Say thou: "The former peoples and the latter

لَمَجۡمُوعُونَ إِلَىٰ مِيقَٰتِ يَوۡمٖ مَّعۡلُومٖ ﴿٥٠﴾

ثُمَّ إِنَّكُمۡ أَيُّهَا ٱلضَّآلُّونَ ٱلۡمُكَذِّبُونَ ﴿٥١﴾

لَأٓكِلُونَ مِن شَجَرٖ مِّن زَقُّومٖ ﴿٥٢﴾

فَمَالِـُٔونَ مِنۡهَا ٱلۡبُطُونَ ﴿٥٣﴾

فَشَٰرِبُونَ عَلَيۡهِ مِنَ ٱلۡحَمِيمِ ﴿٥٤﴾

فَشَٰرِبُونَ شُرۡبَ ٱلۡهِيمِ ﴿٥٥﴾

هَٰذَا نُزُلُهُمۡ يَوۡمَ ٱلدِّينِ ﴿٥٦﴾

نَحۡنُ خَلَقۡنَٰكُمۡ فَلَوۡلَا تُصَدِّقُونَ ﴿٥٧﴾

أَفَرَءَيۡتُم مَّا تُمۡنُونَ ﴿٥٨﴾

ءَأَنتُمۡ تَخۡلُقُونَهُۥٓ أَمۡ نَحۡنُ ٱلۡخَٰلِقُونَ ﴿٥٩﴾

نَحۡنُ قَدَّرۡنَا بَيۡنَكُمُ ٱلۡمَوۡتَ وَمَا نَحۡنُ بِمَسۡبُوقِينَ ﴿٦٠﴾

عَلَىٰٓ أَن نُّبَدِّلَ أَمۡثَٰلَكُمۡ وَنُنشِئَكُمۡ فِي مَا لَا تَعۡلَمُونَ ﴿٦١﴾

وَلَقَدۡ عَلِمۡتُمُ ٱلنَّشۡأَةَ ٱلۡأُولَىٰ فَلَوۡلَا تَذَكَّرُونَ ﴿٦٢﴾

أَفَرَءَيۡتُم مَّا تَحۡرُثُونَ ﴿٦٣﴾

ءَأَنتُمۡ تَزۡرَعُونَهُۥٓ أَمۡ نَحۡنُ ٱلزَّٰرِعُونَ ﴿٦٤﴾

لَوۡ نَشَآءُ لَجَعَلۡنَٰهُ حُطَٰمٗا فَظَلۡتُمۡ تَفَكَّهُونَ ﴿٦٥﴾

50 "Will be gathered together at the appointed time of a known day."[1]

51 Then you, O you, the straying[1] and the denying,

52 You will eat of a tree of Zaqqūm,[1]

53 And fill your bellies therewith,

54 And drink on top of that of the scalding water,

55 And drink as the thirst-wracked camels drink.

56 This is their welcome on the Day of Judgment.[1]

57 We created you. Oh, that you but[1] gave credence!

58 Have you considered what you emit?[1]

59 Did you create it or are We the creators?

60 We have decreed death among you; and We will not be outrun,

61 That We will change your likenesses, and produce you in[1] what you know not.

62 And you have known the former[1] creation. Oh, that you but[2] took heed!

63 Have you considered that which you sow?[1]

64 Is it you who cause it to grow or are We the growers?

65 If We willed, We could make it debris, and you would remain bitterly jesting:[1]

إِنَّا لَمُغۡرَمُونَ ٦٦

66 "We are debt-laden!

بَلۡ نَحۡنُ مَحۡرُومُونَ ٦٧

67 "Nay,[1] we have been deprived!"

أَفَرَءَيۡتُمُ ٱلۡمَآءَ ٱلَّذِي تَشۡرَبُونَ ٦٨

68 Have you considered the water which you drink?

ءَأَنتُمۡ أَنزَلۡتُمُوهُ مِنَ ٱلۡمُزۡنِ أَمۡ نَحۡنُ ٱلۡمُنزِلُونَ ٦٩

69 Is it you who sent it down from the rain clouds or are We the senders?

لَوۡ نَشَآءُ جَعَلۡنَٰهُ أُجَاجٗا فَلَوۡلَا تَشۡكُرُونَ ٧٠

70 If We willed, We could make it bitter. Oh, that you were but[1] grateful!

أَفَرَءَيۡتُمُ ٱلنَّارَ ٱلَّتِي تُورُونَ ٧١

71 Have you considered the fire which you light?

ءَأَنتُمۡ أَنشَأۡتُمۡ شَجَرَتَهَآ أَمۡ نَحۡنُ ٱلۡمُنشِـُٔونَ ٧٢

72 Did you produce the tree thereof or were We the producers?

نَحۡنُ جَعَلۡنَٰهَا تَذۡكِرَةٗ وَمَتَٰعٗا لِّلۡمُقۡوِينَ ٧٣

73 We made it[1] a reminder, and a benefit for the desert-travellers.[2]

فَسَبِّحۡ بِٱسۡمِ رَبِّكَ ٱلۡعَظِيمِ ٧٤

74 So give thou glory[1] with the name of thy Lord, the Great![2]

۞ فَلَآ أُقۡسِمُ بِمَوَٰقِعِ ٱلنُّجُومِ ٧٥

75 ¶**56.3** Then I swear by the setting[1] of the stars:[2]

وَإِنَّهُۥ لَقَسَمٞ لَّوۡ تَعۡلَمُونَ عَظِيمٌ ٧٦

76 — And it is a tremendous oath, if you but knew —

إِنَّهُۥ لَقُرۡءَانٞ كَرِيمٞ ٧٧

77 It is a noble recitation[1]

فِي كِتَٰبٖ مَّكۡنُونٖ ٧٨

78 In a hidden Writ,[1]

لَّا يَمَسُّهُۥٓ إِلَّا ٱلۡمُطَهَّرُونَ ٧٩

79 — None will touch it save those purified[1] —

تَنزِيلٞ مِّن رَّبِّ ٱلۡعَٰلَمِينَ ٨٠

80 A revelation[1] from the Lord of All Creation!

أَفَبِهَٰذَا ٱلۡحَدِيثِ أَنتُم مُّدۡهِنُونَ ٨١

81 Is it then this narration[1] you disdain

وَتَجۡعَلُونَ رِزۡقَكُمۡ أَنَّكُمۡ تُكَذِّبُونَ ٨٢

82 And make denial thereof your livelihood?[1]

فَلَوۡلَآ إِذَا بَلَغَتِ ٱلۡحُلۡقُومَ ٨٣

83 Oh, that when it[1] reaches the throat[...]![2]

وَأَنتُمۡ حِينَئِذٖ تَنظُرُونَ ٨٤

84 But you at that time will look on.

وَنَحۡنُ أَقۡرَبُ إِلَيۡهِ مِنكُمۡ وَلَٰكِن لَّا تُبۡصِرُونَ ٨٥

85 And We were nearer to it[1] than you, but you saw not.

فَلَوۡلَآ إِن كُنتُمۡ غَيۡرَ مَدِينِينَ ٨٦

86 Oh, that — if you are to be without recompense[1] —

تَرۡجِعُونَهَآ إِن كُنتُمۡ صَٰدِقِينَ ٨٧

87 You but[1] sent it[2] back, if you be truthful![3]

فَأَمَّآ إِن كَانَ مِنَ ٱلۡمُقَرَّبِينَ ٨٨

88 Then if he be[1] of those brought near:[2]

فَرَوۡحٞ وَرَيۡحَانٞ وَجَنَّتُ نَعِيمٖ ٨٩

89 Then rest,[1] and plenty,[2] and a garden of bliss.

وَأَمَّآ إِن كَانَ مِنۡ أَصۡحَٰبِ ٱلۡيَمِينِ ٩٠

90 And if he be of the companions of the right:

فَسَلَٰمٞ لَّكَ مِنۡ أَصۡحَٰبِ ٱلۡيَمِينِ ٩١

91 "Peace for thee, among the companions of the right!"

وَأَمَّآ إِن كَانَ مِنَ ٱلۡمُكَذِّبِينَ ٱلضَّآلِّينَ ٩٢

92 And if he be of the denying and the straying:[1]

فَنُزُلٞ مِّنۡ حَمِيمٖ ٩٣

93 A welcome of scalding water,

وَتَصۡلِيَةُ جَحِيمٍ ٩٤

94 And burning in Hell.

إِنَّ هَٰذَا لَهُوَ حَقُّ ٱلۡيَقِينِ ٩٥

95 This is the truth[1] of certainty.

فَسَبِّحۡ بِٱسۡمِ رَبِّكَ ٱلۡعَظِيمِ ٩٦

96 So give thou glory[1] with the name of thy Lord, the Great!

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

In the name of God, the Almighty,[1] the Merciful.

سَبَّحَ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ١

57[2] **1** What is in the heavens and the earth gives glory[1] to God; and He is the Exalted in Might, the Wise.[2]

لَهُۥ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ يُحۡيِۦ وَيُمِيتُۖ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ ٢

2 To Him belongs the dominion of the heavens and the earth; He gives life, and He gives death, and He is over all things powerful.

هُوَ ٱلۡأَوَّلُ وَٱلۡأٓخِرُ وَٱلظَّٰهِرُ وَٱلۡبَاطِنُۖ

3 He is the First and the Last, and the Outer and the Inner; and He knows all things.

وَهُوَ بِكُلِّ شَيۡءٍ عَلِيمٌ ٣

هُوَ ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ فِي
سِتَّةِ أَيَّامٖ ثُمَّ ٱسۡتَوَىٰ عَلَى ٱلۡعَرۡشِۖ يَعۡلَمُ
مَا يَلِجُ فِي ٱلۡأَرۡضِ وَمَا يَخۡرُجُ مِنۡهَا
وَمَا يَنزِلُ مِنَ ٱلسَّمَآءِ وَمَا يَعۡرُجُ فِيهَاۖ
وَهُوَ مَعَكُمۡ أَيۡنَ مَا كُنتُمۡۗ وَٱللَّهُ بِمَا
تَعۡمَلُونَ بَصِيرٞ ٤

لَّهُۥ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ وَإِلَى ٱللَّهِ
تُرۡجَعُ ٱلۡأُمُورُ ٥

يُولِجُ ٱلَّيۡلَ فِي ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِي
ٱلَّيۡلِۚ وَهُوَ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ٦

ءَامِنُواْ بِٱللَّهِ وَرَسُولِهِۦ وَأَنفِقُواْ مِمَّا
جَعَلَكُم مُّسۡتَخۡلَفِينَ فِيهِۖ فَٱلَّذِينَ
ءَامَنُواْ مِنكُمۡ وَأَنفَقُواْ لَهُمۡ أَجۡرٞ كَبِيرٞ

٧

وَمَا لَكُمۡ لَا تُؤۡمِنُونَ بِٱللَّهِ وَٱلرَّسُولُ
يَدۡعُوكُمۡ لِتُؤۡمِنُواْ بِرَبِّكُمۡ وَقَدۡ أَخَذَ
مِيثَٰقَكُمۡ إِن كُنتُم مُّؤۡمِنِينَ ٨

هُوَ ٱلَّذِي يُنَزِّلُ عَلَىٰ عَبۡدِهِۦٓ ءَايَٰتِۭ
بَيِّنَٰتٖ لِّيُخۡرِجَكُم مِّنَ ٱلظُّلُمَٰتِ إِلَى
ٱلنُّورِۚ وَإِنَّ ٱللَّهَ بِكُمۡ لَرَءُوفٞ رَّحِيمٞ

٩

4 He it is that created the heavens and the earth in six days,[1] then established Himself upon the Throne. He knows what penetrates into the earth, and what comes forth from it, and what descends from the heaven, and what ascends into it. And He is with you wherever you may be; and God sees what you do.

5 To Him belongs the dominion of the heavens and the earth; and to God are matters[1] returned.

6 He makes the night enter into the day, and makes the day enter into the night. And He knows what is in the breasts.

7 Believe in[1] God and His messenger, and spend of that whereof He has made you heirs. And those who heed warning[2] among you and spend: theirs will be a great reward.

8 And why should you not believe in[1] God, when the Messenger is calling you to believe in[2] your Lord, and He has taken your agreement, if you be believers?[3]

9 He it is that sends down to His servant clear proofs,[1] that He might bring you out of darkness[2] into the light; and God is to you kind and merciful.

وَمَا لَكُمۡ أَلَّا تُنفِقُواْ فِي سَبِيلِ ٱللَّهِ
وَلِلَّهِ مِيرَٰثُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ لَا
يَسۡتَوِي مِنكُم مَّنۡ أَنفَقَ مِن قَبۡلِ
ٱلۡفَتۡحِ وَقَٰتَلَۚ أُوْلَٰٓئِكَ أَعۡظَمُ دَرَجَةٗ مِّنَ
ٱلَّذِينَ أَنفَقُواْ مِنۢ بَعۡدُ وَقَٰتَلُواْۚ وَكُلّٗا
وَعَدَ ٱللَّهُ ٱلۡحُسۡنَىٰۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ
خَبِيرٞ ١٠

مَّن ذَا ٱلَّذِي يُقۡرِضُ ٱللَّهَ قَرۡضًا حَسَنٗا
فَيُضَٰعِفَهُۥ لَهُۥ وَلَهُۥٓ أَجۡرٞ كَرِيمٞ ١١

يَوۡمَ تَرَى ٱلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِ
يَسۡعَىٰ نُورُهُم بَيۡنَ أَيۡدِيهِمۡ وَبِأَيۡمَٰنِهِم
بُشۡرَىٰكُمُ ٱلۡيَوۡمَ جَنَّٰتٞ تَجۡرِي مِن
تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَاۚ ذَٰلِكَ هُوَ
ٱلۡفَوۡزُ ٱلۡعَظِيمُ ١٢

يَوۡمَ يَقُولُ ٱلۡمُنَٰفِقُونَ وَٱلۡمُنَٰفِقَٰتُ
لِلَّذِينَ ءَامَنُواْ ٱنظُرُونَا نَقۡتَبِسۡ مِن
نُّورِكُمۡ قِيلَ ٱرۡجِعُواْ وَرَآءَكُمۡ فَٱلۡتَمِسُواْ
نُورٗا فَضُرِبَ بَيۡنَهُم بِسُورٖ لَّهُۥ بَابُۢ
بَاطِنُهُۥ فِيهِ ٱلرَّحۡمَةُ وَظَٰهِرُهُۥ مِن قِبَلِهِ
ٱلۡعَذَابُ ١٣

يُنَادُونَهُمۡ أَلَمۡ نَكُن مَّعَكُمۡۖ قَالُواْ
بَلَىٰ وَلَٰكِنَّكُمۡ فَتَنتُمۡ أَنفُسَكُمۡ

10 And what is with you that you spend not in the cause of God, when to God belongs the inheritance of the heavens and the earth? Not equal among you is he who spent and who fought before the victory — those are greater in degree than those who spent and fought afterwards. But to each has God promised the best;[1] and God is aware of what you do.

11 ¶**57.2** Who is he that will lend to God a goodly loan?[1] And He will multiply it to him, and he will have a noble[2] reward.

12 The day[1] thou wilt see the believing men[2] and the believing women,[3] their light running[4] before them[5] and on their right hands:[6] — "Your glad tidings this day: gardens beneath which rivers flow, you abiding eternally therein!" That[7] is the Great Achievement.

13 The day the wavering men[1] and the wavering women[2] will say to those who heeded warning:[3] "Wait for us, that we may acquire some of your light," it will be said: "Go back behind you, and seek light." And a wall will be set up between them having a door, the inward of which is Mercy, and the outward, to the fore thereof, is Punishment.

14 They will cry to them: "Were we not with you?" They will say: "Verily,[1] but you subjected your souls to means of denial,[2] and you waited, and you doubted, and vain

وَتَرَبَّصْتُمْ وَٱرْتَبْتُمْ وَغَرَّتْكُمُ ٱلْأَمَانِىُّ
حَتَّىٰ جَآءَ أَمْرُ ٱللَّهِ وَغَرَّكُم بِٱللَّهِ
ٱلْغَرُورُ ﴿١٤﴾

desires[3] deluded you, until the command of God[4] came; and the Deluder[5] deluded you concerning God,

فَٱلْيَوْمَ لَا يُؤْخَذُ مِنكُمْ فِدْيَةٌ وَلَا
مِنَ ٱلَّذِينَ كَفَرُوا۟ مَأْوَىٰكُمُ ٱلنَّارُ هِىَ
مَوْلَىٰكُمْ وَبِئْسَ ٱلْمَصِيرُ ﴿١٥﴾

15 "So this day no ransom will be taken from you, or from those who ignore warning.[1] Your shelter is the Fire; it is your protector."[2] And evil is the journey's end!

۞ أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوٓا۟ أَن تَخْشَعَ
قُلُوبُهُمْ لِذِكْرِ ٱللَّهِ وَمَا نَزَلَ مِنَ ٱلْحَقِّ
وَلَا يَكُونُوا۟ كَٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ
مِن قَبْلُ فَطَالَ عَلَيْهِمُ ٱلْأَمَدُ فَقَسَتْ
قُلُوبُهُمْ وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ ﴿١٦﴾

16 Has not the time come for those who heed warning[1] that their hearts should be humbled to the remembrance[2] of God, and what has come down of the truth,[3] and that they be not as those given[4] the Writ[5] before? And the span seemed long to them, so their hearts hardened; and many of them are perfidious.[6]

ٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ يُحْىِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا
قَدْ بَيَّنَّا لَكُمُ ٱلْءَايَٰتِ لَعَلَّكُمْ
تَعْقِلُونَ ﴿١٧﴾

17 Know that God gives life to the earth after its death. We have made plain[1] the proofs[2] to you, that you might use reason.

إِنَّ ٱلْمُصَّدِّقِينَ وَٱلْمُصَّدِّقَٰتِ وَأَقْرَضُوا۟
ٱللَّهَ قَرْضًا حَسَنًا يُضَٰعَفُ لَهُمْ وَلَهُمْ
أَجْرٌ كَرِيمٌ ﴿١٨﴾

18 The men who give in charity, and the women who give in charity, and have lent to God a goodly loan[1] — it will be multiplied for them, and they will have a noble[2] reward.

وَٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦٓ أُو۟لَٰٓئِكَ
هُمُ ٱلصِّدِّيقُونَ وَٱلشُّهَدَآءُ عِندَ رَبِّهِمْ لَهُمْ
أَجْرُهُمْ وَنُورُهُمْ وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟
بِـَٔايَٰتِنَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَحِيمِ ﴿١٩﴾

19 And those who believe in[1] God and His messengers: it is they who are the men of truth and the witnesses in the sight of their Lord — they have their reward, and their light. But those who ignore warning[2] and deny Our proofs:[3] those are the companions of Hell.

ٱعْلَمُوٓا۟ أَنَّمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا لَعِبٌ وَلَهْوٌ

20 ¶**57.3** Know that the life of this world is only play and diversion, and adornment, and

وَزِينَةٌ وَتَفَاخُرٌۢ بَيْنَكُمْ وَتَكَاثُرٌ فِى
ٱلْأَمْوَٰلِ وَٱلْأَوْلَٰدِ كَمَثَلِ غَيْثٍ أَعْجَبَ
ٱلْكُفَّارَ نَبَاتُهُۥ ثُمَّ يَهِيجُ فَتَرَىٰهُ مُصْفَرًّا
ثُمَّ يَكُونُ حُطَٰمًا وَفِى ٱلْءَاخِرَةِ عَذَابٌ
شَدِيدٌ وَمَغْفِرَةٌ مِّنَ ٱللَّهِ وَرِضْوَٰنٌ وَمَا
ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا مَتَٰعُ ٱلْغُرُورِ ﴿٢٠﴾

mutual boasting among you, and competition for increase in wealth and children. As the likeness of a rain, it impresses the atheists[1] with its growth;[2] then it withers and thou seest it turn yellow; then it becomes debris. And in the Hereafter is severe punishment, and forgiveness from God, and approval. And the life of this world is only the enjoyment of delusion.[3]

سَابِقُوٓا۟ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ
عَرْضُهَا كَعَرْضِ ٱلسَّمَآءِ وَٱلْأَرْضِ
أُعِدَّتْ لِلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ
ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ وَٱللَّهُ
ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٢١﴾

21 Compete for forgiveness from your Lord, and a Garden the breadth whereof is as the breadth of the heaven and the earth — prepared for those who believe in[1] God and His messengers. That is the bounty of God, which He gives to whom He wills; and God is possessor of tremendous bounty.

مَآ أَصَابَ مِن مُّصِيبَةٍ فِى ٱلْأَرْضِ وَلَا فِىٓ
أَنفُسِكُمْ إِلَّا فِى كِتَٰبٍ مِّن قَبْلِ أَن
نَّبْرَأَهَآ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٢٢﴾

22 No calamity befalls in the earth, nor in yourselves, save is in a Writ[1] before We bring it into being — that,[2] for God, is easy —

لِّكَيْلَا تَأْسَوْا۟ عَلَىٰ مَا فَاتَكُمْ وَلَا
تَفْرَحُوا۟ بِمَآ ءَاتَىٰكُمْ وَٱللَّهُ لَا يُحِبُّ
كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾

23 That you grieve not over what eludes you, nor exult at what comes to you; and God loves not every conceited boaster:

ٱلَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ ٱلنَّاسَ بِٱلْبُخْلِ
وَمَن يَتَوَلَّ فَإِنَّ ٱللَّهَ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ
﴿٢٤﴾

24 Those who are miserly, and enjoin miserliness upon men. And whoso turns away: God, He is the Free from Need, the Praiseworthy.

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِٱلْبَيِّنَٰتِ وَأَنزَلْنَا
مَعَهُمُ ٱلْكِتَٰبَ وَٱلْمِيزَانَ لِيَقُومَ ٱلنَّاسُ

25 And We sent Our messengers with the clear signs, and sent down with them the Writ[1] and the balance, that men uphold equity[2] — and We sent down iron wherein is

بِٱلْقِسْطِ وَأَنزَلْنَا ٱلْحَدِيدَ فِيهِ بَأْسٌ
شَدِيدٌ وَمَنَٰفِعُ لِلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ مَن
يَنصُرُهُۥ وَرُسُلَهُۥ بِٱلْغَيْبِ إِنَّ ٱللَّهَ قَوِىٌّ
عَزِيزٌ ﴿٢٥﴾

mighty power[3] and benefits for men[4] — and that God might know him who helps Him and His messengers unseen; God is strong and exalted in might.

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَٰهِيمَ وَجَعَلْنَا
فِى ذُرِّيَّتِهِمَا ٱلنُّبُوَّةَ وَٱلْكِتَٰبَ فَمِنْهُم
مُّهْتَدٍ وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ ﴿٢٦﴾

26 ¶**57.4** And We sent Noah, and Abraham, and placed among their progeny prophethood and the Writ.[1] And among them is he who is guided; but many of them are perfidious.[2]

ثُمَّ قَفَّيْنَا عَلَىٰٓ ءَاثَٰرِهِم بِرُسُلِنَا وَقَفَّيْنَا
بِعِيسَى ٱبْنِ مَرْيَمَ وَءَاتَيْنَٰهُ ٱلْإِنجِيلَ
وَجَعَلْنَا فِى قُلُوبِ ٱلَّذِينَ ٱتَّبَعُوهُ رَأْفَةً
وَرَحْمَةً وَرَهْبَانِيَّةً ٱبْتَدَعُوهَا مَا كَتَبْنَٰهَا
عَلَيْهِمْ إِلَّا ٱبْتِغَآءَ رِضْوَٰنِ ٱللَّهِ فَمَا
رَعَوْهَا حَقَّ رِعَايَتِهَا فَـَٔاتَيْنَا ٱلَّذِينَ
ءَامَنُوا۟ مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِّنْهُمْ
فَٰسِقُونَ ﴿٢٧﴾

27 Then We sent, following in their footsteps, Our messengers; and We sent, following, Jesus,[1] son of Mary.[2] And We gave him the Gospel,[3] and We placed in the hearts of those who followed him[4] compassion and mercy. But monasticism,[5] they invented it; We did not prescribe it for them — only the seeking of the approval of God; but they did not observe it with the observance due[6] it. And We gave those who heeded warning[7] among them their reward; but many of them are perfidious.[8]

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَءَامِنُوا۟
بِرَسُولِهِۦ يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِۦ
وَيَجْعَل لَّكُمْ نُورًا تَمْشُونَ بِهِۦ
وَيَغْفِرْ لَكُمْ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٨﴾

28 O you who heed warning:[1] be in prudent fear[2] of God, and believe in[3] His messenger; He will give you a double share of His mercy, and appoint for you a light whereby you will walk, and will forgive you, — and God is forgiving and merciful —

لِّئَلَّا يَعْلَمَ أَهْلُ ٱلْكِتَٰبِ أَلَّا يَقْدِرُونَ
عَلَىٰ شَىْءٍ مِّن فَضْلِ ٱللَّهِ وَأَنَّ ٱلْفَضْلَ
بِيَدِ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ وَٱللَّهُ ذُو

29 That the doctors of the Law[1] might know that they have no power over the bounty of God, and that bounty is in the hand of God; He gives it to whom He wills; and God is possessor of tremendous bounty.

ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٢٩﴾

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of God, the Almighty,[1] the Merciful.

۞ قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِى تُجَٰدِلُكَ
فِى زَوْجِهَا وَتَشْتَكِىٓ إِلَى ٱللَّهِ وَٱللَّهُ
يَسْمَعُ تَحَاوُرَكُمَآ إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ

58[2] **1** God has heard the word of her that disputes with thee concerning her husband, and makes complaint to God. And God hears you two conversing together; God is hearing and seeing.

﴿١﴾

ٱلَّذِينَ يُظَٰهِرُونَ مِنكُم مِّن نِّسَآئِهِم
مَّا هُنَّ أُمَّهَٰتِهِمْ إِنْ أُمَّهَٰتُهُمْ إِلَّا ٱلَّٰٓـِٔى
وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنكَرًا مِّنَ
ٱلْقَوْلِ وَزُورًا وَإِنَّ ٱللَّهَ لَعَفُوٌّ غَفُورٌ ﴿٢﴾

2 Those among you who assist among their wives: — they are not their mothers;[1] their mothers are only those who gave them birth. And they say what is perverse[2] of speech, and a falsehood; but God is forgiving and merciful.

وَٱلَّذِينَ يُظَٰهِرُونَ مِن نِّسَآئِهِمْ ثُمَّ
يَعُودُونَ لِمَا قَالُوا۟ فَتَحْرِيرُ رَقَبَةٍ مِّن
قَبْلِ أَن يَتَمَآسَّا ذَٰلِكُمْ تُوعَظُونَ بِهِۦ
وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣﴾

3 And those who assist among their wives,[1] then go back on what they have said: — the freeing of a slave before they touch one another.[2] By that are you admonished; and God is aware of what you do.

فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ
مِن قَبْلِ أَن يَتَمَآسَّا فَمَن لَّمْ يَسْتَطِعْ
فَإِطْعَامُ سِتِّينَ مِسْكِينًا ذَٰلِكَ لِتُؤْمِنُوا۟
بِٱللَّهِ وَرَسُولِهِۦ وَتِلْكَ حُدُودُ ٱللَّهِ
وَلِلْكَٰفِرِينَ عَذَابٌ أَلِيمٌ ﴿٤﴾

4 And whoso has not the means: — a fast of two months[1] consecutively[2] before they touch one another.[3] And whoso is not able: — the feeding of sixty needy persons. That is that you might believe in[4] God and His messenger. And those are the limits of God; and for the false claimers of guidance[5] is a painful punishment.

إِنَّ ٱلَّذِينَ يُحَآدُّونَ ٱللَّهَ وَرَسُولَهُۥ كُبِتُوا۟
كَمَا كُبِتَ ٱلَّذِينَ مِن قَبْلِهِمْ وَقَدْ أَنزَلْنَآ
ءَايَٰتٍۭ بَيِّنَٰتٍ وَلِلْكَٰفِرِينَ عَذَابٌ

5 Those who oppose God and His messenger will be abased even as those before them were abased. And We have sent down clear proofs;[1] and for the false claimers of guidance[2] is a humiliating punishment.

مُّهِينٌ ﴿٥﴾

يَوْمَ يَبْعَثُهُمُ ٱللَّـهُ جَمِيعًا فَيُنَبِّئُهُم بِمَا
عَمِلُوٓاْ أَحْصَىٰهُ ٱللَّـهُ وَنَسُوهُ وَٱللَّـهُ عَلَىٰ
كُلِّ شَيْءٍ شَهِيدٌ ﴿٦﴾

أَلَمْ تَرَ أَنَّ ٱللَّـهَ يَعْلَمُ مَا فِى ٱلسَّمَـٰوَٰتِ
وَمَا فِى ٱلْأَرْضِ مَا يَكُونُ مِن نَّجْوَىٰ
ثَلَـٰثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ
سَادِسُهُمْ وَلَآ أَدْنَىٰ مِن ذَٰلِكَ وَلَآ أَكْثَرَ إِلَّا
هُوَ مَعَهُمْ أَيْنَ مَا كَانُواْ ثُمَّ يُنَبِّئُهُم بِمَا
عَمِلُواْ يَوْمَ ٱلْقِيَـٰمَةِ إِنَّ ٱللَّـهَ بِكُلِّ شَيْءٍ
عَلِيمٌ ﴿٧﴾

أَلَمْ تَرَ إِلَى ٱلَّذِينَ نُهُواْ عَنِ ٱلنَّجْوَىٰ
ثُمَّ يَعُودُونَ لِمَا نُهُواْ عَنْهُ وَيَتَنَـٰجَوْنَ
بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَمَعْصِيَتِ ٱلرَّسُولِ
وَإِذَا جَآءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ
ٱللَّـهُ وَيَقُولُونَ فِىٓ أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا
ٱللَّـهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا
فَبِئْسَ ٱلْمَصِيرُ ﴿٨﴾

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا تَنَـٰجَيْتُمْ فَلَا
تَتَنَـٰجَوْاْ بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَمَعْصِيَتِ
ٱلرَّسُولِ وَتَنَـٰجَوْاْ بِٱلْبِرِّ وَٱلتَّقْوَىٰ وَٱتَّقُواْ
ٱللَّـهَ ٱلَّذِىٓ إِلَيْهِ تُحْشَرُونَ ﴿٩﴾

6 The day God raises them all together, then will He inform them of what they did. God counted it while they forgot it; and God is over all things witness.

7 **¶58.2** Dost thou not see[1] that God knows what is in the heavens and what is in the earth? There is no private conversation of three save He is their fourth, nor of five save He is their sixth — nor of less than that, nor of greater, save He is with them wherever they may be; then will He inform them of what they did on the Day of Resurrection. God knows all things.

8 Hast thou not considered[1] those who were forbidden private conversation then return to what they were forbidden and converse confidentially in sin[2] and enmity and disobedience to the Messenger? And when they come to thee, they greet thee with a greeting wherewith God never greeted thee; and they say within themselves: "Oh, that God but[3] punished us for what we say!"[4] Sufficient for them is Gehenna: they will burn therein; and evil is the journey's end!

9 O you who heed warning:[1] when you converse confidentially, converse not confidentially in sin[2] and enmity, and disobedience to the Messenger, but converse confidentially in virtue and prudent fear.[3] And be in prudent fear[4] of God to whom you will be gathered.

إِنَّمَا ٱلنَّجْوَىٰ مِنَ ٱلشَّيْطَـٰنِ لِيَحْزُنَ
ٱلَّذِينَ ءَامَنُواْ وَلَيْسَ بِضَآرِّهِمْ شَيْـًٔا
إِلَّا بِإِذْنِ ٱللَّـهِ وَعَلَى ٱللَّـهِ فَلْيَتَوَكَّلِ
ٱلْمُؤْمِنُونَ ﴿١٠﴾

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قِيلَ لَكُمْ
تَفَسَّحُواْ فِى ٱلْمَجَـٰلِسِ فَٱفْسَحُواْ يَفْسَحِ
ٱللَّـهُ لَكُمْ وَإِذَا قِيلَ ٱنشُزُواْ فَٱنشُزُواْ
يَرْفَعِ ٱللَّـهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمْ
وَٱلَّذِينَ أُوتُواْ ٱلْعِلْمَ دَرَجَـٰتٍ وَٱللَّـهُ بِمَا
تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نَـٰجَيْتُمُ ٱلرَّسُولَ
فَقَدِّمُواْ بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَةً
ذَٰلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ فَإِن لَّمْ تَجِدُواْ
فَإِنَّ ٱللَّـهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾

ءَأَشْفَقْتُمْ أَن تُقَدِّمُواْ بَيْنَ يَدَىْ
نَجْوَىٰكُمْ صَدَقَـٰتٍ فَإِذْ لَمْ تَفْعَلُواْ
وَتَابَ ٱللَّـهُ عَلَيْكُمْ فَأَقِيمُواْ ٱلصَّلَوٰةَ
وَءَاتُواْ ٱلزَّكَوٰةَ وَأَطِيعُواْ ٱللَّـهَ وَرَسُولَهُۥ
وَٱللَّـهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٣﴾

۞ أَلَمْ تَرَ إِلَى ٱلَّذِينَ تَوَلَّوْاْ قَوْمًا غَضِبَ
ٱللَّـهُ عَلَيْهِم مَّا هُم مِّنكُمْ وَلَا مِنْهُمْ
وَيَحْلِفُونَ عَلَى ٱلْكَذِبِ وَهُمْ يَعْلَمُونَ

10 Private conversation is but of the satan,[1] that he might grieve those who heed warning;[2] but he will not harm them at all save by the leave of God. And in God let the believers[3] place their trust.

11 O you who heed warning:[1] when it is said to you: "Make room in the assemblies," then make room; God will make room for you. And when it is said: "Arise," then arise. God will raise those who heed warning[2] and those given knowledge among you in degree.[3] And God is aware of what you do.[4]

12 O you who heed warning:[1] when you converse confidentially with the Messenger, send ahead[2] charity before[3] your private conversation.[4] That is better for you, and purer. But if you find not the means[5] — God is forgiving and merciful.

13 Fear you to send ahead[1] charity before[2] your private conversation? Then when you do not — and God has turned towards you — then uphold the duty[3] and render the purity,[4] and obey God and His messenger.[5] And God is aware of what you do.

14 **¶58.3** Hast thou not considered[1] those who take as allies a people with whom God is wroth? They are neither of you nor of them; and they swear to lies, and they know.[2]

١٤

أَعَدَّ ٱللَّـهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَآءَ
مَا كَانُواْ يَعْمَلُونَ ١٥

15 God has prepared for them a severe punishment; evil is what they did.

ٱتَّخَذُوٓاْ أَيْمَـٰنَهُمْ جُنَّةً فَصَدُّواْ عَن
سَبِيلِ ٱللَّـهِ فَلَهُمْ عَذَابٌ مُّهِينٌ ١٦

16 They took their oaths[1] as a cover,[2] and turned away from[3] the path of God;[4] so for them is a humiliating punishment.

لَّن تُغْنِىَ عَنْهُمْ أَمْوَٰلُهُمْ وَلَآ أَوْلَـٰدُهُم مِّنَ
ٱللَّـهِ شَيْـًٔا أُوْلَـٰٓئِكَ أَصْحَـٰبُ ٱلنَّارِ هُمْ
فِيهَا خَـٰلِدُونَ ١٧

17 Their wealth and their children will avail them nothing against God; those: they are the companions of the Fire, therein they abide eternally.

يَوْمَ يَبْعَثُهُمُ ٱللَّـهُ جَمِيعًا فَيَحْلِفُونَ لَهُۥ
كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ
عَلَىٰ شَىْءٍ أَلَآ إِنَّهُمْ هُمُ ٱلْكَـٰذِبُونَ ١٨

18 The day God raises them all together, they will swear to Him as they swear to you and think that they stand upon something.[1] In truth,[2] it is they who are the liars.

ٱسْتَحْوَذَ عَلَيْهِمُ ٱلشَّيْطَـٰنُ فَأَنسَىٰهُمْ ذِكْرَ
ٱللَّـهِ أُوْلَـٰٓئِكَ حِزْبُ ٱلشَّيْطَـٰنِ أَلَآ إِنَّ
حِزْبَ ٱلشَّيْطَـٰنِ هُمُ ٱلْخَـٰسِرُونَ ١٩

19 The satan[1] overcame them, and made them forget the remembrance[2] of God. Those are the party of the satan.[3] In truth,[4] the party of the satan,[5] they are the losers.

إِنَّ ٱلَّذِينَ يُحَآدُّونَ ٱللَّـهَ وَرَسُولَهُۥٓ
أُوْلَـٰٓئِكَ فِى ٱلْأَذَلِّينَ ٢٠

20 Those who oppose God and His messenger, those will be among the most abject.

كَتَبَ ٱللَّـهُ لَأَغْلِبَنَّ أَنَا۠ وَرُسُلِىٓ إِنَّ ٱللَّـهَ
قَوِىٌّ عَزِيزٌ ٢١

21 God has written: "I will conquer — I and My messengers!"[1] God is strong and exalted in might.

لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِٱللَّـهِ وَٱلْيَوْمِ
ٱلْـَٔاخِرِ يُوَآدُّونَ مَنْ حَآدَّ ٱللَّـهَ وَرَسُولَهُۥ
وَلَوْ كَانُوٓاْ ءَابَآءَهُمْ أَوْ أَبْنَآءَهُمْ أَوْ
إِخْوَٰنَهُمْ أَوْ عَشِيرَتَهُمْ أُوْلَـٰٓئِكَ كَتَبَ

22 Thou wilt not find people who believe in[1] God and the Last Day loving those who oppose God and His messenger, though they were their fathers, or their sons, or their brothers, or their kindred. Those:--[2] — He has written faith in their hearts, and strengthened them with a Spirit from Himself, and will make them enter gardens

فِى قُلُوبِهِمُ ٱلْإِيمَـٰنَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ
وَيُدْخِلُهُمْ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا
ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَا رَضِىَ ٱللَّـهُ عَنْهُمْ
وَرَضُواْ عَنْهُ أُوْلَـٰٓئِكَ حِزْبُ ٱللَّـهِ أَلَآ إِنَّ
حِزْبَ ٱللَّـهِ هُمُ ٱلْمُفْلِحُونَ ٢٢

beneath which rivers flow, they abiding eternally therein, God pleased with them, and they pleased with Him — those are the party of God. In truth,[3] the party of God, they are the successful.

بِسْمِ ٱللَّـهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

In the name of God, the Almighty,[1] the Merciful.

سَبَّحَ لِلَّـهِ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى
ٱلْأَرْضِ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ١

59[2] **1** What is in the heavens and what is in the earth gives glory[1] to God; and He is the Exalted in Might, the Wise.[2]

هُوَ ٱلَّذِىٓ أَخْرَجَ ٱلَّذِينَ كَفَرُواْ مِنْ أَهْلِ
ٱلْكِتَـٰبِ مِن دِيَـٰرِهِمْ لِأَوَّلِ ٱلْحَشْرِ مَا
ظَنَنتُمْ أَن يَخْرُجُواْ وَظَنُّوٓاْ أَنَّهُم مَّانِعَتُهُمْ
حُصُونُهُم مِّنَ ٱللَّـهِ فَأَتَىٰهُمُ ٱللَّـهُ مِنْ
حَيْثُ لَمْ يَحْتَسِبُواْ وَقَذَفَ فِى قُلُوبِهِمُ
ٱلرُّعْبَ يُخْرِبُونَ بُيُوتَهُم بِأَيْدِيهِمْ
وَأَيْدِى ٱلْمُؤْمِنِينَ فَٱعْتَبِرُواْ يَـٰٓأُوْلِى
ٱلْأَبْصَـٰرِ ٢

2 He it is that turned out those who ignore warning[1] among the doctors of the Law[2] from their homes at the first gathering. You did not think that they would go forth, and they thought that their strongholds would protect them from God; but God came upon them whence[3] they reckoned not, and He hurled terror into their hearts; they ruined their houses with their hands and the hands of the believers.[4] So learn a lesson, O you who have vision!

وَلَوْلَآ أَن كَتَبَ ٱللَّـهُ عَلَيْهِمُ ٱلْجَلَآءَ
لَعَذَّبَهُمْ فِى ٱلدُّنْيَا وَلَهُمْ فِى ٱلْـَٔاخِرَةِ
عَذَابُ ٱلنَّارِ ٣

3 And were it not that God had prescribed exile for them, He would have punished them in the World; and they have in the Hereafter the punishment of the Fire,

ذَٰلِكَ بِأَنَّهُمْ شَآقُّواْ ٱللَّـهَ وَرَسُولَهُۥ وَمَن
يُشَآقِّ ٱللَّـهَ فَإِنَّ ٱللَّـهَ شَدِيدُ ٱلْعِقَابِ

4 For it is that[1] they made a breach with God and His messenger![2] And whoso makes a breach with God, God is severe in retribution.

٤

مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً
عَلَىٰٓ أُصُولِهَا فَبِإِذْنِ ٱللَّهِ وَلِيُخْزِىَ
ٱلْفَٰسِقِينَ ﴿٥﴾

5 What you cut down of palm-trees or left standing on its roots: it was by the leave of God, and that He might disgrace the perfidious.[1]

وَمَآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْهُمْ فَمَآ
أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ
وَلَٰكِنَّ ٱللَّهَ يُسَلِّطُ رُسُلَهُۥ عَلَىٰ مَن
يَشَآءُ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٦﴾

6 And what God gave in spoil to His messenger from them: you spurred not for it any horse or camel, but God gives His messengers authority over whom He wills; and God is over all things powerful.

مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْ أَهْلِ
ٱلْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِى ٱلْقُرْبَىٰ
وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱبْنِ ٱلسَّبِيلِ
كَىْ لَا يَكُونَ دُولَةًۢ بَيْنَ ٱلْأَغْنِيَآءِ
مِنكُمْ وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ
فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟
وَٱتَّقُوا۟ ٱللَّهَ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ
﴿٧﴾

7 What God gave in spoil to His messenger from the people of the cities belongs to God and His messenger, and to relatives, and the fatherless,[1] and the needy, and the wayfarer[...][2] that it be not a distribution by turns between the rich among you. And what the Messenger gives you: take it, and from what he forbids you: refrain[3] — and be in prudent fear[4] of God; God is severe in retribution —

لِلْفُقَرَآءِ ٱلْمُهَٰجِرِينَ ٱلَّذِينَ أُخْرِجُوا۟
مِن دِيَٰرِهِمْ وَأَمْوَٰلِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ
ٱللَّهِ وَرِضْوَٰنًا وَيَنصُرُونَ ٱللَّهَ وَرَسُولَهُۥٓ
أُو۟لَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ ﴿٨﴾

8 For[1] the poor émigrés, who were turned out of their homes and their possessions, seeking favour from God and approval, and helping God and His messenger; it is they who are the truthful.

وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَٰنَ مِن قَبْلِهِمْ
يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِى
صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُوا۟ وَيُؤْثِرُونَ

9 And those who settled in the home and the faith before them, love those who have emigrated to them, and they find in their breasts no need for what they were given, but give preference above themselves though they be in privation. And whoso is protected

عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ
وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَٰٓئِكَ هُمُ
ٱلْمُفْلِحُونَ ﴿٩﴾

from the avarice of his soul, it is they who are the successful.[1]

وَٱلَّذِينَ جَآءُو مِنۢ بَعْدِهِمْ يَقُولُونَ رَبَّنَا
ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا
بِٱلْإِيمَٰنِ وَلَا تَجْعَلْ فِى قُلُوبِنَا غِلًّا
لِّلَّذِينَ ءَامَنُوا۟ رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيمٌ
﴿١٠﴾

10 And those who came after them, they say: "Our Lord: forgive Thou us and our brethren who preceded us in faith, and put Thou not in our hearts rancour towards those who heed warning.[1] Our Lord: thou art kind and merciful."

۞ أَلَمْ تَرَ إِلَى ٱلَّذِينَ نَافَقُوا۟ يَقُولُونَ
لِإِخْوَٰنِهِمُ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ
ٱلْكِتَٰبِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ
مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا
وَإِن قُوتِلْتُمْ لَنَنصُرَنَّكُمْ وَٱللَّهُ يَشْهَدُ
إِنَّهُمْ لَكَٰذِبُونَ ﴿١١﴾

11 ¶59.2 Hast thou not considered[1] the waverers?[2] They say to their brethren who ignore warning[3] among the doctors of the Law:[4] "If you are turned out, we will go forth with you, and will not obey anyone concerning you ever; and if you are attacked,[5] we will help you." But God bears witness that they are liars: —

لَئِنْ أُخْرِجُوا۟ لَا يَخْرُجُونَ مَعَهُمْ وَلَئِن
قُوتِلُوا۟ لَا يَنصُرُونَهُمْ وَلَئِن نَّصَرُوهُمْ
لَيُوَلُّنَّ ٱلْأَدْبَٰرَ ثُمَّ لَا يُنصَرُونَ ﴿١٢﴾

12 If they are turned out, they will not go forth with them; and if they are attacked,[1] they will not help them; and if they help them, they will turn their backs,[2] then will they not be helped.

لَأَنتُمْ أَشَدُّ رَهْبَةً فِى صُدُورِهِم مِّنَ ٱللَّهِ
ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ﴿١٣﴾

13 You are a stronger fear in their breasts than God; for it is that[1] they are people who do not understand!

لَا يُقَٰتِلُونَكُمْ جَمِيعًا إِلَّا فِى قُرًى
مُّحَصَّنَةٍ أَوْ مِن وَرَآءِ جُدُرٍۭ بَأْسُهُم بَيْنَهُمْ
شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ

14 They will not fight you all together save in fortified cities or from behind walls. Their might is strong among themselves. Thou thinkest them together, but their hearts are diverse;[1] for it is that[2] they are people who do not reason!

ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ ﴿١٤﴾

كَمَثَلِ ٱلَّذِينَ مِن قَبْلِهِمْ قَرِيبًا ذَاقُوا۟
وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٥﴾

كَمَثَلِ ٱلشَّيْطَٰنِ إِذْ قَالَ لِلْإِنسَٰنِ ٱكْفُرْ
فَلَمَّا كَفَرَ قَالَ إِنِّى بَرِىٓءٌ مِّنكَ إِنِّىٓ
أَخَافُ ٱللَّهَ رَبَّ ٱلْعَٰلَمِينَ ﴿١٦﴾

فَكَانَ عَٰقِبَتَهُمَآ أَنَّهُمَا فِى ٱلنَّارِ
خَٰلِدَيْنِ فِيهَا وَذَٰلِكَ جَزَٰٓؤُا۟ ٱلظَّٰلِمِينَ ﴿١٧﴾

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَلْتَنظُرْ
نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَٱتَّقُوا۟ ٱللَّهَ إِنَّ
ٱللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٨﴾

وَلَا تَكُونُوا۟ كَٱلَّذِينَ نَسُوا۟ ٱللَّهَ فَأَنسَىٰهُمْ
أَنفُسَهُمْ أُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ﴿١٩﴾

لَا يَسْتَوِىٓ أَصْحَٰبُ ٱلنَّارِ وَأَصْحَٰبُ
ٱلْجَنَّةِ أَصْحَٰبُ ٱلْجَنَّةِ هُمُ ٱلْفَآئِزُونَ ﴿٢٠﴾

لَوْ أَنزَلْنَا هَٰذَا ٱلْقُرْءَانَ عَلَىٰ جَبَلٍ
لَّرَأَيْتَهُۥ خَٰشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ
ٱللَّهِ وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ
لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾

هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ عَٰلِمُ
ٱلْغَيْبِ وَٱلشَّهَٰدَةِ هُوَ ٱلرَّحْمَٰنُ ٱلرَّحِيمُ

15 As the likeness of those shortly before them:[1] — they tasted the evil consequence of their affair, and they have a painful punishment;

16 As the likeness of the satan:[1] — when he says to man: “Deny thou!” then, when he denies, he says: “I am quit of thee; I fear God, the Lord of All Creation!”

17 So[1] the final outcome for both is that they[2] are in the Fire, they[3] abiding eternally therein; and that is the reward of the wrongdoers.[4]

18 **¶59.3** O you who heed warning:[1] be in prudent fear[2] of God. And let a soul look to what it has sent ahead for the morrow.[3] And be in prudent fear[4] of God; God is aware of what you do.

19 And be not like those who forgot God, so He caused them to forget their souls; those: it is they who are the perfidious.[1]

20 Not equal are the companions of the Fire and the companions of the Garden. The companions of the Garden, they are the attainers of success.

21 Had We sent down this Qur’an[1] upon a mountain, thou hadst seen it humbled, split asunder from fear of God. And those similitudes — We strike them for mankind, that they might reflect.

22 He is God. There is no god save He[1] — the Knower of the Unseen and the Seen; He is the Almighty,[2] the Merciful.

﴿٢٢﴾

هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ٱلْمَلِكُ
ٱلْقُدُّوسُ ٱلسَّلَٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ
ٱلْعَزِيزُ ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ سُبْحَٰنَ ٱللَّهِ
عَمَّا يُشْرِكُونَ ﴿٢٣﴾

هُوَ ٱللَّهُ ٱلْخَٰلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ
لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ يُسَبِّحُ لَهُۥ مَا فِى
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ

﴿٢٤﴾

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ عَدُوِّى
وَعَدُوَّكُمْ أَوْلِيَآءَ تُلْقُونَ إِلَيْهِم بِٱلْمَوَدَّةِ
وَقَدْ كَفَرُوا۟ بِمَا جَآءَكُم مِّنَ ٱلْحَقِّ
يُخْرِجُونَ ٱلرَّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُوا۟
بِٱللَّهِ رَبِّكُمْ إِن كُنتُمْ خَرَجْتُمْ جِهَٰدًا
فِى سَبِيلِى وَٱبْتِغَآءَ مَرْضَاتِى تُسِرُّونَ
إِلَيْهِم بِٱلْمَوَدَّةِ وَأَنَا۠ أَعْلَمُ بِمَآ أَخْفَيْتُمْ
وَمَآ أَعْلَنتُمْ وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ
ضَلَّ سَوَآءَ ٱلسَّبِيلِ ﴿١﴾

إِن يَثْقَفُوكُمْ يَكُونُوا۟ لَكُمْ أَعْدَآءً
وَيَبْسُطُوٓا۟ إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم
بِٱلسُّوٓءِ وَوَدُّوا۟ لَوْ تَكْفُرُونَ ﴿٢﴾

23 He is God. There is no god save He[1] — the King, the Holy, the Perfect, the Faithful,[2] the Determiner of Truth,[3] the Exalted in Might, the Compeller, the Supreme. Glory[4] be to God above that to which they ascribe a partnership![5]

24 He is God, the Creator, the Maker, the Giver of Form; to Him belong the best names. To Him gives glory[1] what is in the heavens and the earth; and He is the Exalted in Might, the Wise.[2]

In the name of God, the Almighty,[1] the Merciful.

60[2]

1 O you who heed warning:[1] take not My enemy and your enemy as allies, extending to them love, when they have denied that which has come to you of the truth[2] — they, turning out the Messenger and you because you believe in[3] God, your Lord, if you go forth to strive in My cause and seeking My pleasure — showing them love in secret. And I best know what you conceal and what you proclaim; and whoso does it among you, he has strayed from the right path.

2 If they come upon[1] you, they will be enemies to you, and stretch out their hands and their tongues against you with evil;[2] and they wish that you should deny.

لَن تَنفَعَكُمْ أَرْحَامُكُمْ وَلَآ
أَوْلَٰدُكُمْ يَوْمَ ٱلْقِيَٰمَةِ يَفْصِلُ بَيْنَكُمْ
وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣﴾
قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِىٓ
إِبْرَٰهِيمَ وَٱلَّذِينَ مَعَهُۥٓ إِذْ قَالُوا۟ لِقَوْمِهِمْ
إِنَّا بُرَءَٰٓؤُا۟ مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن
دُونِ ٱللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا
وَبَيْنَكُمُ ٱلْعَدَٰوَةُ وَٱلْبَغْضَآءُ أَبَدًا
حَتَّىٰ تُؤْمِنُوا۟ بِٱللَّهِ وَحْدَهُۥٓ إِلَّا قَوْلَ
إِبْرَٰهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَآ أَمْلِكُ
لَكَ مِنَ ٱللَّهِ مِن شَىْءٍ رَّبَّنَا عَلَيْكَ
تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ ٱلْمَصِيرُ
﴿٤﴾
رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِينَ كَفَرُوا۟
وَٱغْفِرْ لَنَا رَبَّنَآ إِنَّكَ أَنتَ ٱلْعَزِيزُ
ٱلْحَكِيمُ ﴿٥﴾
لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ
لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْءَاخِرَ
وَمَن يَتَوَلَّ فَإِنَّ ٱللَّهَ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ
﴿٦﴾
۞ عَسَى ٱللَّهُ أَن يَجْعَلَ بَيْنَكُمْ
وَبَيْنَ ٱلَّذِينَ عَادَيْتُم مِّنْهُم مَّوَدَّةً وَٱللَّهُ

3 Neither your kin nor your children will benefit you on the Day of Resurrection; He will judge between you; and God sees what you do.

4 There was for you a good model[1] in Abraham and those with him when they said to their people: “We are quit of you and what you serve besides[2] God. We deny you,[3] and become clear between us and you are enmity and hatred forever until you believe in[4] God alone,” — save the saying of Abraham to his father: “I will ask forgiveness for thee, but I have no power for thee against[5] God.” — “Our Lord: in Thee we place our trust; and to Thee have we turned; and to Thee is the journey’s end.

5 “Our Lord: make Thou not us a means of denial[1] for those who ignore warning;[2] and forgive Thou us. Our Lord: thou art the Exalted in Might, the Wise.”[3]

6 There was for you in them a good model[1] for one who hopes for God and the Last Day. And whoso turns away: — God, He is the Free from Need, the Praiseworthy.

7 **¶60.2** It may be that God will put love between you and those of them with whom you have been enemies; and God is powerful; and God is forgiving and merciful.

قَدِيرٌ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧﴾
لَّا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ
يُقَٰتِلُوكُمْ فِى ٱلدِّينِ وَلَمْ يُخْرِجُوكُم مِّن
دِيَٰرِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوٓا۟ إِلَيْهِمْ إِنَّ
ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ ﴿٨﴾
إِنَّمَا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ
قَٰتَلُوكُمْ فِى ٱلدِّينِ وَأَخْرَجُوكُم مِّن
دِيَٰرِكُمْ وَظَٰهَرُوا۟ عَلَىٰٓ إِخْرَاجِكُمْ
أَن تَوَلَّوْهُمْ وَمَن يَتَوَلَّهُمْ فَأُو۟لَٰٓئِكَ هُمُ
ٱلظَّٰلِمُونَ ﴿٩﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا جَآءَكُمُ
ٱلْمُؤْمِنَٰتُ مُهَٰجِرَٰتٍ فَٱمْتَحِنُوهُنَّ
ٱللَّهُ أَعْلَمُ بِإِيمَٰنِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ
مُؤْمِنَٰتٍ فَلَا تَرْجِعُوهُنَّ إِلَى
ٱلْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ
يَحِلُّونَ لَهُنَّ وَءَاتُوهُم مَّآ أَنفَقُوا۟ وَلَا
جُنَاحَ عَلَيْكُمْ أَن تَنكِحُوهُنَّ إِذَآ
ءَاتَيْتُمُوهُنَّ أُجُورَهُنَّ وَلَا تُمْسِكُوا۟
بِعِصَمِ ٱلْكَوَافِرِ وَسْـَٔلُوا۟ مَآ أَنفَقْتُمْ
وَلْيَسْـَٔلُوا۟ مَآ أَنفَقُوا۟ ذَٰلِكُمْ حُكْمُ
ٱللَّهِ يَحْكُمُ بَيْنَكُمْ وَٱللَّهُ عَلِيمٌ
حَكِيمٌ ﴿١٠﴾

8 God forbids you not — with those who have neither fought you in doctrine,[1] nor turned you out of your homes — that you should be virtuous with them and equitable towards them;[2] God loves the equitable.

9 God only forbids you as to those who have fought you in doctrine,[1] and turned you out of your homes, and assisted in your expulsion, that you should take them as allies. And whoso takes them as allies — then those, it is they who are the wrongdoers.[2]

10 O you who heed warning:[1] when the believing women[2] come to you as émigrées: examine them. God best knows their faith. And if you know them to be believing women,[3] then return them not to the atheists.[4] Such women[5] are not lawful for them, and they are not lawful for such women.[6] And give them[7] what they spent. And you do no wrong[8] to marry such women[9] when you give them their rewards. And hold not by tie denying women; and ask for what you have spent, and let them[10] ask for what they have spent. That is the judgment of God; He judges between you; and God is knowing and wise.

وَإِن فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَٰجِكُمْ
إِلَى ٱلْكُفَّارِ فَعَاقَبْتُمْ فَـَٔاتُوا۟ ٱلَّذِينَ
ذَهَبَتْ أَزْوَٰجُهُم مِّثْلَ مَآ أَنفَقُوا۟ وَٱتَّقُوا۟
ٱللَّهَ ٱلَّذِىٓ أَنتُم بِهِۦ مُؤْمِنُونَ ﴿١١﴾
يَـٰٓأَيُّهَا ٱلنَّبِىُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَـٰتُ
يُبَايِعْنَكَ عَلَىٰٓ أَن لَّا يُشْرِكْنَ بِٱللَّهِ
شَيْـًٔا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ
أَوْلَـٰدَهُنَّ وَلَا يَأْتِينَ بِبُهْتَـٰنٍ يَفْتَرِينَهُۥ
بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ فِى
مَعْرُوفٍ فَبَايِعْهُنَّ وَٱسْتَغْفِرْ لَهُنَّ ٱللَّهَ
إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾
يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَوَلَّوْا۟ قَوْمًا
غَضِبَ ٱللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا۟ مِنَ
ٱلْـَٔاخِرَةِ كَمَا يَئِسَ ٱلْكُفَّارُ مِنْ
أَصْحَـٰبِ ٱلْقُبُورِ ﴿١٣﴾

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى
ٱلْأَرْضِ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١﴾
يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لِمَ تَقُولُونَ مَا لَا
تَفْعَلُونَ ﴿٢﴾
كَبُرَ مَقْتًا عِندَ ٱللَّهِ أَن تَقُولُوا۟ مَا لَا
تَفْعَلُونَ ﴿٣﴾

11 And if any of your wives slip away from you to the atheists,[1] then you are met with the same:[2] give those whose wives have gone the like of what they spent; and be in prudent fear[3] of God in whom you are believers.[4]

12 O Prophet: when the believing women[1] come to thee, swearing fealty to thee: — that they will not ascribe a partnership[2] with God to anything; and they will not steal; and they will not commit unlawful sexual intercourse;[3] and they will not kill their children; and they will not produce a calumny they have invented between their hands and their feet;[4] and they will not disobey thee in what is fitting;[5] — then accept thou their fealty, and ask thou God to forgive them; God is forgiving and merciful.

13 O you who heed warning:[1] take not as allies people with whom God is wroth;[2] they have despaired of the Hereafter as the atheists[3] have despaired of the companions of[4] the graves.

In the name of God, the Almighty,[1] the Merciful.

61 [2] **1** What is in the heavens and what is in the earth gives glory[1] to God; and He is the Exalted in Might, the Wise.[2]

2 O you who heed warning:[1] why do you say what you do not?

3 Great is the hatred in the sight of God,[1] that you say what you do not.

إِنَّ ٱللَّهَ يُحِبُّ ٱلَّذِينَ يُقَـٰتِلُونَ فِى
سَبِيلِهِۦ صَفًّا كَأَنَّهُم بُنْيَـٰنٌ مَّرْصُوصٌ
﴿٤﴾
وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ يَـٰقَوْمِ لِمَ
تُؤْذُونَنِى وَقَد تَّعْلَمُونَ أَنِّى رَسُولُ
ٱللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوٓا۟ أَزَاغَ ٱللَّهُ
قُلُوبَهُمْ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَـٰسِقِينَ
﴿٥﴾
وَإِذْ قَالَ عِيسَى ٱبْنُ مَرْيَمَ يَـٰبَنِىٓ
إِسْرَٰٓءِيلَ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُم
مُّصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ ٱلتَّوْرَىٰةِ
وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِى مِنۢ بَعْدِى ٱسْمُهُۥٓ
أَحْمَدُ فَلَمَّا جَآءَهُم بِٱلْبَيِّنَـٰتِ قَالُوا۟ هَـٰذَا
سِحْرٌ مُّبِينٌ ﴿٦﴾
وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ
ٱلْكَذِبَ وَهُوَ يُدْعَىٰٓ إِلَى ٱلْإِسْلَـٰمِ
وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّـٰلِمِينَ ﴿٧﴾
يُرِيدُونَ لِيُطْفِـُٔوا۟ نُورَ ٱللَّهِ بِأَفْوَٰهِهِمْ
وَٱللَّهُ مُتِمُّ نُورِهِۦ وَلَوْ كَرِهَ ٱلْكَـٰفِرُونَ
﴿٨﴾
هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ
ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوْ كَرِهَ

4 God loves those who fight in His cause in ranks, as though they were a compacted structure.

5 And when Moses said to his people: "O my people: why do you hinder[1] me when you know that I am the messenger of God to you?" Then when they deviated, God caused their hearts to deviate; and God guides not the perfidious[2] people.

6 And when Jesus,[1] son of Mary[2] said: "O children of Israel: I am the messenger of God to you, confirming what is before me[3] of the Torah, and bringing glad tidings of a messenger coming after me, whose name is more praiseworthy."[4] Then when he came to them with clear signs, they said: "This is obvious sorcery."[5]

7 And who is more unjust than he who invents a lie about God, when he is invited to submission?[1] And God guides not the wrongdoing[2] people.

8 They want to extinguish the light of God with their mouths; but God will perfect His light, though the false claimers of guidance[1] be averse.

9 He it is that sent His messenger with the guidance and the doctrine[1] of truth[2] that He[3] might make it manifest over all doctrine,[4] though the idolaters[5] be averse.[6]

ٱلْمُشْرِكُونَ ﴿٩﴾

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ هَلْ أَدُلُّكُمْ عَلَىٰ
تِجَـٰرَةٍ تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ ﴿١٠﴾
تُؤْمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ وَتُجَـٰهِدُونَ فِى
سَبِيلِ ٱللَّهِ بِأَمْوَٰلِكُمْ وَأَنفُسِكُمْ
ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ
﴿١١﴾
يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ
جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ
وَمَسَـٰكِنَ طَيِّبَةً فِى جَنَّـٰتِ عَدْنٍ ذَٰلِكَ
ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٢﴾
وَأُخْرَىٰ تُحِبُّونَهَا نَصْرٌ مِّنَ ٱللَّهِ وَفَتْحٌ
قَرِيبٌ وَبَشِّرِ ٱلْمُؤْمِنِينَ ﴿١٣﴾
يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوٓا۟ أَنصَارَ ٱللَّهِ
كَمَا قَالَ عِيسَى ٱبْنُ مَرْيَمَ لِلْحَوَارِيِّـۧنَ
مَنْ أَنصَارِىٓ إِلَى ٱللَّهِ قَالَ ٱلْحَوَارِيُّونَ
نَحْنُ أَنصَارُ ٱللَّهِ فَـَٔامَنَت طَّآئِفَةٌ مِّنۢ
بَنِىٓ إِسْرَٰٓءِيلَ وَكَفَرَت طَّآئِفَةٌ فَأَيَّدْنَا
ٱلَّذِينَ ءَامَنُوا۟ عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا۟
ظَـٰهِرِينَ ﴿١٤﴾

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

۞ يُسَبِّحُ لِلَّهِ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى

10 **¶61.2** O you who heed warning:[1] shall I direct you to a trade that will deliver you from a painful punishment?

11 You believe[1] in[2] God and His messenger and strive in the cause of God with your wealth and your lives — that is best for you, if you but knew —

12 (He will forgive you your transgressions,[1] and make you enter gardens beneath which rivers flow, and goodly dwellings in gardens of perpetual abode. That is the Great Achievement.)

13 But you love another.[1] Help from God[2] and a near victory[...].[3] And give thou glad tidings to the believers.[4]

14 O you who heed warning:[1] be helpers of God, as Jesus,[2] son of Mary,[3] said to the disciples:[4] "Who are my helpers for God?" The disciples[5] said: "We are the helpers of God." And a number of the children of Israel believed, and a number denied,[6] and We strengthened those who heeded warning[7] against their enemy so they became dominant.[8]

In the name of God, the Almighty,[1] the Merciful.

62 [2] **1** What is in the heavens and what is in the earth gives glory[1] to God,

ٱلْأَرْضِ ٱلْمَلِكِ ٱلْقُدُّوسِ ٱلْعَزِيزِ ٱلْحَكِيمِ
﴿١﴾
هُوَ ٱلَّذِى بَعَثَ فِى ٱلْأُمِّيِّـۧنَ رَسُولًا
مِّنْهُمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَـٰتِهِۦ وَيُزَكِّيهِمْ
وَيُعَلِّمُهُمُ ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ وَإِن
كَانُوا۟ مِن قَبْلُ لَفِى ضَلَـٰلٍ مُّبِينٍ ﴿٢﴾
وَءَاخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا۟ بِهِمْ وَهُوَ
ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٣﴾
ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ وَٱللَّهُ
ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٤﴾
مَثَلُ ٱلَّذِينَ حُمِّلُوا۟ ٱلتَّوْرَىٰةَ ثُمَّ لَمْ
يَحْمِلُوهَا كَمَثَلِ ٱلْحِمَارِ يَحْمِلُ أَسْفَارًۢا
بِئْسَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَـٰتِ
ٱللَّهِ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّـٰلِمِينَ
﴿٥﴾
قُلْ يَـٰٓأَيُّهَا ٱلَّذِينَ هَادُوٓا۟ إِن زَعَمْتُمْ
أَنَّكُمْ أَوْلِيَآءُ لِلَّهِ مِن دُونِ ٱلنَّاسِ
فَتَمَنَّوُا۟ ٱلْمَوْتَ إِن كُنتُمْ صَـٰدِقِينَ ﴿٦﴾
وَلَا يَتَمَنَّوْنَهُۥٓ أَبَدًۢا بِمَا قَدَّمَتْ أَيْدِيهِمْ
وَٱللَّهُ عَلِيمٌۢ بِٱلظَّـٰلِمِينَ ﴿٧﴾
قُلْ إِنَّ ٱلْمَوْتَ ٱلَّذِى تَفِرُّونَ مِنْهُ فَإِنَّهُۥ
مُلَـٰقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عَـٰلِمِ

the King, the Holy, the Exalted in Might, the Wise.[2]

2 He it is that raised up among the unschooled[1] a messenger from among them, reciting to them His proofs,[2] and increasing them in purity,[3] and teaching them the Writ[4] and wisdom[5] — though they were before in manifest error —

3 And others of them who have not yet joined them. And He is the Exalted in Might, the Wise.[1]

4 That is the bounty of God; — He gives it to whom He wills — and God is possessor of tremendous bounty.

5 The likeness of those given to bear the Torah then have borne it not, is as the likeness of a donkey bearing books:[1] evil is the example of the people who deny the proofs[2] of God. And God guides not the wrongdoing[3] people.

6 Say thou: "O you who hold to Judaism:[1] if you claim that you are the allies of God to the exclusion of other[2] men, then wish for death, if you be truthful."[3]

7 But never will they wish for it, because of what their hands have sent ahead. And God knows the wrongdoers.[1]

8 Say thou: "The death from which you flee, it will meet you. Then will you be sent back to the Knower of the Unseen and the Seen, and He will tell you what you did."[1]

ٱلْغَيْبِ وَٱلشَّهَـٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ
تَعْمَلُونَ ﴿٨﴾

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نُودِىَ لِلصَّلَوٰةِ
مِن يَوْمِ ٱلْجُمُعَةِ فَٱسْعَوْا۟ إِلَىٰ ذِكْرِ ٱللَّهِ
وَذَرُوا۟ ٱلْبَيْعَ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن
كُنتُمْ تَعْلَمُونَ ﴿٩﴾

فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ فَٱنتَشِرُوا۟ فِى
ٱلْأَرْضِ وَٱبْتَغُوا۟ مِن فَضْلِ ٱللَّهِ وَٱذْكُرُوا۟
ٱللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾

وَإِذَا رَأَوْا۟ تِجَـٰرَةً أَوْ لَهْوًا ٱنفَضُّوٓا۟ إِلَيْهَا
وَتَرَكُوكَ قَآئِمًا قُلْ مَا عِندَ ٱللَّهِ خَيْرٌ
مِّنَ ٱللَّهْوِ وَمِنَ ٱلتِّجَـٰرَةِ وَٱللَّهُ خَيْرُ
ٱلرَّٰزِقِينَ ﴿١١﴾

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

إِذَا جَآءَكَ ٱلْمُنَـٰفِقُونَ قَالُوا۟ نَشْهَدُ إِنَّكَ
لَرَسُولُ ٱللَّهِ وَٱللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُۥ
وَٱللَّهُ يَشْهَدُ إِنَّ ٱلْمُنَـٰفِقِينَ لَكَـٰذِبُونَ
﴿١﴾

ٱتَّخَذُوٓا۟ أَيْمَـٰنَهُمْ جُنَّةً فَصَدُّوا۟ عَن
سَبِيلِ ٱللَّهِ إِنَّهُمْ سَآءَ مَا كَانُوا۟ يَعْمَلُونَ
﴿٢﴾

ذَٰلِكَ بِأَنَّهُمْ ءَامَنُوا۟ ثُمَّ كَفَرُوا۟ فَطُبِعَ عَلَىٰ

9 ¶**62.2** O you who heed warning:[1] when the call is heard for the duty[2] of the day of assembly,[3] then hasten to the remembrance[4] of God, and leave commerce; that is better for you, if you but knew.

10 And when the duty[1] is concluded,[2] disperse in the land, and seek of the bounty of God; and remember God much that you might be successful.

11 But when they see trade or diversion, they disband[1] towards it and leave thee standing. Say thou: "That which is with God is better than diversion or trade"; and God is the best of providers.

In the name of God, the Almighty,[1] the Merciful.

63[2] **1** When the waverers[1] come to thee they say: "We bear witness that thou art the messenger of God."[2] But God knows that thou art His messenger, and God bears witness that the waverers[3] are liars.

2 They have taken their oaths[1] as a cover,[2] then they turned away from[3] the path of God[4] — evil is what they did —

3 For it is that[1] they believed, then denied! Then were their hearts sealed, and they

قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٣﴾

۞ وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِن
يَقُولُوا۟ تَسْمَعْ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ
مُّسَنَّدَةٌ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ
هُمُ ٱلْعَدُوُّ فَٱحْذَرْهُمْ قَـٰتَلَهُمُ ٱللَّهُ أَنَّىٰ
يُؤْفَكُونَ ﴿٤﴾

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا۟ يَسْتَغْفِرْ لَكُمْ
رَسُولُ ٱللَّهِ لَوَّوْا۟ رُءُوسَهُمْ وَرَأَيْتَهُمْ
يَصُدُّونَ وَهُم مُّسْتَكْبِرُونَ ﴿٥﴾

سَوَآءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ
تَسْتَغْفِرْ لَهُمْ لَن يَغْفِرَ ٱللَّهُ لَهُمْ إِنَّ ٱللَّهَ
لَا يَهْدِى ٱلْقَوْمَ ٱلْفَـٰسِقِينَ ﴿٦﴾

هُمُ ٱلَّذِينَ يَقُولُونَ لَا تُنفِقُوا۟ عَلَىٰ مَنْ
عِندَ رَسُولِ ٱللَّهِ حَتَّىٰ يَنفَضُّوا۟ وَلِلَّهِ
خَزَآئِنُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَلَـٰكِنَّ
ٱلْمُنَـٰفِقِينَ لَا يَفْقَهُونَ ﴿٧﴾

يَقُولُونَ لَئِن رَّجَعْنَآ إِلَى ٱلْمَدِينَةِ
لَيُخْرِجَنَّ ٱلْأَعَزُّ مِنْهَا ٱلْأَذَلَّ وَلِلَّهِ
ٱلْعِزَّةُ وَلِرَسُولِهِۦ وَلِلْمُؤْمِنِينَ وَلَـٰكِنَّ
ٱلْمُنَـٰفِقِينَ لَا يَعْلَمُونَ ﴿٨﴾

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُلْهِكُمْ
أَمْوَٰلُكُمْ وَلَآ أَوْلَـٰدُكُمْ عَن ذِكْرِ ٱللَّهِ

understand not.[2]

4 And when thou seest them, their forms please thee; and if they speak, thou listenest to their speech as if they were propped up pieces of dry wood.[1] They think every blast[2] is against them. They are the enemy; so beware thou of them. May God curse them![3] How are they deluded!

5 And when it is said to them: "Come, the messenger of God will ask forgiveness for you," they turn aside their heads; and thou seest them turning away, waxing proud.

6 It is the same for them whether thou askest forgiveness for them or hast not asked forgiveness for them: God will never forgive them; God guides not the perfidious[1] people.

7 Those are they who say: "Spend not on those with the messenger of God until they disband."[1] And to God belong the treasuries of the heavens and the earth; but the waverers[2] understand not.

8 They say: "If we return to the city, the more honoured will drive therefrom the meaner."[1] But to God belong power and glory,[2] and to His messenger, and to the believers;[3] but the waverers[4] know not.

9 ¶**63.2** O you who heed warning:[1] let not your wealth or your children divert you from the remembrance[2] of God;[3] and whoso does that, it is they who are the losers.

وَمَن يَفۡعَلۡ ذَٰلِكَ فَأُوْلَٰٓئِكَ هُمُ ٱلۡخَٰسِرُونَ ﴿٩﴾

وَأَنفِقُواْ مِن مَّا رَزَقۡنَٰكُم مِّن قَبۡلِ أَن يَأۡتِيَ أَحَدَكُمُ ٱلۡمَوۡتُ فَيَقُولَ رَبِّ لَوۡلَآ أَخَّرۡتَنِيٓ إِلَىٰٓ أَجَلٖ قَرِيبٖ فَأَصَّدَّقَ وَأَكُن مِّنَ ٱلصَّٰلِحِينَ ﴿١٠﴾

وَلَن يُؤَخِّرَ ٱللَّهُ نَفۡسًا إِذَا جَآءَ أَجَلُهَا وَٱللَّهُ خَبِيرُۢ بِمَا تَعۡمَلُونَ ﴿١١﴾

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

يُسَبِّحُ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ لَهُ ٱلۡمُلۡكُ وَلَهُ ٱلۡحَمۡدُ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ﴿١﴾

هُوَ ٱلَّذِي خَلَقَكُمۡ فَمِنكُمۡ كَافِرٞ وَمِنكُم مُّؤۡمِنٞ وَٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرٞ ﴿٢﴾

خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ بِٱلۡحَقِّ وَصَوَّرَكُمۡ فَأَحۡسَنَ صُوَرَكُمۡۖ وَإِلَيۡهِ ٱلۡمَصِيرُ ﴿٣﴾

يَعۡلَمُ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَيَعۡلَمُ مَا تُسِرُّونَ وَمَا تُعۡلِنُونَۚ وَٱللَّهُ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ﴿٤﴾

أَلَمۡ يَأۡتِكُمۡ نَبَؤُاْ ٱلَّذِينَ كَفَرُواْ مِن

10 And spend of what We have provided you before death comes to one among you and he says: "My Lord: hadst Thou but delayed me[1] to a near term, that I might give charity and be among the righteous!"

11 But God delays[1] no soul when its term comes; and God is aware of what you do.

In the name of God, the Almighty,[1] the Merciful.

64[2] **1** What is in the heavens and what is in the earth gives glory[1] to God. To Him belongs the dominion, and to Him belongs the praise; and He is over all things powerful.

2 He it is that created you; and among you is a false claimer of guidance,[1] and among you is a believer;[2] and God sees what you do.

3 He created the heavens and the earth in truth,[1] and He formed you and made good your forms; and to Him is the journey's end.

4 He knows what is in the heavens and the earth, and He knows what you conceal and what you make known; and God knows that which is in the breasts.

5 Has not the report reached you of those who ignored warning[1] before? Then they

قَبۡلُ فَذَاقُواْ وَبَالَ أَمۡرِهِمۡ وَلَهُمۡ عَذَابٌ أَلِيمٞ ﴿٥﴾

ذَٰلِكَ بِأَنَّهُۥ كَانَت تَّأۡتِيهِمۡ رُسُلُهُم بِٱلۡبَيِّنَٰتِ فَقَالُوٓاْ أَبَشَرٞ يَهۡدُونَنَا فَكَفَرُواْ وَتَوَلَّواْ وَّٱسۡتَغۡنَى ٱللَّهُۚ وَٱللَّهُ غَنِيٌّ حَمِيدٞ ﴿٦﴾

زَعَمَ ٱلَّذِينَ كَفَرُوٓاْ أَن لَّن يُبۡعَثُواْۚ قُلۡ بَلَىٰ وَرَبِّي لَتُبۡعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلۡتُمۡۚ وَذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٞ ﴿٧﴾

فَـَٔامِنُواْ بِٱللَّهِ وَرَسُولِهِۦ وَٱلنُّورِ ٱلَّذِيٓ أَنزَلۡنَاۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ ﴿٨﴾

يَوۡمَ يَجۡمَعُكُمۡ لِيَوۡمِ ٱلۡجَمۡعِۖ ذَٰلِكَ يَوۡمُ ٱلتَّغَابُنِۗ وَمَن يُؤۡمِنۢ بِٱللَّهِ وَيَعۡمَلۡ صَٰلِحٗا يُكَفِّرۡ عَنۡهُ سَيِّـَٔاتِهِۦ وَيُدۡخِلۡهُ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدٗاۚ ذَٰلِكَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ﴿٩﴾

وَٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِـَٔايَٰتِنَآ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِ خَٰلِدِينَ فِيهَاۖ وَبِئۡسَ ٱلۡمَصِيرُ ﴿١٠﴾

مَآ أَصَابَ مِن مُّصِيبَةٍ إِلَّا بِإِذۡنِ ٱللَّهِۗ وَمَن يُؤۡمِنۢ بِٱللَّهِ يَهۡدِ قَلۡبَهُۥۚ وَٱللَّهُ

tasted the evil consequence of their affair; and they will have a painful punishment,

6 For it is that[1] when their messengers brought them clear signs: — and they said: "Shall mortals guide us?" — then they denied and turned away! But God is self-sufficient; and God is free from need and praiseworthy.

7 Those who ignore warning[1] claim that they will never be raised. Say thou: "Verily,[2] by my Lord, you will be raised! Then will you be informed of what you did; and that is easy for God."[3]

8 So believe in[1] God and His messenger, and in the light which We have sent down; and God is aware of what you do.

9 The day He gathers you for the Day of Gathering: that will be the Day of Mutual Overcoming in Trade.[1] And whoso believes in[2] God and works righteousness, He will remove from him his evil deeds,[3] and make him enter gardens beneath which rivers flow, they abiding eternally therein forever; that is the Great Achievement.

10 And those who ignore warning[1] and deny Our proofs[2] — those are the companions of the Fire, they abiding eternally therein; and evil is the journey's end.

11 ¶**64.2** No calamity befalls save by the leave of God. And whoso believes in[1] God, He will guide his heart; and God knows all things.

بِكُلِّ شَيۡءٍ عَلِيمٞ ١١

وَأَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ فَإِن
تَوَلَّيۡتُمۡ فَإِنَّمَا عَلَىٰ رَسُولِنَا ٱلۡبَلَٰغُ ٱلۡمُبِينُ

١٢

12 And obey God and obey the Messenger;[1] but if you turn away — then upon Our messenger is only the clear notification.

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ وَعَلَى ٱللَّهِ
فَلۡيَتَوَكَّلِ ٱلۡمُؤۡمِنُونَ ١٣

13 God, there is no god save He.[1] And in God then let the believers[2] place their trust.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّ مِنۡ أَزۡوَٰجِكُمۡ
وَأَوۡلَٰدِكُمۡ عَدُوّٗا لَّكُمۡ فَٱحۡذَرُوهُمۡ
وَإِن تَعۡفُواْ وَتَصۡفَحُواْ وَتَغۡفِرُواْ فَإِنَّ ٱللَّهَ
غَفُورٞ رَّحِيمٌ ١٤

14 O you who heed warning:[1] among your wives and your children is an enemy to you, so beware of them. But if you pardon, and overlook, and forgive, then is God forgiving and merciful.

إِنَّمَآ أَمۡوَٰلُكُمۡ وَأَوۡلَٰدُكُمۡ فِتۡنَةٞۚ وَٱللَّهُ
عِندَهُۥٓ أَجۡرٌ عَظِيمٞ ١٥

15 Your wealth and your children are only a means of denial;[1] and God, with Him is a great reward.

فَٱتَّقُواْ ٱللَّهَ مَا ٱسۡتَطَعۡتُمۡ وَٱسۡمَعُواْ
وَأَطِيعُواْ وَأَنفِقُواْ خَيۡرٗا لِّأَنفُسِكُمۡۗ
وَمَن يُوقَ شُحَّ نَفۡسِهِۦ فَأُوْلَٰٓئِكَ هُمُ
ٱلۡمُفۡلِحُونَ ١٦

16 So be in prudent fear[1] of God as much as you are able, and listen,[2] and obey, and spend; it is better for your souls. And whoso is protected from the avarice of his soul, it is they who are the successful.[3]

إِن تُقۡرِضُواْ ٱللَّهَ قَرۡضًا حَسَنٗا يُضَٰعِفۡهُ
لَكُمۡ وَيَغۡفِرۡ لَكُمۡۚ وَٱللَّهُ شَكُورٌ
حَلِيمٌ ١٧

17 If you lend to God a goodly loan,[1] He will double it for you, and will forgive you; and God is appreciative and clement,

عَٰلِمُ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِ ٱلۡعَزِيزُ ٱلۡحَكِيمُ
١٨

18 The Knower of the Unseen and the Seen, the Exalted in Might, the Wise.[1]

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

In the name of God, the Almighty,[1] the Merciful.

۞ يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا طَلَّقۡتُمُ ٱلنِّسَآءَ
فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحۡصُواْ ٱلۡعِدَّةَۖ
وَٱتَّقُواْ ٱللَّهَ رَبَّكُمۡۖ لَا تُخۡرِجُوهُنَّ
مِنۢ بُيُوتِهِنَّ وَلَا يَخۡرُجۡنَ إِلَّآ أَن يَأۡتِينَ
بِفَٰحِشَةٖ مُّبَيِّنَةٖۚ وَتِلۡكَ حُدُودُ ٱللَّهِۚ وَمَن
يَتَعَدَّ حُدُودَ ٱللَّهِ فَقَدۡ ظَلَمَ نَفۡسَهُۥۚ لَا
تَدۡرِي لَعَلَّ ٱللَّهَ يُحۡدِثُ بَعۡدَ ذَٰلِكَ أَمۡرٗا

١

65 [2] **1** O Prophet: when you[1] divorce women, divorce them after[2] their waiting period;[3] and count the waiting period,[4] and be in prudent fear[5] of God, your Lord. Turn them not out of their houses, nor let them go forth save if they commit manifest sexual immorality.[6] And those are the limits of God; and whoso transgresses the limits of God has wronged his soul. Thou knowest not, that God might after that bring about a new matter.[7]

فَإِذَا بَلَغۡنَ أَجَلَهُنَّ فَأَمۡسِكُوهُنَّ
بِمَعۡرُوفٍ أَوۡ فَارِقُوهُنَّ بِمَعۡرُوفٖ
وَأَشۡهِدُواْ ذَوَيۡ عَدۡلٖ مِّنكُمۡ وَأَقِيمُواْ
ٱلشَّهَٰدَةَ لِلَّهِۚ ذَٰلِكُمۡ يُوعَظُ بِهِۦ مَن
كَانَ يُؤۡمِنُ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ وَمَن
يَتَّقِ ٱللَّهَ يَجۡعَل لَّهُۥ مَخۡرَجٗا ٢

2 And when they have reached their term, retain them according to what is fitting,[1] or release them according to what is fitting.[2] And call to witness two just men from among you; and uphold the witness for God.[3] By that is admonished he who believes in[4] God and the Last Day; and whoso is in prudent fear[5] of God — He will make for him a way out,

وَيَرۡزُقۡهُ مِنۡ حَيۡثُ لَا يَحۡتَسِبُۚ وَمَن
يَتَوَكَّلۡ عَلَى ٱللَّهِ فَهُوَ حَسۡبُهُۥٓۚ إِنَّ ٱللَّهَ
بَٰلِغُ أَمۡرِهِۦۚ قَدۡ جَعَلَ ٱللَّهُ لِكُلِّ شَيۡءٖ
قَدۡرٗا ٣

3 And He will provide for him from where[1] he reckoned not. And whoso places his trust in God, He is sufficient for him.[2] God achieves His purpose; God has appointed a measure for all things.

وَٱلَّٰٓـِٔي يَئِسۡنَ مِنَ ٱلۡمَحِيضِ مِن
نِّسَآئِكُمۡ إِنِ ٱرۡتَبۡتُمۡ فَعِدَّتُهُنَّ ثَلَٰثَةُ
أَشۡهُرٖ وَٱلَّٰٓـِٔي لَمۡ يَحِضۡنَۚ وَأُوْلَٰتُ
ٱلۡأَحۡمَالِ أَجَلُهُنَّ أَن يَضَعۡنَ حَمۡلَهُنَّۚ وَمَن

4 And for such of your women as despair of menstruation, if you doubt, their waiting period[1] is three months,[2] as well as[3] for those who have not menstruated.[4] And for those who are bearing, their waiting period[5] is until they lay down their burden. And whoso is in prudent fear[6] of God — He will make for him, of His command, ease.

يَتَّقِ ٱللَّـهَ يَجۡعَل لَّهُۥ مِنۡ أَمۡرِهِۦ يُسۡرًا ﴿٤﴾

ذَٰلِكَ أَمۡرُ ٱللَّـهِ أَنزَلَهُۥٓ إِلَيۡكُمۡ وَمَن يَتَّقِ ٱللَّـهَ يُكَفِّرۡ عَنۡهُ سَيِّـَٔاتِهِۦ وَيُعۡظِمۡ لَهُۥٓ أَجۡرًا ﴿٥﴾

5 That is the command of God that He sent down to you; and whoso is in prudent fear[1] of God — He will remove from him his evil deeds[2] and make great for him his reward.[3]

أَسۡكِنُوهُنَّ مِنۡ حَيۡثُ سَكَنتُم مِّن وُجۡدِكُمۡ وَلَا تُضَآرُّوهُنَّ لِتُضَيِّقُواْ عَلَيۡهِنَّۚ وَإِن كُنَّ أُوْلَـٰتِ حَمۡلٍ فَأَنفِقُواْ عَلَيۡهِنَّ حَتَّىٰ يَضَعۡنَ حَمۡلَهُنَّۚ فَإِنۡ أَرۡضَعۡنَ لَكُمۡ فَـَٔاتُوهُنَّ أُجُورَهُنَّۖ وَأۡتَمِرُواْ بَيۡنَكُم بِمَعۡرُوفٖۖ وَإِن تَعَاسَرۡتُمۡ فَسَتُرۡضِعُ لَهُۥٓ أُخۡرَىٰ ﴿٦﴾

6 Let them dwell in what manner[1] you dwell, out of your means, and harm them not so as to straiten them. And if they be bearing, then spend on them until they lay down their burden. Then if they suckle for you, then give them their reward, and take counsel among you according to what is fitting.[2] And if there be difficulties between you, another shall suckle for him.

لِيُنفِقۡ ذُو سَعَةٖ مِّن سَعَتِهِۦۖ وَمَن قُدِرَ عَلَيۡهِ رِزۡقُهُۥ فَلۡيُنفِقۡ مِمَّآ ءَاتَىٰهُ ٱللَّـهُۚ لَا يُكَلِّفُ ٱللَّـهُ نَفۡسًا إِلَّا مَآ ءَاتَىٰهَاۚ سَيَجۡعَلُ ٱللَّـهُ بَعۡدَ عُسۡرٖ يُسۡرًا ﴿٧﴾

7 Let him who has abundance spend out of his abundance, and whose provision is measured — let him spend out of what God has given him. God charges not a soul save with what[1] He has given it. God will make, after hardship, ease.

وَكَأَيِّن مِّن قَرۡيَةٍ عَتَتۡ عَنۡ أَمۡرِ رَبِّهَا وَرُسُلِهِۦ فَحَاسَبۡنَـٰهَا حِسَابٗا شَدِيدٗا وَعَذَّبۡنَـٰهَا عَذَابٗا نُّكۡرًا ﴿٨﴾

8 ¶**65.2** And how many a city scorned the command of its Lord and His messengers so We called it to a stern account and punished it with a terrible punishment!

فَذَاقَتۡ وَبَالَ أَمۡرِهَا وَكَانَ عَـٰقِبَةُ أَمۡرِهَا خُسۡرًا ﴿٩﴾

9 So it tasted the evil consequences of its affair,[1] and the final outcome of its affair was loss.

أَعَدَّ ٱللَّـهُ لَهُمۡ عَذَابٗا شَدِيدٗا فَٱتَّقُواْ

10 God prepared for them a severe punishment. So be in prudent fear[1] of God,

ٱللَّـهَ يَـٰٓأُوْلِي ٱلۡأَلۡبَـٰبِ ٱلَّذِينَ ءَامَنُواْ قَدۡ أَنزَلَ ٱللَّـهُ إِلَيۡكُمۡ ذِكۡرًا ﴿١٠﴾

O you men of understanding who heed warning.[2] God has sent down to you, as a remembrance,[3]

رَّسُولٗا يَتۡلُواْ عَلَيۡكُمۡ ءَايَـٰتِ ٱللَّـهِ مُبَيِّنَـٰتٖ لِّيُخۡرِجَ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّـٰلِحَـٰتِ مِنَ ٱلظُّلُمَـٰتِ إِلَى ٱلنُّورِۚ وَمَن يُؤۡمِنۢ بِٱللَّـهِ وَيَعۡمَلۡ صَـٰلِحٗا يُدۡخِلۡهُ جَنَّـٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَـٰرُ خَـٰلِدِينَ فِيهَآ أَبَدٗاۖ قَدۡ أَحۡسَنَ ٱللَّـهُ لَهُۥ رِزۡقًا ﴿١١﴾

11 A messenger reciting to you the manifest proofs[1] of God, that He might bring forth those who heed warning[2] and do righteous deeds out of darkness[3] into the light. And whoso believes in[4] God and works righteousness — He will make him enter gardens beneath which rivers flow, they abiding eternally therein forever. God has made good for him his provision.[5]

ٱللَّـهُ ٱلَّذِي خَلَقَ سَبۡعَ سَمَـٰوَٰتٖ وَمِنَ ٱلۡأَرۡضِ مِثۡلَهُنَّۖ يَتَنَزَّلُ ٱلۡأَمۡرُ بَيۡنَهُنَّ لِتَعۡلَمُوٓاْ أَنَّ ٱللَّـهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ وَأَنَّ ٱللَّـهَ قَدۡ أَحَاطَ بِكُلِّ شَيۡءٍ عِلۡمَۢا ﴿١٢﴾

12 God is He who created seven heavens — and of the earth their like[1] — the command descending between them,[2] that you might know that God is over all things powerful, and that God has encompassed all things in knowledge.

بِسۡمِ ٱللَّـهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

In the name of God, the Almighty,[1] the Merciful.

۞ يَـٰٓأَيُّهَا ٱلنَّبِيُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّـهُ لَكَۖ تَبۡتَغِي مَرۡضَاتَ أَزۡوَٰجِكَۚ وَٱللَّـهُ غَفُورٞ رَّحِيمٞ ﴿١﴾

66[2] **1** O Prophet: why makest thou unlawful what God has made lawful for thee, seeking the approval of thy wives? And God is forgiving and merciful.

قَدۡ فَرَضَ ٱللَّـهُ لَكُمۡ تَحِلَّةَ أَيۡمَـٰنِكُمۡۚ وَٱللَّـهُ مَوۡلَىٰكُمۡۖ وَهُوَ ٱلۡعَلِيمُ ٱلۡحَكِيمُ ﴿٢﴾

2 God has ordained for you the absolution of your oaths. And God is your protector, and He is the Knowing, the Wise.

وَإِذۡ أَسَرَّ ٱلنَّبِيُّ إِلَىٰ بَعۡضِ أَزۡوَٰجِهِۦ

3 And when the Prophet confided a statement[1] to one of his wives; and when she

حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِۦ وَأَظْهَرَهُ ٱللَّهُ
عَلَيْهِ عَرَّفَ بَعْضَهُۥ وَأَعْرَضَ عَنۢ بَعْضٍ
فَلَمَّا نَبَّأَهَا بِهِۦ قَالَتْ مَنْ أَنۢبَأَكَ هَٰذَا
قَالَ نَبَّأَنِىَ ٱلْعَلِيمُ ٱلْخَبِيرُ ﴿٣﴾

إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا
وَإِن تَظَٰهَرَا عَلَيْهِ فَإِنَّ ٱللَّهَ هُوَ مَوْلَىٰهُ
وَجِبْرِيلُ وَصَٰلِحُ ٱلْمُؤْمِنِينَ وَٱلْمَلَٰٓئِكَةُ
بَعْدَ ذَٰلِكَ ظَهِيرٌ ﴿٤﴾

عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُۥٓ
أَزْوَٰجًا خَيْرًا مِّنكُنَّ مُسْلِمَٰتٍ مُّؤْمِنَٰتٍ
قَٰنِتَٰتٍ تَٰٓئِبَٰتٍ عَٰبِدَٰتٍ سَٰٓئِحَٰتٍ
ثَيِّبَٰتٍ وَأَبْكَارًا ﴿٥﴾

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قُوٓاْ أَنفُسَكُمْ
وَأَهْلِيكُمْ نَارًا وَقُودُهَا ٱلنَّاسُ
وَٱلْحِجَارَةُ عَلَيْهَا مَلَٰٓئِكَةٌ غِلَاظٌ شِدَادٌ
لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا
يُؤْمَرُونَ ﴿٦﴾

يَٰٓأَيُّهَا ٱلَّذِينَ كَفَرُواْ لَا تَعْتَذِرُواْ ٱلْيَوْمَ
إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿٧﴾

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ تُوبُوٓاْ إِلَى ٱللَّهِ
تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ
عَنكُمْ سَيِّـَٔاتِكُمْ وَيُدْخِلَكُمْ

told of it, and God made it known to him, he made known part of it, and turned aside from part. And when he informed her about it, she said: "Who told thee this?" He said: "There told me the knowing, the aware."[2]

4 If you twain[1] repent to God, then have your[2] hearts inclined.[3] But if you[4] assist one another against him, then God is his protector, and Gabriel, and the righteous of the believers[5] and, moreover,[6] the angels are helpers.

5 It may be that his Lord — if he divorces you[1] — will give him in exchange wives better than you: women submitted,[2] believing, humbly obedient, penitent, serving, journeying,[3] previously married, and virgins.

6 O you who heed warning:[1] protect yourselves and your families from a Fire whose fuel is men and stones, over which are angels stern and severe; they do not oppose God in what He has commanded them but do what they are commanded.

7 "O you who ignore warning:[1] make no excuses this day; you are but being rewarded for what you did!"

8 ¶**66.2** O you who heed warning:[1] turn to God in sincere repentance. It may be that your Lord will remove from you your evil deeds,[2] and make you enter gardens beneath which rivers flow. The day God will not disgrace the Prophet and those who heed

جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ يَوْمَ لَا
يُخْزِى ٱللَّهُ ٱلنَّبِىَّ وَٱلَّذِينَ ءَامَنُواْ مَعَهُۥ
نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَٰنِهِمْ
يَقُولُونَ رَبَّنَآ أَتْمِمْ لَنَا نُورَنَا وَٱغْفِرْ لَنَآ
إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٨﴾

يَٰٓأَيُّهَا ٱلنَّبِىُّ جَٰهِدِ ٱلْكُفَّارَ
وَٱلْمُنَٰفِقِينَ وَٱغْلُظْ عَلَيْهِمْ وَمَأْوَىٰهُمْ
جَهَنَّمُ وَبِئْسَ ٱلْمَصِيرُ ﴿٩﴾

ضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ كَفَرُواْ ٱمْرَأَتَ
نُوحٍ وَٱمْرَأَتَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ
مِنْ عِبَادِنَا صَٰلِحَيْنِ فَخَانَتَاهُمَا فَلَمْ
يُغْنِيَا عَنْهُمَا مِنَ ٱللَّهِ شَيْـًٔا وَقِيلَ
ٱدْخُلَا ٱلنَّارَ مَعَ ٱلدَّٰخِلِينَ ﴿١٠﴾

وَضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ ءَامَنُواْ
ٱمْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ٱبْنِ
لِى عِندَكَ بَيْتًا فِى ٱلْجَنَّةِ وَنَجِّنِى مِن
فِرْعَوْنَ وَعَمَلِهِۦ وَنَجِّنِى مِنَ ٱلْقَوْمِ
ٱلظَّٰلِمِينَ ﴿١١﴾

وَمَرْيَمَ ٱبْنَتَ عِمْرَٰنَ ٱلَّتِىٓ أَحْصَنَتْ
فَرْجَهَا فَنَفَخْنَا فِيهِ مِن رُّوحِنَا وَصَدَّقَتْ
بِكَلِمَٰتِ رَبِّهَا وَكُتُبِهِۦ وَكَانَتْ مِنَ
ٱلْقَٰنِتِينَ ﴿١٢﴾

warning[3] with him, their light running[4] before them[5] and on their right hand,[6] they will say: "Our Lord: perfect Thou for us our light, and forgive Thou us; Thou art over all things powerful."

9 O Prophet: strive thou against the atheists[1] and the waverers,[2] and be thou stern with them. And their shelter is Gehenna; and evil is the journey's end.

10 God has struck a similitude for those who ignore warning:[1] — the wife of Noah, and the wife of Lot: they were[2] under two of Our righteous servants, but they betrayed[3] them;[4] and they availed[5] them[6] nothing against God,[7] and it was said: "Enter, you twain, the Fire with those who enter."

11 And God has struck a similitude for those who heed warning:[1] — the wife of Pharaoh,[2] when she said: "My Lord: build Thou for me a house with Thee in the Garden, and deliver Thou me from Pharaoh[3] and his deeds, and deliver Thou me from the wrongdoing[4] people."

12 — And Mary,[1] daughter of 'Imrān,[2] who guarded her chastity,[3] and We breathed into it[4] of Our Spirit, and she confirmed the words of her Lord, and His Writs,[5] and was of the humbly obedient.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

۞ تَبَٰرَكَ ٱلَّذِي بِيَدِهِ ٱلۡمُلۡكُ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ ١

ٱلَّذِي خَلَقَ ٱلۡمَوۡتَ وَٱلۡحَيَوٰةَ لِيَبۡلُوَكُمۡ أَيُّكُمۡ أَحۡسَنُ عَمَلٗاۚ وَهُوَ ٱلۡعَزِيزُ ٱلۡغَفُورُ ٢

ٱلَّذِي خَلَقَ سَبۡعَ سَمَٰوَٰتٖ طِبَاقٗاۖ مَّا تَرَىٰ فِي خَلۡقِ ٱلرَّحۡمَٰنِ مِن تَفَٰوُتٖۖ فَٱرۡجِعِ ٱلۡبَصَرَ هَلۡ تَرَىٰ مِن فُطُورٖ ٣

ثُمَّ ٱرۡجِعِ ٱلۡبَصَرَ كَرَّتَيۡنِ يَنقَلِبۡ إِلَيۡكَ ٱلۡبَصَرُ خَاسِئٗا وَهُوَ حَسِيرٞ ٤

وَلَقَدۡ زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنۡيَا بِمَصَٰبِيحَ وَجَعَلۡنَٰهَا رُجُومٗا لِّلشَّيَٰطِينِۖ وَأَعۡتَدۡنَا لَهُمۡ عَذَابَ ٱلسَّعِيرِ ٥

وَلِلَّذِينَ كَفَرُواْ بِرَبِّهِمۡ عَذَابُ جَهَنَّمَۖ وَبِئۡسَ ٱلۡمَصِيرُ ٦

إِذَآ أُلۡقُواْ فِيهَا سَمِعُواْ لَهَا شَهِيقٗا وَهِيَ تَفُورُ ٧

تَكَادُ تَمَيَّزُ مِنَ ٱلۡغَيۡظِۖ كُلَّمَآ أُلۡقِيَ فِيهَا فَوۡجٞ سَأَلَهُمۡ خَزَنَتُهَآ أَلَمۡ يَأۡتِكُمۡ نَذِيرٞ ٨

قَالُواْ بَلَىٰ قَدۡ جَآءَنَا نَذِيرٞ فَكَذَّبۡنَا وَقُلۡنَا

In the name of God, the Almighty,[1] the Merciful.

67[2] **1** Blessed be He in whose hand is the dominion — and He is over all things powerful —

2 Who created death and life, that He might try you, which of you is best in deed! And He is the Exalted in Might, the Forgiving,

3 Who created seven heavens in harmony.[1] Thou seest not in the creation of the Almighty[2] any imperfection.[3] So return thou thy vision:[4] seest thou any rifts?[5]

4 Then return thou thy vision[1] again and again! Thy sight[2] will return to thee humbled[3] and weary.

5 And We have adorned the lower heaven with lamps,[1] and have made them[2] what is thrown[3] at the satans;[4] and We have prepared for them the punishment of the Inferno.

6 And for those who deny their Lord is the punishment of Gehenna; and evil is the journey's end.

7 When they are cast therein, they hear its inhaling[1] as it boils up,

8 Almost bursting with rage. Whenever a crowd is cast therein, the keepers thereof ask them: "Came there not to you a warner?"

9 They will say: "Verily,[1] a warner came to us, but we denied and said: 'God has not sent

مَا نَزَّلَ ٱللَّهُ مِن شَيۡءٍ إِنۡ أَنتُمۡ إِلَّا فِي ضَلَٰلٖ كَبِيرٖ ٩

وَقَالُواْ لَوۡ كُنَّا نَسۡمَعُ أَوۡ نَعۡقِلُ مَا كُنَّا فِيٓ أَصۡحَٰبِ ٱلسَّعِيرِ ١٠

فَٱعۡتَرَفُواْ بِذَنۢبِهِمۡ فَسُحۡقٗا لِّأَصۡحَٰبِ ٱلسَّعِيرِ ١١

إِنَّ ٱلَّذِينَ يَخۡشَوۡنَ رَبَّهُم بِٱلۡغَيۡبِ لَهُم مَّغۡفِرَةٞ وَأَجۡرٞ كَبِيرٞ ١٢

وَأَسِرُّواْ قَوۡلَكُمۡ أَوِ ٱجۡهَرُواْ بِهِۦٓۖ إِنَّهُۥ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ١٣

أَلَا يَعۡلَمُ مَنۡ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلۡخَبِيرُ ١٤

هُوَ ٱلَّذِي جَعَلَ لَكُمُ ٱلۡأَرۡضَ ذَلُولٗا فَٱمۡشُواْ فِي مَنَاكِبِهَا وَكُلُواْ مِن رِّزۡقِهِۦۖ وَإِلَيۡهِ ٱلنُّشُورُ ١٥

ءَأَمِنتُم مَّن فِي ٱلسَّمَآءِ أَن يَخۡسِفَ بِكُمُ ٱلۡأَرۡضَ فَإِذَا هِيَ تَمُورُ ١٦

أَمۡ أَمِنتُم مَّن فِي ٱلسَّمَآءِ أَن يُرۡسِلَ عَلَيۡكُمۡ حَاصِبٗاۖ فَسَتَعۡلَمُونَ كَيۡفَ نَذِيرِ ١٧

وَلَقَدۡ كَذَّبَ ٱلَّذِينَ مِن قَبۡلِهِمۡ فَكَيۡفَ كَانَ نَكِيرِ ١٨

down anything; you are only in great error.'"

10 And they will say: "Had we listened, or used reason,[1] we would not be among the companions of the Inferno."

11 And they will confess their transgression:[1] — "So away[2] with the companions of the Inferno!"

12 Those who fear their Lord unseen, they have forgiveness and a great reward.

13 Be you secret in your speech[1] or proclaim it, He knows that which is in the breasts.

14 Should He not know, He who created? And He is the Subtle, the Aware.

15 ¶**67.2** He it is that made the earth responsive[1] for you; so walk in the tracts thereof, and eat of His provision; and to Him is the Resurrection.

16 Do you feel secure that He who is in the heaven will not make the earth swallow you, the while it shakes?

17 Or do you feel secure that He who is in the heaven will not send against you a storm of stones? Then you will know how is My warning!

18 And those before them denied — then how was My rejection!

أَوَلَمْ يَرَوْا۟ إِلَى ٱلطَّيْرِ فَوْقَهُمْ صَٰٓفَّٰتٍ
وَيَقْبِضْنَ مَا يُمْسِكُهُنَّ إِلَّا ٱلرَّحْمَٰنُ
إِنَّهُۥ بِكُلِّ شَىْءٍۭ بَصِيرٌ ﴿١٩﴾

19 Have they not seen[1] the birds above them with wings outstretched[2] and closing?[3] None holds them but the Almighty.[4] He sees all things.

أَمَّنْ هَٰذَا ٱلَّذِى هُوَ جُندٌ لَّكُمْ
يَنصُرُكُم مِّن دُونِ ٱلرَّحْمَٰنِ إِنِ
ٱلْكَٰفِرُونَ إِلَّا فِى غُرُورٍ ﴿٢٠﴾

20 If:[1] "Who is this?"[2] — "That who will be a force for you to help you besides[3] the Almighty!"[4] — the false claimers of guidance[5] are only in delusion.

أَمَّنْ هَٰذَا ٱلَّذِى يَرْزُقُكُمْ إِنْ أَمْسَكَ
رِزْقَهُۥ بَل لَّجُّوا۟ فِى عُتُوٍّ وَنُفُورٍ ﴿٢١﴾

21 If:[1] "Who is this?"[2] — "That who will provide for you if He withhold His provision!"[3] — the truth is,[4] they have persisted in scorn and aversion.

أَفَمَن يَمْشِى مُكِبًّا عَلَىٰ وَجْهِهِۦٓ
أَهْدَىٰٓ أَمَّن يَمْشِى سَوِيًّا عَلَىٰ صِرَٰطٍ
مُّسْتَقِيمٍ ﴿٢٢﴾

22 Is then he who walks prone upon his face better guided, or he who walks evenly on a straight path?

قُلْ هُوَ ٱلَّذِىٓ أَنشَأَكُمْ وَجَعَلَ لَكُمُ
ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ قَلِيلًا مَّا
تَشْكُرُونَ ﴿٢٣﴾

23 Say thou: "He it is that produced you and made for you hearing and sight and hearts; little are you grateful."

قُلْ هُوَ ٱلَّذِى ذَرَأَكُمْ فِى ٱلْأَرْضِ وَإِلَيْهِ
تُحْشَرُونَ ﴿٢٤﴾

24 Say thou: "He it is that created[1] you in the earth, and to Him will you be gathered."

وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ
صَٰدِقِينَ ﴿٢٥﴾

25 And they say: "When is this promise, if you be truthful?"[1]

قُلْ إِنَّمَا ٱلْعِلْمُ عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا۠
نَذِيرٌ مُّبِينٌ ﴿٢٦﴾

26 Say thou: "The knowledge is but with God; and I am only a clear warner."

فَلَمَّا رَأَوْهُ زُلْفَةً سِيٓـَٔتْ وُجُوهُ ٱلَّذِينَ
كَفَرُوا۟ وَقِيلَ هَٰذَا ٱلَّذِى كُنتُم بِهِۦ

27 Then when they see it[1] approaching, the faces of those who ignore warning[2] will be distressed, and it will be said: "This is that for which you called."

تَدَّعُونَ ﴿٢٧﴾

قُلْ أَرَءَيْتُمْ إِنْ أَهْلَكَنِىَ ٱللَّهُ وَمَن
مَّعِىَ أَوْ رَحِمَنَا فَمَن يُجِيرُ ٱلْكَٰفِرِينَ
مِنْ عَذَابٍ أَلِيمٍ ﴿٢٨﴾

28 Say thou: "Have you considered:[1] if God destroys me and those with me, or has mercy on us, then who will protect the false claimers of guidance[2] from a painful punishment?"

قُلْ هُوَ ٱلرَّحْمَٰنُ ءَامَنَّا بِهِۦ وَعَلَيْهِ
تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِى ضَلَٰلٍ
مُّبِينٍ ﴿٢٩﴾

29 Say thou: "He is the Almighty.[1] We believe in[2] Him, and in Him we place our trust. And you will come to know who is in manifest error."

قُلْ أَرَءَيْتُمْ إِنْ أَصْبَحَ مَآؤُكُمْ غَوْرًا فَمَن
يَأْتِيكُم بِمَآءٍ مَّعِينٍۢ ﴿٣٠﴾

30 Say thou: "Have you considered:[1] if your water should become sunken, then who would bring you running water?"

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of God, the Almighty,[1] the Merciful.

۞ نٓ وَٱلْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾

68[2] **1** *nūn*[1] By the pen and what they inscribe!

مَآ أَنتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ﴿٢﴾

2 Thou art not, by the favour of thy Lord, possessed;[1]

وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣﴾

3 And for thee is a reward unending.

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾

4 And thou art upon a tremendous tradition.[1]

فَسَتُبْصِرُ وَيُبْصِرُونَ ﴿٥﴾

5 And thou wilt see, and they will see

بِأَييِّكُمُ ٱلْمَفْتُونُ ﴿٦﴾

6 Which of you is mad.

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن
سَبِيلِهِۦ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ﴿٧﴾

7 Thy Lord best knows who has strayed from His path, and He best knows the guided.

فَلَا تُطِعِ ٱلْمُكَذِّبِينَ ﴿٨﴾

8 Then obey thou not the deniers

وَدُّوا۟ لَوْ تُدْهِنُ فَيُدْهِنُونَ ﴿٩﴾

9 (They wish that thou shouldst compromise, then would they compromise)

وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ ﴿١٠﴾

10 Neither obey thou every despised swearer of oaths,

هَمَّازٍ مَّشَّآءٍۭ بِنَمِيمٍ ﴿١١﴾

11 Backbiter, going about with calumny,

مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾

عُتُلٍّ بَعْدَ ذَٰلِكَ زَنِيمٍ ﴿١٣﴾

أَن كَانَ ذَا مَالٍ وَبَنِينَ ﴿١٤﴾

إِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿١٥﴾

سَنَسِمُهُۥ عَلَى ٱلْخُرْطُومِ ﴿١٦﴾

إِنَّا بَلَوْنَٰهُمْ كَمَا بَلَوْنَآ أَصْحَٰبَ ٱلْجَنَّةِ إِذْ أَقْسَمُوا۟ لَيَصْرِمُنَّهَا مُصْبِحِينَ ﴿١٧﴾

وَلَا يَسْتَثْنُونَ ﴿١٨﴾

فَطَافَ عَلَيْهَا طَآئِفٌ مِّن رَّبِّكَ وَهُمْ نَٰٓئِمُونَ ﴿١٩﴾

فَأَصْبَحَتْ كَٱلصَّرِيمِ ﴿٢٠﴾

فَتَنَادَوْا۟ مُصْبِحِينَ ﴿٢١﴾

أَنِ ٱغْدُوا۟ عَلَىٰ حَرْثِكُمْ إِن كُنتُمْ صَٰرِمِينَ ﴿٢٢﴾

فَٱنطَلَقُوا۟ وَهُمْ يَتَخَٰفَتُونَ ﴿٢٣﴾

أَن لَّا يَدْخُلَنَّهَا ٱلْيَوْمَ عَلَيْكُم مِّسْكِينٌ ﴿٢٤﴾

وَغَدَوْا۟ عَلَىٰ حَرْدٍ قَٰدِرِينَ ﴿٢٥﴾

فَلَمَّا رَأَوْهَا قَالُوٓا۟ إِنَّا لَضَآلُّونَ ﴿٢٦﴾

بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٧﴾

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُل لَّكُمْ لَوْلَا

12 Hinderer of good, transgressor, sinful,

13 Relentless and[1] useless,[2]

14 Because he is possessed of wealth and sons.

15 When Our proofs[1] are recited to him, he says: “Legends of the former peoples!”

16 We will brand him on the snout.[1]

17 We have tried them as We tried the companions of the garden, when they swore they would reap its fruit in the morning,

18 And made no allowance.[1]

19 Then an itinerant[1] from thy Lord went about[2] it while they slept,

20 And in the morning it was as if reaped.

21 Then called they to one another in the morning:

22 “Go early to your tilth, if you would be reaping!”

23 So they departed, whispering together:

24 “No needy one will enter it this day against your will.”[1]

25 And they went early, determined upon their purpose.[1]

26 Then when they saw it they said: “We have gone astray![1]

27 “Nay,[1] we have been deprived!”[2]

28 Said the most moderate of them: “Said I not to you: ‘Oh, that you did but[1] give glory!’”[2]

تُسَبِّحُونَ ﴿٢٨﴾

قَالُوا۟ سُبْحَٰنَ رَبِّنَآ إِنَّا كُنَّا ظَٰلِمِينَ ﴿٢٩﴾

فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَٰوَمُونَ ﴿٣٠﴾

قَالُوا۟ يَٰوَيْلَنَآ إِنَّا كُنَّا طَٰغِينَ ﴿٣١﴾

عَسَىٰ رَبُّنَآ أَن يُبْدِلَنَا خَيْرًا مِّنْهَآ إِنَّآ إِلَىٰ رَبِّنَا رَٰغِبُونَ ﴿٣٢﴾

كَذَٰلِكَ ٱلْعَذَابُ وَلَعَذَابُ ٱلْءَاخِرَةِ أَكْبَرُ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٣٣﴾

إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّٰتِ ٱلنَّعِيمِ ﴿٣٤﴾

أَفَنَجْعَلُ ٱلْمُسْلِمِينَ كَٱلْمُجْرِمِينَ ﴿٣٥﴾

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾

أَمْ لَكُمْ كِتَٰبٌ فِيهِ تَدْرُسُونَ ﴿٣٧﴾

إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ ﴿٣٨﴾

أَمْ لَكُمْ أَيْمَٰنٌ عَلَيْنَا بَٰلِغَةٌ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ ﴿٣٩﴾

سَلْهُمْ أَيُّهُم بِذَٰلِكَ زَعِيمٌ ﴿٤٠﴾

أَمْ لَهُمْ شُرَكَآءُ فَلْيَأْتُوا۟ بِشُرَكَآئِهِمْ إِن كَانُوا۟ صَٰدِقِينَ ﴿٤١﴾

يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى ٱلسُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾

29 They said: “Glory[1] be to our Lord! We were wrongdoers!”[2]

30 Then they approached one other, blaming one another.

31 They said: “Woe is us! We transgressed all bounds.[1]

32 “It may be that our Lord will give us in exchange better than it; to our Lord do we turn in hope.”

33 Thus[1] is the punishment — and the punishment of the Hereafter is greater, had they but known.

34 ¶**68.2** For those of prudent fear,[1] with their Lord are the Gardens of Bliss.

35 Shall We then make[1] those submitting[2] like the lawbreakers?

36 What ails you? How judge you?

37 If[1] you have a Writ[2] wherein you study:[3] —

38 “You have therein whatever you choose!”[1]

39 Or if[1] you have oaths binding upon Us reaching to the Day of Resurrection:[2] — “You have whatever you decide!”[3]

40 Ask thou them which of them is, for that, guarantor!

41 If[1] they have partners:[2] then let them bring their partners,[3] if they be truthful.

42 The day the shin[1] is uncovered — and they are invited to the Submission,[2] but they are not able[3] —

خَٰشِعَةً أَبۡصَٰرُهُمۡ تَرۡهَقُهُمۡ ذِلَّةٞۚ وَقَدۡ كَانُواْ
يُدۡعَوۡنَ إِلَى ٱلسُّجُودِ وَهُمۡ سَٰلِمُونَ ﴿٤٣﴾
فَذَرۡنِي وَمَن يُكَذِّبُ بِهَٰذَا ٱلۡحَدِيثِۖ
سَنَسۡتَدۡرِجُهُم مِّنۡ حَيۡثُ لَا يَعۡلَمُونَ
﴿٤٤﴾
وَأُمۡلِي لَهُمۡۚ إِنَّ كَيۡدِي مَتِينٌ ﴿٤٥﴾
أَمۡ تَسۡـَٔلُهُمۡ أَجۡرٗا فَهُم مِّن مَّغۡرَمٖ مُّثۡقَلُونَ
﴿٤٦﴾
أَمۡ عِندَهُمُ ٱلۡغَيۡبُ فَهُمۡ يَكۡتُبُونَ ﴿٤٧﴾
فَٱصۡبِرۡ لِحُكۡمِ رَبِّكَ وَلَا تَكُن
كَصَاحِبِ ٱلۡحُوتِ إِذۡ نَادَىٰ وَهُوَ
مَكۡظُومٞ ﴿٤٨﴾
لَّوۡلَآ أَن تَدَٰرَكَهُۥ نِعۡمَةٞ مِّن رَّبِّهِۦ لَنُبِذَ
بِٱلۡعَرَآءِ وَهُوَ مَذۡمُومٞ ﴿٤٩﴾
فَٱجۡتَبَٰهُ رَبُّهُۥ فَجَعَلَهُۥ مِنَ ٱلصَّٰلِحِينَ
﴿٥٠﴾
وَإِن يَكَادُ ٱلَّذِينَ كَفَرُواْ لَيُزۡلِقُونَكَ
بِأَبۡصَٰرِهِمۡ لَمَّا سَمِعُواْ ٱلذِّكۡرَ وَيَقُولُونَ
إِنَّهُۥ لَمَجۡنُونٞ ﴿٥١﴾
وَمَا هُوَ إِلَّا ذِكۡرٞ لِّلۡعَٰلَمِينَ ﴿٥٢﴾
بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ
۞ ٱلۡحَآقَّةُ ﴿١﴾

43 Their eyes will be humbled,[1] humiliation covering them, for they had been invited to the Submission[2] when they were whole.

44 So leave thou Me with those who deny this narrative.[1] We will lead them by degrees, whence[2] they know not;

45 And I will grant them respite — My plan is firm.[1]
46 If[1] thou askest of them a reward:[2] then are they burdened by debt!

47 If[1] the Unseen be with them:[2] then are they writing![3]
48 And be thou patient for the judgment of thy Lord; and be thou not like the companion of the fish[1] when he called and was angry.[2]

49 Had not favour from his Lord overtaken him, he would have been cast on the bare shore when he was condemned.

50 But his Lord chose him, and made him of the righteous.

51 And those who ignore warning[1] almost cause thee to slip with their eyes when they hear the remembrance,[2] and they say: "He is possessed."

52 But it is only a reminder[1] to all mankind.

In the name of God, the Almighty,[1] the Merciful.

69

[2] **1** The Inevitable Reality.[1]

مَا ٱلۡحَآقَّةُ ﴿٢﴾

2 What is the Inevitable Reality?

وَمَآ أَدۡرَىٰكَ مَا ٱلۡحَآقَّةُ ﴿٣﴾

3 And what will convey to thee what the Inevitable Reality is?

كَذَّبَتۡ ثَمُودُ وَعَادُۢ بِٱلۡقَارِعَةِ ﴿٤﴾

4 Thamūd and ʿĀd denied the Calamity.[1]

فَأَمَّا ثَمُودُ فَأُهۡلِكُواْ بِٱلطَّاغِيَةِ ﴿٥﴾

5 Then as for Thamūd: they were destroyed by the overpowering blast.[1]

وَأَمَّا عَادٞ فَأُهۡلِكُواْ بِرِيحٖ صَرۡصَرٍ
عَاتِيَةٖ ﴿٦﴾

6 And as for ʿĀd: they were destroyed by a howling, raging wind

سَخَّرَهَا عَلَيۡهِمۡ سَبۡعَ لَيَالٖ وَثَمَٰنِيَةَ أَيَّامٍ
حُسُومٗا فَتَرَى ٱلۡقَوۡمَ فِيهَا صَرۡعَىٰ كَأَنَّهُمۡ
أَعۡجَازُ نَخۡلٍ خَاوِيَةٖ ﴿٧﴾

7 Which He compelled against them seven nights and eight days without let; and thou mightest see the people therein lying prostrate like stumps of hollow[1] date-palms.

فَهَلۡ تَرَىٰ لَهُم مِّنۢ بَاقِيَةٖ ﴿٨﴾

8 Then seest thou of them[1] any remnant?

وَجَآءَ فِرۡعَوۡنُ وَمَن قَبۡلَهُۥ وَٱلۡمُؤۡتَفِكَٰتُ
بِٱلۡخَاطِئَةِ ﴿٩﴾

9 And there came Pharaoh[1] — and those before him, and the cities thrown down — with offence,[2]

فَعَصَوۡاْ رَسُولَ رَبِّهِمۡ فَأَخَذَهُمۡ أَخۡذَةٗ
رَّابِيَةً ﴿١٠﴾

10 And they opposed the messenger of their Lord, but He seized them with a surpassing[1] grip.

إِنَّا لَمَّا طَغَا ٱلۡمَآءُ حَمَلۡنَٰكُمۡ فِي
ٱلۡجَارِيَةِ ﴿١١﴾

11 When the water had burst all bounds, We bore[1] you[2] in the ship

لِنَجۡعَلَهَا لَكُمۡ تَذۡكِرَةٗ وَتَعِيَهَآ أُذُنٞ
وَٰعِيَةٞ ﴿١٢﴾

12 That We might make it[1] a reminder for you, and that a conscious ear might be conscious of it.[2]

فَإِذَا نُفِخَ فِي ٱلصُّورِ نَفۡخَةٞ وَٰحِدَةٞ ﴿١٣﴾
وَحُمِلَتِ ٱلۡأَرۡضُ وَٱلۡجِبَالُ فَدُكَّتَا دَكَّةٗ
وَٰحِدَةٗ ﴿١٤﴾

13 Then when the Trumpet is blown with a single blast,
14 And the earth and the mountains are lifted up and levelled with a single blow,[1]

فَيَوۡمَئِذٖ وَقَعَتِ ٱلۡوَاقِعَةُ ﴿١٥﴾

15 Then, that day, the Event will befall,[1]

وَٱنشَقَّتِ ٱلسَّمَآءُ فَهِىَ يَوْمَئِذٍ وَاهِيَةٌ ﴿١٦﴾

16 And the sky be split asunder for it, that day, is frail,

وَٱلْمَلَكُ عَلَىٰٓ أَرْجَآئِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَٰنِيَةٌ ﴿١٧﴾

17 And the angels on its sides; and there will bear the Throne of thy Lord above them, that day, eight.

يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنكُمْ خَافِيَةٌ ﴿١٨﴾

18 That day, you will be presented; no secret among you will be concealed.

فَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ بِيَمِينِهِۦ فَيَقُولُ هَآؤُمُ ٱقْرَءُوا۟ كِتَٰبِيَهْ ﴿١٩﴾

19 And as for him who is given his writ[1] in his right hand, he will say: “Here, read my writ![2]

إِنِّى ظَنَنتُ أَنِّى مُلَٰقٍ حِسَابِيَهْ ﴿٢٠﴾

20 “I knew that I should meet my reckoning.”

فَهُوَ فِى عِيشَةٍ رَّاضِيَةٍ ﴿٢١﴾

21 Then is he in a pleasing life,

فِى جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾

22 In a high garden

قُطُوفُهَا دَانِيَةٌ ﴿٢٣﴾

23 The fruits whereof are near.

كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔۢا بِمَآ أَسْلَفْتُمْ فِى ٱلْأَيَّامِ ٱلْخَالِيَةِ ﴿٢٤﴾

24 “Eat and drink with satisfaction for what you sent ahead in days past.”

وَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ بِشِمَالِهِۦ فَيَقُولُ يَٰلَيْتَنِى لَمْ أُوتَ كِتَٰبِيَهْ ﴿٢٥﴾

25 And as for him who is given his writ[1] in his left hand, he will say: “Would that I had not been given my writ[2]

وَلَمْ أَدْرِ مَا حِسَابِيَهْ ﴿٢٦﴾

26 “And had not known what is my reckoning!

يَٰلَيْتَهَا كَانَتِ ٱلْقَاضِيَةَ ﴿٢٧﴾

27 “Would that it had been the end!

مَآ أَغْنَىٰ عَنِّى مَالِيَهْ ﴿٢٨﴾

28 “My wealth has not availed me.

هَلَكَ عَنِّى سُلْطَٰنِيَهْ ﴿٢٩﴾

29 “Gone[1] from me is my authority.”

خُذُوهُ فَغُلُّوهُ ﴿٣٠﴾

30 “Take him, and fetter him;

ثُمَّ ٱلْجَحِيمَ صَلُّوهُ ﴿٣١﴾

31 “Then burn him in Hell;

ثُمَّ فِى سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَٱسْلُكُوهُ ﴿٣٢﴾

32 “Then into a chain the length whereof is seventy cubits insert him!”

إِنَّهُۥ كَانَ لَا يُؤْمِنُ بِٱللَّهِ ٱلْعَظِيمِ ﴿٣٣﴾

33 He believed not in[1] God, the Great,

وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ﴿٣٤﴾

34 And encouraged not the feeding of the needy

فَلَيْسَ لَهُ ٱلْيَوْمَ هَٰهُنَا حَمِيمٌ ﴿٣٥﴾

35 So there is for him here, this day, no loyal friend,

وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ﴿٣٦﴾

36 Nor food save of foul pus,[1]

لَّا يَأْكُلُهُۥٓ إِلَّا ٱلْخَٰطِـُٔونَ ﴿٣٧﴾

37 That none eat save the offenders.[1]

فَلَآ أُقْسِمُ بِمَا تُبْصِرُونَ ﴿٣٨﴾

38 ¶**69.2** Then do I swear by what you see

وَمَا لَا تُبْصِرُونَ ﴿٣٩﴾

39 And what you see not:

إِنَّهُۥ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾

40 It is the word[1] of a noble messenger,

وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ ﴿٤١﴾

41 And it is not the word[1] of a poet[2] — little do you believe —

وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٤٢﴾

42 Nor the word of a soothsayer — little do you take heed —

تَنزِيلٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿٤٣﴾

43 A revelation[1] from the Lord of All Creation!

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ ٱلْأَقَاوِيلِ ﴿٤٤﴾

44 (And had he ascribed to Us any sayings,[1]

لَأَخَذْنَا مِنْهُ بِٱلْيَمِينِ ﴿٤٥﴾

45 We would have seized him by the right hand.

ثُمَّ لَقَطَعْنَا مِنْهُ ٱلْوَتِينَ ﴿٤٦﴾

46 Then would We have cut from him the aorta,

فَمَا مِنكُم مِّنْ أَحَدٍ عَنْهُ حَٰجِزِينَ ﴿٤٧﴾

47 And not one of you could have protected him.[1])

وَإِنَّهُۥ لَتَذْكِرَةٌ لِّلْمُتَّقِينَ ﴿٤٨﴾

48 And it is a reminder to those of prudent fear;[1]

وَإِنَّا لَنَعْلَمُ أَنَّ مِنكُم مُّكَذِّبِينَ ﴿٤٩﴾

49 (And We know that among you are deniers)

وَإِنَّهُۥ لَحَسۡرَةٌ عَلَى ٱلۡكَٰفِرِينَ ﴿٥٠﴾

50 And it will be a sorrow to the false claimers of guidance;[1]

وَإِنَّهُۥ لَحَقُّ ٱلۡيَقِينِ ﴿٥١﴾

51 And it is the truth[1] of certainty.

فَسَبِّحۡ بِٱسۡمِ رَبِّكَ ٱلۡعَظِيمِ ﴿٥٢﴾

52 So give thou glory[1] with the name of thy Lord, the Great!

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

In the name of God, the Almighty,[1] the Merciful.

سَأَلَ سَآئِلُۢ بِعَذَابٖ وَاقِعٖ ﴿١﴾

70[2] **1** A petitioner[1] asked about a punishment to come

لِّلۡكَٰفِرِينَ لَيۡسَ لَهُۥ دَافِعٞ ﴿٢﴾

2 To the false claimers of guidance[1] — there is none to avert it —

مِّنَ ٱللَّهِ ذِي ٱلۡمَعَارِجِ ﴿٣﴾

3 From God, Owner of the Means of Ascent:[1] —

تَعۡرُجُ ٱلۡمَلَٰٓئِكَةُ وَٱلرُّوحُ إِلَيۡهِ فِي يَوۡمٖ كَانَ مِقۡدَارُهُۥ خَمۡسِينَ أَلۡفَ سَنَةٖ ﴿٤﴾

4 The angels and the Spirit ascend to Him in a day the measure whereof is fifty thousand years,

فَٱصۡبِرۡ صَبۡرٗا جَمِيلٗا ﴿٥﴾

5 So be thou patient with comely patience.[1]

إِنَّهُمۡ يَرَوۡنَهُۥ بَعِيدٗا ﴿٦﴾

6 They see it as far off,

وَنَرَىٰهُ قَرِيبٗا ﴿٧﴾

7 But We see it as near: —

يَوۡمَ تَكُونُ ٱلسَّمَآءُ كَٱلۡمُهۡلِ ﴿٨﴾

8 The day the sky will be like molten brass,[1]

وَتَكُونُ ٱلۡجِبَالُ كَٱلۡعِهۡنِ ﴿٩﴾

9 And the mountains like wool,[1]

وَلَا يَسۡـَٔلُ حَمِيمٌ حَمِيمٗا ﴿١٠﴾

10 And no loyal friend will ask of a loyal friend.

يُبَصَّرُونَهُمۡ يَوَدُّ ٱلۡمُجۡرِمُ لَوۡ يَفۡتَدِي مِنۡ عَذَابِ يَوۡمِئِذِۭ بِبَنِيهِ ﴿١١﴾

11 They will be given sight of them:[1] — the lawbreaker will wish that should he be ransomed from the punishment of that day by his sons,

وَصَٰحِبَتِهِۦ وَأَخِيهِ ﴿١٢﴾

12 And his consort, and his brother,

وَفَصِيلَتِهِ ٱلَّتِي تُـٔۡوِيهِ ﴿١٣﴾

13 And his kinsmen who sheltered him,

وَمَن فِي ٱلۡأَرۡضِ جَمِيعٗا ثُمَّ يُنجِيهِ ﴿١٤﴾

14 And whoso is in the earth all together — then might it deliver him.

كَلَّآ إِنَّهَا لَظَىٰ ﴿١٥﴾

15 No, indeed![1] It is a blazing fire,

نَزَّاعَةٗ لِّلشَّوَىٰ ﴿١٦﴾

16 Removing the scalp,

تَدۡعُواْ مَنۡ أَدۡبَرَ وَتَوَلَّىٰ ﴿١٧﴾

17 Calling him who turned and went away

وَجَمَعَ فَأَوۡعَىٰٓ ﴿١٨﴾

18 And gathered and hoarded.

إِنَّ ٱلۡإِنسَٰنَ خُلِقَ هَلُوعًا ﴿١٩﴾

19 Man was created anxious

إِذَا مَسَّهُ ٱلشَّرُّ جَزُوعٗا ﴿٢٠﴾

20 — When evil touches him, impatient,[1]

وَإِذَا مَسَّهُ ٱلۡخَيۡرُ مَنُوعًا ﴿٢١﴾

21 And when good touches him, withholding —

إِلَّا ٱلۡمُصَلِّينَ ﴿٢٢﴾

22 Save the performers of duty:[1]

ٱلَّذِينَ هُمۡ عَلَىٰ صَلَاتِهِمۡ دَآئِمُونَ ﴿٢٣﴾

23 Those who are constant in their duty,[1]

وَٱلَّذِينَ فِيٓ أَمۡوَٰلِهِمۡ حَقّٞ مَّعۡلُومٞ ﴿٢٤﴾

24 And those in whose wealth is a due[1] known[2]

لِّلسَّآئِلِ وَٱلۡمَحۡرُومِ ﴿٢٥﴾

25 For the petitioner[1] and the one deprived,

وَٱلَّذِينَ يُصَدِّقُونَ بِيَوۡمِ ٱلدِّينِ ﴿٢٦﴾

26 And are those who confirm the Day of Judgment,[1]

وَٱلَّذِينَ هُم مِّنۡ عَذَابِ رَبِّهِم مُّشۡفِقُونَ ﴿٢٧﴾

27 And are those who, of the punishment of their Lord, are in dread,

إِنَّ عَذَابَ رَبِّهِمۡ غَيۡرُ مَأۡمُونٖ ﴿٢٨﴾

28 (The punishment of their Lord is not that from which there is safety)

وَٱلَّذِينَ هُمۡ لِفُرُوجِهِمۡ حَٰفِظُونَ ﴿٢٩﴾

29 And are those who preserve their chastity[1]

إِلَّا عَلَىٰٓ أَزۡوَٰجِهِمۡ أَوۡ مَا مَلَكَتۡ أَيۡمَٰنُهُمۡ فَإِنَّهُمۡ غَيۡرُ مَلُومِينَ ﴿٣٠﴾

30 Save with their wives, or what their right hands possess[1] — for then are they not blameworthy,

فَمَنِ ٱبۡتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُوْلَٰٓئِكَ هُمُ ٱلۡعَادُونَ ﴿٣١﴾

31 (But whoso seeks beyond that: it is they who are the transgressors)

وَٱلَّذِينَ هُمۡ لِأَمَٰنَٰتِهِمۡ وَعَهۡدِهِمۡ رَٰعُونَ ﴿٣٢﴾

32 And are those who are to their trusts and their covenant attentive,

وَٱلَّذِينَ هُم بِشَهَٰدَٰتِهِمۡ قَآئِمُونَ ﴿٣٣﴾

33 And are those who, in their witness, are upright,

وَٱلَّذِينَ هُمۡ عَلَىٰ صَلَاتِهِمۡ يُحَافِظُونَ ﴿٣٤﴾

34 And are those who preserve their duty:[1]

أُوْلَٰٓئِكَ فِي جَنَّٰتٍ مُّكۡرَمُونَ ٣٥

فَمَالِ ٱلَّذِينَ كَفَرُواْ قِبَلَكَ مُهۡطِعِينَ ٣٦

عَنِ ٱلۡيَمِينِ وَعَنِ ٱلشِّمَالِ عِزِينَ ٣٧

أَيَطۡمَعُ كُلُّ ٱمۡرِيٕٖ مِّنۡهُمۡ أَن يُدۡخَلَ جَنَّةَ نَعِيمٖ ٣٨

كَلَّآۖ إِنَّا خَلَقۡنَٰهُم مِّمَّا يَعۡلَمُونَ ٣٩

فَلَآ أُقۡسِمُ بِرَبِّ ٱلۡمَشَٰرِقِ وَٱلۡمَغَٰرِبِ إِنَّا لَقَٰدِرُونَ ٤٠

عَلَىٰٓ أَن نُّبَدِّلَ خَيۡرٗا مِّنۡهُمۡ وَمَا نَحۡنُ بِمَسۡبُوقِينَ ٤١

فَذَرۡهُمۡ يَخُوضُواْ وَيَلۡعَبُواْ حَتَّىٰ يُلَٰقُواْ يَوۡمَهُمُ ٱلَّذِي يُوعَدُونَ ٤٢

يَوۡمَ يَخۡرُجُونَ مِنَ ٱلۡأَجۡدَاثِ سِرَاعٗا كَأَنَّهُمۡ إِلَىٰ نُصُبٖ يُوفِضُونَ ٤٣

خَٰشِعَةً أَبۡصَٰرُهُمۡ تَرۡهَقُهُمۡ ذِلَّةٞۚ ذَٰلِكَ ٱلۡيَوۡمُ ٱلَّذِي كَانُواْ يُوعَدُونَ ٤٤

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

إِنَّآ أَرۡسَلۡنَا نُوحًا إِلَىٰ قَوۡمِهِۦٓ أَنۡ أَنذِرۡ قَوۡمَكَ مِن قَبۡلِ أَن يَأۡتِيَهُمۡ عَذَابٌ أَلِيمٞ ١

قَالَ يَٰقَوۡمِ إِنِّي لَكُمۡ نَذِيرٞ مُّبِينٌ ٢

35 Those are in gardens, honoured.

36 ¶**70.2** Then what ails those who ignore warning[1] that they, before thee, are straining forward

37 On the right, and on the left, in separate groups?[1]
38 Does every man among them hope to be made to enter a garden of bliss?

39 No, indeed![1] We have created them from what they know.
40 Then do I swear by the Lord of the Easts and the Wests that We are able

41 To exchange them for better than they; and We will not be outdone.[1]

42 So leave thou them to discourse vainly[1] and play until they meet their day which they are promised:

43 The day they will come forth from the graves in haste, as though towards an idol,[1] running,

44 Their eyes humbled,[1] humiliation covering them. That is the day which they are promised.

In the name of God, the Almighty,[1] the Merciful.

71[2] **1** We sent Noah to his people: "Warn thou thy people before a painful punishment come[1] to them."

2 He said: "O my people: I am to you a clear warner:

أَنِ ٱعۡبُدُواْ ٱللَّهَ وَٱتَّقُوهُ وَأَطِيعُونِ ٣

يَغۡفِرۡ لَكُم مِّن ذُنُوبِكُمۡ وَيُؤَخِّرۡكُمۡ إِلَىٰٓ أَجَلٖ مُّسَمًّىۚ إِنَّ أَجَلَ ٱللَّهِ إِذَا جَآءَ لَا يُؤَخَّرُۘ لَوۡ كُنتُمۡ تَعۡلَمُونَ ٤

قَالَ رَبِّ إِنِّي دَعَوۡتُ قَوۡمِي لَيۡلٗا وَنَهَارٗا ٥

فَلَمۡ يَزِدۡهُمۡ دُعَآءِيٓ إِلَّا فِرَارٗا ٦

وَإِنِّي كُلَّمَا دَعَوۡتُهُمۡ لِتَغۡفِرَ لَهُمۡ جَعَلُواْ أَصَٰبِعَهُمۡ فِيٓ ءَاذَانِهِمۡ وَٱسۡتَغۡشَوۡاْ ثِيَابَهُمۡ وَأَصَرُّواْ وَٱسۡتَكۡبَرُواْ ٱسۡتِكۡبَارٗا ٧

ثُمَّ إِنِّي دَعَوۡتُهُمۡ جِهَارٗا ٨

ثُمَّ إِنِّيٓ أَعۡلَنتُ لَهُمۡ وَأَسۡرَرۡتُ لَهُمۡ إِسۡرَارٗا ٩

فَقُلۡتُ ٱسۡتَغۡفِرُواْ رَبَّكُمۡ إِنَّهُۥ كَانَ غَفَّارٗا ١٠

يُرۡسِلِ ٱلسَّمَآءَ عَلَيۡكُم مِّدۡرَارٗا ١١

وَيُمۡدِدۡكُم بِأَمۡوَٰلٖ وَبَنِينَ وَيَجۡعَل لَّكُمۡ جَنَّٰتٖ وَيَجۡعَل لَّكُمۡ أَنۡهَٰرٗا ١٢

مَّا لَكُمۡ لَا تَرۡجُونَ لِلَّهِ وَقَارٗا ١٣

وَقَدۡ خَلَقَكُمۡ أَطۡوَارًا ١٤

3 "Serve God, and be in prudent fear[1] of Him, and obey me.[2]
4 "He will forgive you of your transgressions,[1] and delay you to a stated term; the term of God, when it comes, cannot be delayed, if you but knew."

5 He said: "My Lord: I have called my people night and day,

6 "But my calling increased them not save in flight.
7 "And whenever I called them, that Thou mightest forgive them, they put their fingers in their ears and covered themselves with their garments, and persisted, and waxed proudly insolent.[1]

8 "Then I called to them openly;

9 "Then I proclaimed to them, and confided to them in secret,

10 "And I said: 'Ask forgiveness of your Lord: — He is all-forgiving[1] —

11 "'He will send the sky upon you in torrents,
12 "'And will supply you with wealth and sons, and make for you gardens, and make for you rivers.'"[1]

13 What ails you that you look not for majesty in God,
14 When He has created you in stages?

أَلَمۡ تَرَوۡاْ كَيۡفَ خَلَقَ ٱللَّهُ سَبۡعَ سَمَٰوَٰتٖ
طِبَاقٗا ١٥

وَجَعَلَ ٱلۡقَمَرَ فِيهِنَّ نُورٗا وَجَعَلَ
ٱلشَّمۡسَ سِرَاجٗا ١٦

وَٱللَّهُ أَنۢبَتَكُم مِّنَ ٱلۡأَرۡضِ نَبَاتٗا
١٧

ثُمَّ يُعِيدُكُمۡ فِيهَا وَيُخۡرِجُكُمۡ إِخۡرَاجٗا
١٨

وَٱللَّهُ جَعَلَ لَكُمُ ٱلۡأَرۡضَ بِسَاطٗا
١٩

لِّتَسۡلُكُواْ مِنۡهَا سُبُلٗا فِجَاجٗا ٢٠

قَالَ نُوحٞ رَّبِّ إِنَّهُمۡ عَصَوۡنِي وَٱتَّبَعُواْ مَن
لَّمۡ يَزِدۡهُ مَالُهُۥ وَوَلَدُهُۥٓ إِلَّا خَسَارٗا ٢١

وَمَكَرُواْ مَكۡرٗا كُبَّارٗا ٢٢

وَقَالُواْ لَا تَذَرُنَّ ءَالِهَتَكُمۡ وَلَا تَذَرُنَّ
وَدّٗا وَلَا سُوَاعٗا وَلَا يَغُوثَ وَيَعُوقَ
وَنَسۡرٗا ٢٣

وَقَدۡ أَضَلُّواْ كَثِيرٗاۖ وَلَا تَزِدِ ٱلظَّٰلِمِينَ إِلَّا
ضَلَٰلٗا ٢٤

مِّمَّا خَطِيٓـَٔاتِهِمۡ أُغۡرِقُواْ فَأُدۡخِلُواْ نَارٗا
فَلَمۡ يَجِدُواْ لَهُم مِّن دُونِ ٱللَّهِ أَنصَارٗا
٢٥

15 Have you not considered how God created seven heavens in harmony,[1]

16 And made the moon therein a light[1] and made the sun a torch?

17 And God caused you to grow as a growth from the earth.

18 Then He will return you into it, and bring you forth again.[1]

19 And God made for you the earth as a carpet,[1]

20 That you might follow the broad ways thereof.

21 ¶**71.2** Noah said: "My Lord: they have opposed me, and followed him whose wealth and children increase him not save in loss.

22 "And they have schemed a mighty scheme,"

23 (And they said: "You are not to leave your gods;[1] and you are not to leave Wadd,[2] or Suwāʿ,[3] or Yaghūth,[4] and Yaʿūq,[5] and Nasr."[6])

24 "And they have led many astray. And increase Thou not the wrongdoers[1] save in error!"[2]

25 Because of their offences[1] they were drowned, and made to enter a Fire, and they found for them, besides[2] God, no helpers.

وَقَالَ نُوحٞ رَّبِّ لَا تَذَرۡ عَلَى ٱلۡأَرۡضِ مِنَ
ٱلۡكَٰفِرِينَ دَيَّارًا ٢٦

إِنَّكَ إِن تَذَرۡهُمۡ يُضِلُّواْ عِبَادَكَ وَلَا
يَلِدُوٓاْ إِلَّا فَاجِرٗا كَفَّارًا ٢٧

رَّبِّ ٱغۡفِرۡ لِي وَلِوَٰلِدَيَّ وَلِمَن دَخَلَ بَيۡتِيَ
مُؤۡمِنٗا وَلِلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِ وَلَا تَزِدِ
ٱلظَّٰلِمِينَ إِلَّا تَبَارٗا ٢٨

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

۞ قُلۡ أُوحِيَ إِلَيَّ أَنَّهُ ٱسۡتَمَعَ نَفَرٞ مِّنَ
ٱلۡجِنِّ فَقَالُوٓاْ إِنَّا سَمِعۡنَا قُرۡءَانًا عَجَبٗا ١
يَهۡدِيٓ إِلَى ٱلرُّشۡدِ فَـَٔامَنَّا بِهِۦۖ وَلَن
نُّشۡرِكَ بِرَبِّنَآ أَحَدٗا ٢

وَأَنَّهُۥ تَعَٰلَىٰ جَدُّ رَبِّنَا مَا ٱتَّخَذَ صَٰحِبَةٗ
وَلَا وَلَدٗا ٣

وَأَنَّهُۥ كَانَ يَقُولُ سَفِيهُنَا عَلَى ٱللَّهِ
شَطَطٗا ٤

وَأَنَّا ظَنَنَّآ أَن لَّن تَقُولَ ٱلۡإِنسُ وَٱلۡجِنُّ
عَلَى ٱللَّهِ كَذِبٗا ٥

وَأَنَّهُۥ كَانَ رِجَالٞ مِّنَ ٱلۡإِنسِ يَعُوذُونَ
بِرِجَالٖ مِّنَ ٱلۡجِنِّ فَزَادُوهُمۡ رَهَقٗا ٦

وَأَنَّهُمۡ ظَنُّواْ كَمَا ظَنَنتُمۡ أَن لَّن يَبۡعَثَ
ٱللَّهُ أَحَدٗا ٧

26 And Noah said: "My Lord: leave Thou not upon the earth, among the false claimers of guidance,[1] an inhabitant.

27 "If Thou leave them, they will lead Thy servants astray, and beget not save licentious ingrates.[1]

28 "My Lord: forgive Thou me and my parents, and him who enters my house as a believer,[1] and the believing men,[2] and the believing women.[3] And increase Thou not the wrongdoers[4] save in ruin!"

In the name of God, the Almighty,[1] the Merciful.

72

[2] **1** Say thou: "It is revealed[1] to me, that[2] a band[3] of the domini[4] listened in, and they said: 'We have heard an amazing recitation[5]

2 "'Guiding to sound judgment, and we have believed in[1] it, and will not ascribe a partnership[2] with our Lord to anyone.'

3 "And that:[1] 'Exalted be the majesty of our Lord! He has taken neither consort nor son.'[2]

4 "And that:[1] 'The fool among us[2] ascribed a wanton falsehood[3] to God.'

5 "And that:[1] 'We[2] had thought that the servi[3] and the domini[4] would not ascribe a lie to God.'[5]

6 "And that:[1] 'Men among the servi[2] sought protection[3] with men against[4] the domini,[5] so they increased them in baseness.'[6]

7 "And that:[1] 'They[2] thought, as you[3] thought, that God would never raise up anyone.'[4]

وَأَنَّا لَمَسْنَا ٱلسَّمَآءَ فَوَجَدْنَٰهَا مُلِئَتْ
حَرَسًا شَدِيدًا وَشُهُبًا ﴿٨﴾

8 "And that:[1] 'We[2] touched[3] the heaven,
but found it filled with strong guards and
flames.'[4]

وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَٰعِدَ لِلسَّمْعِ فَمَن
يَسْتَمِعِ ٱلْـَٰٔنَ يَجِدْ لَهُۥ شِهَابًا رَّصَدًا
﴿٩﴾

9 "And that:[1] 'We[2] sat there on seats to hear;
but whoso listens in now finds for him a
flame waiting.'[3]

وَأَنَّا لَا نَدْرِىٓ أَشَرٌّ أُرِيدَ بِمَن فِى ٱلْأَرْضِ
أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١٠﴾

10 "And that:[1] 'We[2] know not whether evil
is intended for him who is in the earth,
or whether their Lord intends for them
rectitude.'[3]

وَأَنَّا مِنَّا ٱلصَّٰلِحُونَ وَمِنَّا دُونَ ذَٰلِكَ كُنَّا
طَرَآئِقَ قِدَدًا ﴿١١﴾

11 "And that:[1] 'Among us[2] are those righteous,
and among us are other than that; we are of
diverse paths.'

وَأَنَّا ظَنَنَّآ أَن لَّن نُّعْجِزَ ٱللَّهَ فِى ٱلْأَرْضِ
وَلَن نُّعْجِزَهُۥ هَرَبًا ﴿١٢﴾

12 "And that:[1] 'We[2] know that we will never
escape[3] God in the earth, nor will we escape[4]
Him by flight.'[5]

وَأَنَّا لَمَّا سَمِعْنَا ٱلْهُدَىٰٓ ءَامَنَّا بِهِۦ فَمَن
يُؤْمِنۢ بِرَبِّهِۦ فَلَا يَخَافُ بَخْسًا وَلَا
رَهَقًا ﴿١٣﴾

13 "And that:[1] 'When we[2] heard the guidance,
we believed in[3] it;[4] and whoso believes in[5] his
Lord, he will fear neither loss nor baseness.'[6]

وَأَنَّا مِنَّا ٱلْمُسْلِمُونَ وَمِنَّا ٱلْقَٰسِطُونَ
فَمَنْ أَسْلَمَ فَأُو۟لَٰٓئِكَ تَحَرَّوْا۟ رَشَدًا ﴿١٤﴾
وَأَمَّا ٱلْقَٰسِطُونَ فَكَانُوا۟ لِجَهَنَّمَ حَطَبًا
﴿١٥﴾

14 "And that:[1] 'Among us[2] are those
submitting,[3] and among us are the unjust.[4]
And whoso has submitted, those have sought
rectitude.
15 "'And as for the unjust, they are firewood
for Gehenna.'"[1]

وَأَلَّوِ ٱسْتَقَٰمُوا۟ عَلَى ٱلطَّرِيقَةِ لَأَسْقَيْنَٰهُم
مَّآءً غَدَقًا ﴿١٦﴾

16 And had they but been upright upon the
path, We would have given them water to
drink in abundance,

لِّنَفْتِنَهُمْ فِيهِ وَمَن يُعْرِضْ عَن ذِكْرِ
رَبِّهِۦ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿١٧﴾

17 That We might subject them to means of
denial[1] thereby. And whoso turns away from
the remembrance[2] of his Lord, He will cause
him to enter a grievous punishment.

وَأَنَّ ٱلْمَسَٰجِدَ لِلَّهِ فَلَا تَدْعُوا۟ مَعَ ٱللَّهِ
أَحَدًا ﴿١٨﴾

18 And the places of worship[1] belong to God
— so call not with God to anyone.

وَأَنَّهُۥ لَمَّا قَامَ عَبْدُ ٱللَّهِ يَدْعُوهُ كَادُوا۟
يَكُونُونَ عَلَيْهِ لِبَدًا ﴿١٩﴾

19 "And that,[1] when the servant of God stood
up, calling to Him, they[2] were almost a
compact mass about him."[3]

قُلْ إِنَّمَآ أَدْعُوا۟ رَبِّى وَلَآ أُشْرِكُ بِهِۦٓ
أَحَدًا ﴿٢٠﴾

20 ¶**72.2** Say thou: "I but call to my Lord,
and ascribe not a partnership[1] with Him to
anyone."[2]

قُلْ إِنِّى لَآ أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا
﴿٢١﴾

21 Say thou: "I have no power over you for
harm or for rectitude."[1]

قُلْ إِنِّى لَن يُجِيرَنِى مِنَ ٱللَّهِ أَحَدٌ وَلَنْ
أَجِدَ مِن دُونِهِۦ مُلْتَحَدًا ﴿٢٢﴾

22 Say thou: "None will grant me protection
against God, nor will I find, besides[1] Him, a
refuge

إِلَّا بَلَٰغًا مِّنَ ٱللَّهِ وَرِسَٰلَٰتِهِۦ وَمَن
يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ لَهُۥ نَارَ جَهَنَّمَ
خَٰلِدِينَ فِيهَآ أَبَدًا ﴿٢٣﴾

23 "Save notification from God and His
messages." And whoso opposes God and His
messenger, for him is the fire of Gehenna;
they abiding eternally therein forever.

حَتَّىٰٓ إِذَا رَأَوْا۟ مَا يُوعَدُونَ فَسَيَعْلَمُونَ
مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا ﴿٢٤﴾

24 When[1] they have seen what they are
promised, then will they know who is weaker
in helper and fewer in number.

قُلْ إِنْ أَدْرِىٓ أَقَرِيبٌ مَّا تُوعَدُونَ أَمْ
يَجْعَلُ لَهُۥ رَبِّىٓ أَمَدًا ﴿٢٥﴾

25 Say thou: "I know not whether that which
you are promised is near, or my Lord will
make for it a span."

عَٰلِمُ ٱلْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِۦٓ
أَحَدًا ﴿٢٦﴾

26 The Knower of the Unseen, He discloses
not His Unseen to anyone,

إِلَّا مَنِ ٱرْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُۥ يَسْلُكُ
مِنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ رَصَدًا
﴿٢٧﴾

27 Save to a messenger He has approved:
"And that,[1] He sends[2] before him[3] and after
him watchers,

لِّيَعۡلَمَ أَن قَدۡ أَبۡلَغُواْ رِسَٰلَٰتِ رَبِّهِمۡ
وَأَحَاطَ بِمَا لَدَيۡهِمۡ وَأَحۡصَىٰ كُلَّ شَيۡءٍ
عَدَدَۢا ﴿٢٨﴾

28 "That He might know that they have delivered the messages of their Lord; and He has encompassed what is with them, and counted all things by number."[1]

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

In the name of God, the Almighty,[1] the Merciful.

يَٰٓأَيُّهَا ٱلۡمُزَّمِّلُ ﴿١﴾

73[2] **1** O thou one enwrapped:

قُمِ ٱلَّيۡلَ إِلَّا قَلِيلٗا ﴿٢﴾

2 Arise thou the night save a little,

نِّصۡفَهُۥٓ أَوِ ٱنقُصۡ مِنۡهُ قَلِيلًا ﴿٣﴾

3 (A half thereof, or take thou a little therefrom,

أَوۡ زِدۡ عَلَيۡهِ وَرَتِّلِ ٱلۡقُرۡءَانَ تَرۡتِيلًا ﴿٤﴾

4 Or add thou thereto) and recite thou the Qur'an[1] distinctly.[2]

إِنَّا سَنُلۡقِي عَلَيۡكَ قَوۡلٗا ثَقِيلًا ﴿٥﴾

5 We will cast upon thee a weighty word;[1]

إِنَّ نَاشِئَةَ ٱلَّيۡلِ هِيَ أَشَدُّ وَطۡـٔٗا وَأَقۡوَمُ
قِيلٗا ﴿٦﴾

6 The emergence of the night: it is firmer of foot[1] and more upright of speech.[2]

إِنَّ لَكَ فِي ٱلنَّهَارِ سَبۡحٗا طَوِيلٗا ﴿٧﴾

7 Thou hast by day much[1] movement,[2]

وَٱذۡكُرِ ٱسۡمَ رَبِّكَ وَتَبَتَّلۡ إِلَيۡهِ تَبۡتِيلًا
﴿٨﴾

8 But remember thou the name of thy Lord, and devote thyself[1] completely[2] to Him.

رَّبُّ ٱلۡمَشۡرِقِ وَٱلۡمَغۡرِبِ لَآ إِلَٰهَ إِلَّا هُوَ
فَٱتَّخِذۡهُ وَكِيلٗا ﴿٩﴾

9 The Lord of the East and the West; there is no god save He;[1] so take thou Him as disposer of affairs.

وَٱصۡبِرۡ عَلَىٰ مَا يَقُولُونَ وَٱهۡجُرۡهُمۡ هَجۡرٗا
جَمِيلٗا ﴿١٠﴾

10 And be thou patient over what they say, and forsake thou them with a comely forsaking.[1]

وَذَرۡنِي وَٱلۡمُكَذِّبِينَ أُوْلِي ٱلنَّعۡمَةِ وَمَهِّلۡهُمۡ
قَلِيلًا ﴿١١﴾

11 And leave thou Me with the deniers, the possessors of prosperity, and grant thou them respite a little.

إِنَّ لَدَيۡنَآ أَنكَالٗا وَجَحِيمٗا ﴿١٢﴾

12 With Us are shackles, and a raging fire,

وَطَعَامٗا ذَا غُصَّةٖ وَعَذَابًا أَلِيمٗا ﴿١٣﴾

13 And a food that chokes, and a painful punishment,

يَوۡمَ تَرۡجُفُ ٱلۡأَرۡضُ وَٱلۡجِبَالُ وَكَانَتِ
ٱلۡجِبَالُ كَثِيبٗا مَّهِيلًا ﴿١٤﴾

14 The day the earth and the mountains convulse and the mountains become a sliding sandhill.

إِنَّآ أَرۡسَلۡنَآ إِلَيۡكُمۡ رَسُولٗا شَٰهِدًا
عَلَيۡكُمۡ كَمَآ أَرۡسَلۡنَآ إِلَىٰ فِرۡعَوۡنَ
رَسُولٗا ﴿١٥﴾

15 (We have sent to you a messenger as a witness against you, as We sent to Pharaoh[1] a messenger,

فَعَصَىٰ فِرۡعَوۡنُ ٱلرَّسُولَ فَأَخَذۡنَٰهُ أَخۡذٗا
وَبِيلٗا ﴿١٦﴾

16 But Pharaoh[1] opposed the Messenger, so We seized him with a calamitous grip.

فَكَيۡفَ تَتَّقُونَ إِن كَفَرۡتُمۡ يَوۡمٗا يَجۡعَلُ
ٱلۡوِلۡدَٰنَ شِيبًا ﴿١٧﴾

17 So how will you be in prudent fear,[1] if you deny,[2] of a day that will make the children white-haired?

ٱلسَّمَآءُ مُنفَطِرُۢ بِهِۦۚ كَانَ وَعۡدُهُۥ مَفۡعُولًا
﴿١٨﴾

18 The sky will break apart therein; His promise will be fulfilled.

إِنَّ هَٰذِهِۦ تَذۡكِرَةٞۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ
رَبِّهِۦ سَبِيلًا ﴿١٩﴾

19 This is a reminder, so whoso wills might take a path to his Lord.)

۞ إِنَّ رَبَّكَ يَعۡلَمُ أَنَّكَ تَقُومُ أَدۡنَىٰ مِن
ثُلُثَيِ ٱلَّيۡلِ وَنِصۡفَهُۥ وَثُلُثَهُۥ وَطَآئِفَةٞ مِّنَ
ٱلَّذِينَ مَعَكَۚ وَٱللَّهُ يُقَدِّرُ ٱلَّيۡلَ وَٱلنَّهَارَ
عَلِمَ أَن لَّن تُحۡصُوهُ فَتَابَ عَلَيۡكُمۡ
فَٱقۡرَءُواْ مَا تَيَسَّرَ مِنَ ٱلۡقُرۡءَانِۚ عَلِمَ أَن
سَيَكُونُ مِنكُم مَّرۡضَىٰ وَءَاخَرُونَ
يَضۡرِبُونَ فِي ٱلۡأَرۡضِ يَبۡتَغُونَ مِن فَضۡلِ
ٱللَّهِ وَءَاخَرُونَ يُقَٰتِلُونَ فِي سَبِيلِ
ٱللَّهِۖ فَٱقۡرَءُواْ مَا تَيَسَّرَ مِنۡهُۚ وَأَقِيمُواْ

20 **¶73.2** Thy Lord knows that thou standest nearly two-thirds of the night, or a half of it, or a third of it, as does[1] a number of those with thee. And God determines the night and the day. He knew that you would not calculate it, and has turned towards you: — so recite what is made easy[2] of the Qur'an.[3] He knows that there will be some sick among you, and others travelling in the earth in search of the bounty of God, and others fighting in the cause of God: — so recite what is made easy thereof, and uphold the duty,[4] and render the purity,[5] and lend to God a goodly loan.[6] And what good you send ahead for your souls — you will find it with God,[7] better and greater in reward. And ask forgiveness of God; God is forgiving and merciful.

ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ وَأَقۡرِضُواْ ٱللَّهَ
قَرۡضًا حَسَنًا وَمَا تُقَدِّمُواْ لِأَنفُسِكُم
مِّنۡ خَيۡرٖ تَجِدُوهُ عِندَ ٱللَّهِ هُوَ خَيۡرٗا
وَأَعۡظَمَ أَجۡرٗا وَٱسۡتَغۡفِرُواْ ٱللَّهَ إِنَّ ٱللَّهَ
غَفُورٞ رَّحِيمٞ ٢٠

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ *In the name of God, the Almighty,[1] the Merciful.*

74[2]

يَٰٓأَيُّهَا ٱلۡمُدَّثِّرُ ١
قُمۡ فَأَنذِرۡ ٢
وَرَبَّكَ فَكَبِّرۡ ٣
وَثِيَابَكَ فَطَهِّرۡ ٤
وَٱلرُّجۡزَ فَٱهۡجُرۡ ٥
وَلَا تَمۡنُن تَسۡتَكۡثِرُ ٦
وَلِرَبِّكَ فَٱصۡبِرۡ ٧
فَإِذَا نُقِرَ فِي ٱلنَّاقُورِ ٨
فَذَٰلِكَ يَوۡمَئِذٖ يَوۡمٌ عَسِيرٌ ٩
عَلَى ٱلۡكَٰفِرِينَ غَيۡرُ يَسِيرٖ ١٠
ذَرۡنِي وَمَنۡ خَلَقۡتُ وَحِيدٗا ١١
وَجَعَلۡتُ لَهُۥ مَالٗا مَّمۡدُودٗا ١٢
وَبَنِينَ شُهُودٗا ١٣
وَمَهَّدتُّ لَهُۥ تَمۡهِيدٗا ١٤
ثُمَّ يَطۡمَعُ أَنۡ أَزِيدَ ١٥
كَلَّآ إِنَّهُۥ كَانَ لِـَٔايَٰتِنَا عَنِيدٗا ١٦

1 O thou, one covering himself:

2 Arise thou and warn thou!

3 And magnify thou thy Lord,

4 And purify thou thy garments,

5 And forsake thou[1] defilement,

6 And show thou not favour seeking gain,

7 And, to thy Lord, be thou patient.

8 Then when the Trumpet is sounded:

9 That[1] — that day — will be a difficult day,[2]

10 For the false claimers of guidance[1] not easy.

11 Leave thou Me with him whom I created alone,

12 And appointed for him wealth extended,[1]

13 And sons present,

14 And spread[1] before him ease.[2]

15 Then hopes he that I should add more.

16 No, indeed![1] He was towards Our proofs[2] obstinate.

سَأُرۡهِقُهُۥ صَعُودًا ١٧
إِنَّهُۥ فَكَّرَ وَقَدَّرَ ١٨
فَقُتِلَ كَيۡفَ قَدَّرَ ١٩
ثُمَّ قُتِلَ كَيۡفَ قَدَّرَ ٢٠
ثُمَّ نَظَرَ ٢١
ثُمَّ عَبَسَ وَبَسَرَ ٢٢
ثُمَّ أَدۡبَرَ وَٱسۡتَكۡبَرَ ٢٣
فَقَالَ إِنۡ هَٰذَآ إِلَّا سِحۡرٞ يُؤۡثَرُ ٢٤
إِنۡ هَٰذَآ إِلَّا قَوۡلُ ٱلۡبَشَرِ ٢٥
سَأُصۡلِيهِ سَقَرَ ٢٦
وَمَآ أَدۡرَىٰكَ مَا سَقَرُ ٢٧
لَا تُبۡقِي وَلَا تَذَرُ ٢٨
لَوَّاحَةٞ لِّلۡبَشَرِ ٢٩
عَلَيۡهَا تِسۡعَةَ عَشَرَ ٣٠
وَمَا جَعَلۡنَآ أَصۡحَٰبَ ٱلنَّارِ إِلَّا
مَلَٰٓئِكَةٗ وَمَا جَعَلۡنَا عِدَّتَهُمۡ إِلَّا فِتۡنَةٗ
لِّلَّذِينَ كَفَرُواْ لِيَسۡتَيۡقِنَ ٱلَّذِينَ أُوتُواْ
ٱلۡكِتَٰبَ وَيَزۡدَادَ ٱلَّذِينَ ءَامَنُوٓاْ إِيمَٰنٗا
وَلَا يَرۡتَابَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ
وَٱلۡمُؤۡمِنُونَ وَلِيَقُولَ ٱلَّذِينَ فِي قُلُوبِهِم
مَّرَضٞ وَٱلۡكَٰفِرُونَ مَاذَآ أَرَادَ ٱللَّهُ
بِهَٰذَا مَثَلٗا كَذَٰلِكَ يُضِلُّ ٱللَّهُ مَن يَشَآءُ

17 I will burden him with a steep ascent.

18 He considered and determined,

19 (Damned be[1] how he determined!

20 Then damned be[1] how he determined!)

21 Then looked,

22 Then frowned and scowled,

23 Then turned away and waxed proud,

24 And said: "This is only sorcery[1] handed down.[2]

25 "This is only the speech[1] of a mortal."

26 I will burn him in Saqar.[1]

27 And what will convey to thee what Saqar[1] is?

28 It spares not and leaves not,

29 Scorching mortal man.[1]

30 Over it[1] are nineteen;[2]

31 And We have made the Guardians of the Fire[1] only angels. And We made their[2] number[3] only as a means of denial[4] for those who ignore warning,[5] that those given[6] the Writ[7] might be certain,[8] and those who heed warning[9] might increase in faith, and those given[10] the Writ[11] and the believers[12] might not doubt,[13] and that those in whose hearts is disease and the false claimers of guidance[14] might say: "What means God by this similitude?"[15] Thus God sends astray whom He wills, and guides whom He wills; and there knows the forces of thy Lord only He. And this is only a reminder to mortal man.

وَيَهۡدِي مَن يَشَآءُۚ وَمَا يَعۡلَمُ جُنُودَ رَبِّكَ
إِلَّا هُوَۚ وَمَا هِيَ إِلَّا ذِكۡرَىٰ لِلۡبَشَرِ ﴿٣١﴾

كَلَّا وَٱلۡقَمَرِ ﴿٣٢﴾

وَٱلَّيۡلِ إِذۡ أَدۡبَرَ ﴿٣٣﴾

وَٱلصُّبۡحِ إِذَآ أَسۡفَرَ ﴿٣٤﴾

إِنَّهَا لَإِحۡدَى ٱلۡكُبَرِ ﴿٣٥﴾

نَذِيرٗا لِّلۡبَشَرِ ﴿٣٦﴾

لِمَن شَآءَ مِنكُمۡ أَن يَتَقَدَّمَ أَوۡ يَتَأَخَّرَ ﴿٣٧﴾

كُلُّ نَفۡسِۭ بِمَا كَسَبَتۡ رَهِينَةٌ ﴿٣٨﴾

إِلَّآ أَصۡحَٰبَ ٱلۡيَمِينِ ﴿٣٩﴾

فِي جَنَّٰتٖ يَتَسَآءَلُونَ ﴿٤٠﴾

عَنِ ٱلۡمُجۡرِمِينَ ﴿٤١﴾

مَا سَلَكَكُمۡ فِي سَقَرَ ﴿٤٢﴾

قَالُواْ لَمۡ نَكُ مِنَ ٱلۡمُصَلِّينَ ﴿٤٣﴾

وَلَمۡ نَكُ نُطۡعِمُ ٱلۡمِسۡكِينَ ﴿٤٤﴾

وَكُنَّا نَخُوضُ مَعَ ٱلۡخَآئِضِينَ ﴿٤٥﴾

وَكُنَّا نُكَذِّبُ بِيَوۡمِ ٱلدِّينِ ﴿٤٦﴾

حَتَّىٰٓ أَتَىٰنَا ٱلۡيَقِينُ ﴿٤٧﴾

فَمَا تَنفَعُهُمۡ شَفَٰعَةُ ٱلشَّٰفِعِينَ ﴿٤٨﴾

فَمَا لَهُمۡ عَنِ ٱلتَّذۡكِرَةِ مُعۡرِضِينَ ﴿٤٩﴾

كَأَنَّهُمۡ حُمُرٞ مُّسۡتَنفِرَةٞ ﴿٥٠﴾

32 **¶74.2** No, indeed![1] By the moon,

33 And the night when it retreats,

34 And the morning when it brightens!

35 (It[1] is one of the greatest

36 As a warning to mortal man,

37 To him who wills among you to advance or to tarry.)

38 Every soul is in pledge[1] for what it earned[2]

39 Save the companions of the right: —

40 In gardens, they will ask each other

41 About the lawbreakers:

42 "What brought you into Saqar?"[1]

43 They will say: "We were not among the performers of duty,[1]

44 "And we fed not the needy.

45 "And we discoursed vainly[1] with those who discourse vainly,

46 "And denied the Day of Judgment[1]

47 "Until the Certainty came to us."

48 Then no benefit to them is the intercession of intercessors.[1]

49 Then what ails them that they, from the reminder, turn away

50 As if they were startled donkeys

فَرَّتۡ مِن قَسۡوَرَةِۭ ﴿٥١﴾

بَلۡ يُرِيدُ كُلُّ ٱمۡرِيٕٖ مِّنۡهُمۡ أَن يُؤۡتَىٰ
صُحُفٗا مُّنَشَّرَةٗ ﴿٥٢﴾

كَلَّا بَل لَّا يَخَافُونَ ٱلۡأٓخِرَةَ ﴿٥٣﴾

كَلَّآ إِنَّهُۥ تَذۡكِرَةٞ ﴿٥٤﴾

فَمَن شَآءَ ذَكَرَهُۥ ﴿٥٥﴾

وَمَا يَذۡكُرُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ هُوَ
أَهۡلُ ٱلتَّقۡوَىٰ وَأَهۡلُ ٱلۡمَغۡفِرَةِ ﴿٥٦﴾

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

۞ لَآ أُقۡسِمُ بِيَوۡمِ ٱلۡقِيَٰمَةِ ﴿١﴾

وَلَآ أُقۡسِمُ بِٱلنَّفۡسِ ٱللَّوَّامَةِ ﴿٢﴾

أَيَحۡسَبُ ٱلۡإِنسَٰنُ أَلَّن نَّجۡمَعَ عِظَامَهُۥ
﴿٣﴾

بَلَىٰ قَٰدِرِينَ عَلَىٰٓ أَن نُّسَوِّيَ بَنَانَهُۥ ﴿٤﴾

بَلۡ يُرِيدُ ٱلۡإِنسَٰنُ لِيَفۡجُرَ أَمَامَهُۥ ﴿٥﴾

يَسۡـَٔلُ أَيَّانَ يَوۡمُ ٱلۡقِيَٰمَةِ ﴿٦﴾

فَإِذَا بَرِقَ ٱلۡبَصَرُ ﴿٧﴾

وَخَسَفَ ٱلۡقَمَرُ ﴿٨﴾

وَجُمِعَ ٱلشَّمۡسُ وَٱلۡقَمَرُ ﴿٩﴾

يَقُولُ ٱلۡإِنسَٰنُ يَوۡمَئِذٍ أَيۡنَ ٱلۡمَفَرُّ ﴿١٠﴾

كَلَّا لَا وَزَرَ ﴿١١﴾

إِلَىٰ رَبِّكَ يَوۡمَئِذٍ ٱلۡمُسۡتَقَرُّ ﴿١٢﴾

51 Fleeing from a lion?

52 The truth is,[1] every man of them desires that he be given scriptures unfolded.[2]

53 No, indeed![1] The truth is,[2] they[3] fear not the Hereafter.

54 No, indeed![1] It is a reminder,

55 So whoso wills will remember it.

56 And they will not remember save that God wills; He is worthy of prudent fear[1] and worthy to forgive.

In the name of God, the Almighty,[1] the Merciful.

75

[2] **1** I swear by the Day of Resurrection!

2 And I swear by the self-reproaching soul!

3 Does man think that We will not assemble his bones?

4 Verily,[1] We are able to fashion his fingertips.

5 The truth is,[1] man intends to continue[2] unrestrained;[3]

6 He asks: "When is the Day of Resurrection?"

7 Then when the sight is dazzled,

8 And the moon is eclipsed,[1]

9 And sun and moon are joined,

10 Man will say: — that day — "Whither to flee?"

11 No, indeed![1] There is no sanctuary.

12 To thy Lord, that day, is the destination.[1]

يُنَبَّؤُا۟ ٱلْإِنسَـٰنُ يَوْمَئِذٍۭ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾

13 Man will be informed, that day, of what he sent before and held back.[1]

بَلِ ٱلْإِنسَـٰنُ عَلَىٰ نَفْسِهِۦ بَصِيرَةٌ ﴿١٤﴾

14 The truth is,[1] man is, against his soul, an eye-witness[2]

وَلَوْ أَلْقَىٰ مَعَاذِيرَهُۥ ﴿١٥﴾

15 And were he to offer his excuses[...].[1]

لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ﴿١٦﴾

16 (Move thou not thy tongue with it to hasten it.[1]

إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ ﴿١٧﴾

17 Upon Us is its gathering and its recitation.[1]

فَإِذَا قَرَأْنَـٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ ﴿١٨﴾

18 And when We recite it, follow thou the recitation[1] thereof.

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُۥ ﴿١٩﴾

19 Then upon Us is its clarification.[1])

كَلَّا بَلْ تُحِبُّونَ ٱلْعَاجِلَةَ ﴿٢٠﴾

20 No, indeed![1] The truth is,[2] you love this fleeting life

وَتَذَرُونَ ٱلْـَٔاخِرَةَ ﴿٢١﴾

21 And leave the Hereafter.

وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾

22 (Faces, that day, will be radiant,

إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾

23 Looking upon their Lord.

وَوُجُوهٌ يَوْمَئِذٍۭ بَاسِرَةٌ ﴿٢٤﴾

24 And faces, that day, will be scowling,[1]

تَظُنُّ أَن يُفْعَلَ بِهَا فَاقِرَةٌ ﴿٢٥﴾

25 Thinking that a crushing calamity[1] is upon them.[2])

كَلَّآ إِذَا بَلَغَتِ ٱلتَّرَاقِىَ ﴿٢٦﴾

26 No, indeed![1] When it[2] reaches the collar-bone,

وَقِيلَ مَنْ ۜ رَاقٍ ﴿٢٧﴾

27 And it is said: “Who is a healer?”[1]

وَظَنَّ أَنَّهُ ٱلْفِرَاقُ ﴿٢٨﴾

28 (And he thinks that it is the departing,

وَٱلْتَفَّتِ ٱلسَّاقُ بِٱلسَّاقِ ﴿٢٩﴾

29 And leg is wound about leg.[1])

إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمَسَاقُ ﴿٣٠﴾

30 To thy Lord, that day, will be the driving.

فَلَا صَدَّقَ وَلَا صَلَّىٰ ﴿٣١﴾

31 ¶75.2 For he neither gave credence, nor performed the duty,[1]

وَلَـٰكِن كَذَّبَ وَتَوَلَّىٰ ﴿٣٢﴾

32 But denied and turned away,

ثُمَّ ذَهَبَ إِلَىٰٓ أَهْلِهِۦ يَتَمَطَّىٰٓ ﴿٣٣﴾

33 Then went to his household in arrogance.

أَوْلَىٰ لَكَ فَأَوْلَىٰ ﴿٣٤﴾

34 (Nearer to Thee and nearer!

ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰٓ ﴿٣٥﴾

35 Then nearer to Thee and nearer!)

أَيَحْسَبُ ٱلْإِنسَـٰنُ أَن يُتْرَكَ سُدًى ﴿٣٦﴾

36 Does man think that he is left to no purpose?[1]

أَلَمْ يَكُ نُطْفَةً مِّن مَّنِىٍّ يُمْنَىٰ ﴿٣٧﴾

37 Was he not a sperm-drop from semen emitted?

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ﴿٣٨﴾

38 Then he was a clinging thing[1] — and He created, and fashioned,

فَجَعَلَ مِنْهُ ٱلزَّوْجَيْنِ ٱلذَّكَرَ وَٱلْأُنثَىٰٓ ﴿٣٩﴾

39 And made of it two kinds,[1] the male and the female.

أَلَيْسَ ذَٰلِكَ بِقَـٰدِرٍ عَلَىٰٓ أَن يُحْۦِىَ ٱلْمَوْتَىٰ ﴿٤٠﴾

40 Is then He not[1] able to give life to the dead?

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

In the name of God, the Almighty,[1] the Merciful.

هَلْ أَتَىٰ عَلَى ٱلْإِنسَـٰنِ حِينٌ مِّنَ ٱلدَّهْرِ لَمْ يَكُن شَيْـًٔا مَّذْكُورًا ﴿١﴾

76[2] 1 Has there come upon man a period of time he was not a thing remembered?[1]

إِنَّا خَلَقْنَا ٱلْإِنسَـٰنَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَـٰهُ سَمِيعًۢا بَصِيرًا ﴿٢﴾

2 We created man from a sperm-drop — a mingling — that We might test him; and We made him hearing and seeing.

إِنَّا هَدَيْنَـٰهُ ٱلسَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾

3 We guided him on the path, be he grateful or be he ungrateful.

إِنَّآ أَعْتَدْنَا لِلْكَـٰفِرِينَ سَلَـٰسِلَا۠ وَأَغْلَـٰلًا وَسَعِيرًا ﴿٤﴾

4 We have prepared for the false claimers of guidance[1] chains and yokes and an inferno.

إِنَّ ٱلْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾

5 The virtuous will drink of a cup whereof the mixture is of camphor,

عَيْنًا يَشْرَبُ بِهَا عِبَادُ ٱللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾

6 A spring whereat drink the servants of God, making it to gush forth abundantly:

يُوفُونَ بِٱلنَّذۡرِ وَيَخَافُونَ يَوۡمٗا كَانَ شَرُّهُۥ
مُسۡتَطِيرٗا ٧

وَيُطۡعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ مِسۡكِينٗا
وَيَتِيمٗا وَأَسِيرًا ٨

إِنَّمَا نُطۡعِمُكُمۡ لِوَجۡهِ ٱللَّهِ لَا نُرِيدُ
مِنكُمۡ جَزَآءٗ وَلَا شُكُورًا ٩

إِنَّا نَخَافُ مِن رَّبِّنَا يَوۡمًا عَبُوسٗا
قَمۡطَرِيرٗا ١٠

فَوَقَىٰهُمُ ٱللَّهُ شَرَّ ذَٰلِكَ ٱلۡيَوۡمِ وَلَقَّىٰهُمۡ
نَضۡرَةٗ وَسُرُورٗا ١١

وَجَزَىٰهُم بِمَا صَبَرُواْ جَنَّةٗ وَحَرِيرٗا ١٢

مُّتَّكِـِٔينَ فِيهَا عَلَى ٱلۡأَرَآئِكِ لَا يَرَوۡنَ
فِيهَا شَمۡسٗا وَلَا زَمۡهَرِيرٗا ١٣

وَدَانِيَةً عَلَيۡهِمۡ ظِلَٰلُهَا وَذُلِّلَتۡ قُطُوفُهَا
تَذۡلِيلٗا ١٤

وَيُطَافُ عَلَيۡهِم بِـَٔانِيَةٖ مِّن فِضَّةٖ
وَأَكۡوَابٖ كَانَتۡ قَوَارِيرَاْ ١٥

قَوَارِيرَاْ مِن فِضَّةٖ قَدَّرُوهَا تَقۡدِيرٗا ١٦

وَيُسۡقَوۡنَ فِيهَا كَأۡسٗا كَانَ مِزَاجُهَا
زَنجَبِيلًا ١٧

عَيۡنٗا فِيهَا تُسَمَّىٰ سَلۡسَبِيلٗا ١٨

۞ وَيَطُوفُ عَلَيۡهِمۡ وِلۡدَٰنٞ مُّخَلَّدُونَ إِذَا

7 They fulfil the vow, and fear a day the evil of which will be widespread,

8 And give food for love of Him to the needy, and the fatherless,[1] and the prisoner,

9 ("We feed you only for the face of God; we desire from you no reward or gratitude;

10 "We fear from our Lord a stern and calamitous day."[1])

11 So God protected them from the evil of that day, and granted them radiance and happiness,

12 And rewarded them for their patience with a Garden and silk;
13 Reclining therein upon couches; they will see therein neither sun nor biting cold;

14 And near above them will be the shade thereof, and the fruits thereof lowered in meekness.[1]

15 Circulated[1] among them will be vessels of silver, and cups as of crystal![2]

16 Crystal of silver, that they determined exactly.[1]
17 And they will be given to drink therein a cup whereof the mixture is of ginger,

18 From a spring therein named Salsabīl.[1]

19 And there will circulate[1] among them youths made eternal; when thou seest them,

رَأَيۡتَهُمۡ حَسِبۡتَهُمۡ لُؤۡلُؤٗا مَّنثُورٗا ١٩

وَإِذَا رَأَيۡتَ ثَمَّ رَأَيۡتَ نَعِيمٗا وَمُلۡكٗا
كَبِيرًا ٢٠

عَٰلِيَهُمۡ ثِيَابُ سُندُسٍ خُضۡرٞ وَإِسۡتَبۡرَقٞ
وَحُلُّوٓاْ أَسَاوِرَ مِن فِضَّةٖ وَسَقَىٰهُمۡ رَبُّهُمۡ
شَرَابٗا طَهُورًا ٢١

إِنَّ هَٰذَا كَانَ لَكُمۡ جَزَآءٗ وَكَانَ
سَعۡيُكُم مَّشۡكُورًا ٢٢

إِنَّا نَحۡنُ نَزَّلۡنَا عَلَيۡكَ ٱلۡقُرۡءَانَ تَنزِيلٗا
٢٣

فَٱصۡبِرۡ لِحُكۡمِ رَبِّكَ وَلَا تُطِعۡ مِنۡهُمۡ
ءَاثِمًا أَوۡ كَفُورٗا ٢٤

وَٱذۡكُرِ ٱسۡمَ رَبِّكَ بُكۡرَةٗ وَأَصِيلٗا ٢٥

وَمِنَ ٱلَّيۡلِ فَٱسۡجُدۡ لَهُۥ وَسَبِّحۡهُ لَيۡلٗا
طَوِيلًا ٢٦

إِنَّ هَٰٓؤُلَآءِ يُحِبُّونَ ٱلۡعَاجِلَةَ وَيَذَرُونَ
وَرَآءَهُمۡ يَوۡمٗا ثَقِيلٗا ٢٧

نَّحۡنُ خَلَقۡنَٰهُمۡ وَشَدَدۡنَآ أَسۡرَهُمۡ وَإِذَا شِئۡنَا
بَدَّلۡنَآ أَمۡثَٰلَهُمۡ تَبۡدِيلٗا ٢٨

إِنَّ هَٰذِهِۦ تَذۡكِرَةٞ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ
رَبِّهِۦ سَبِيلٗا ٢٩

وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ إِنَّ ٱللَّهَ

thou thinkest them scattered pearls.

20 And when thou seest there, thou seest bliss and great dominion: —

21 Upon them garments of fine green silk and brocade, and they adorned with bracelets of silver, and their Lord giving them to drink a purifying draught:

22 "This is for you a reward, and your effort is appreciated."

23 ¶**76.2** We have sent down upon thee the Qur'an[1] in a successive revelation,[2]

24 So be thou patient for the judgment of thy Lord, and obey thou not among them a sinner or an ingrate;

25 And remember thou the name of thy Lord morning and evening.
26 And part of the night, submit[1] thou to Him — and glorify[2] thou Him the long night.[3]

27 These love the immediate, and leave behind them a burdensome day.

28 We created them, and strengthened their form[1] and, when We will, We will change their likenesses completely.[2]

29 This is a reminder, so whoso wills may take to his Lord a path.

30 And you will not save that God wills; God is knowing and wise.

كَانَ عَلِيمًا حَكِيمًا ﴿٣٠﴾

يُدۡخِلُ مَن يَشَآءُ فِي رَحۡمَتِهِۦ وَٱلظَّٰلِمِينَ
أَعَدَّ لَهُمۡ عَذَابًا أَلِيمَۢا ﴿٣١﴾

31 He makes enter whom He wills into His mercy; and for the wrongdoers[1] has He prepared a painful punishment.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

In the name of God, the Almighty,[1] the Merciful.

77[2]

وَٱلۡمُرۡسَلَٰتِ عُرۡفًا ﴿١﴾

1 By those sent[1] in succession,[2]

فَٱلۡعَٰصِفَٰتِ عَصۡفًا ﴿٢﴾

2 And the tempestuous ones a-raging,

وَٱلنَّٰشِرَٰتِ نَشۡرًا ﴿٣﴾

3 And the scattering ones a-scattering,

فَٱلۡفَٰرِقَٰتِ فَرۡقًا ﴿٤﴾

4 And the dividing ones a-dividing,[1]

فَٱلۡمُلۡقِيَٰتِ ذِكۡرًا ﴿٥﴾

5 And those delivering[1] a reminder[2]

عُذۡرًا أَوۡ نُذۡرًا ﴿٦﴾

6 As justification or warning!

إِنَّمَا تُوعَدُونَ لَوَٰقِعٞ ﴿٧﴾

7 What you are promised — it will befall.

فَإِذَا ٱلنُّجُومُ طُمِسَتۡ ﴿٨﴾

8 Then when the stars are put out,

وَإِذَا ٱلسَّمَآءُ فُرِجَتۡ ﴿٩﴾

9 And when the heaven is cleft asunder,

وَإِذَا ٱلۡجِبَالُ نُسِفَتۡ ﴿١٠﴾

10 And when the mountains are scattered,[1]

وَإِذَا ٱلرُّسُلُ أُقِّتَتۡ ﴿١١﴾

11 And when the messengers are brought to the time appointed--[1]

لِأَيِّ يَوۡمٍ أُجِّلَتۡ ﴿١٢﴾

12 "To what day will it be deferred?"

لِيَوۡمِ ٱلۡفَصۡلِ ﴿١٣﴾

13 "To the Day of Decision."

وَمَآ أَدۡرَىٰكَ مَا يَوۡمُ ٱلۡفَصۡلِ ﴿١٤﴾

14 And what will convey to thee what the Day of Decision is?

وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ﴿١٥﴾

15 Woe, that day, to the deniers![1]

أَلَمۡ نُهۡلِكِ ٱلۡأَوَّلِينَ ﴿١٦﴾

16 Did We not destroy the former peoples?

ثُمَّ نُتۡبِعُهُمُ ٱلۡأٓخِرِينَ ﴿١٧﴾

17 Then will We cause to follow[1] them those who come later.

كَذَٰلِكَ نَفۡعَلُ بِٱلۡمُجۡرِمِينَ ﴿١٨﴾

18 Thus do We with the lawbreakers.

وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ﴿١٩﴾

19 Woe, that day, to the deniers!

أَلَمۡ نَخۡلُقكُّم مِّن مَّآءٖ مَّهِينٖ ﴿٢٠﴾

20 Did We not create you from a despised water?[1]

فَجَعَلۡنَٰهُ فِي قَرَارٖ مَّكِينٍ ﴿٢١﴾

21 And We placed it in a fixed lodging secure

إِلَىٰ قَدَرٖ مَّعۡلُومٖ ﴿٢٢﴾

22 For a known measure.

فَقَدَرۡنَا فَنِعۡمَ ٱلۡقَٰدِرُونَ ﴿٢٣﴾

23 So We determined; and how excellent are those who determine!

وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ﴿٢٤﴾

24 Woe, that day, to the deniers!

أَلَمۡ نَجۡعَلِ ٱلۡأَرۡضَ كِفَاتًا ﴿٢٥﴾

25 Have We not made the earth a container

أَحۡيَآءٗ وَأَمۡوَٰتٗا ﴿٢٦﴾

26 Of the living and the dead?

وَجَعَلۡنَا فِيهَا رَوَٰسِيَ شَٰمِخَٰتٖ
وَأَسۡقَيۡنَٰكُم مَّآءٗ فُرَاتٗا ﴿٢٧﴾

27 And We made therein high, firm mountains, and gave you to drink sweet water.

وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ﴿٢٨﴾

28 Woe, that day, to the deniers!

ٱنطَلِقُوٓاْ إِلَىٰ مَا كُنتُم بِهِۦ تُكَذِّبُونَ

29 "Depart to what you denied!

﴿٢٩﴾

ٱنطَلِقُوٓاْ إِلَىٰ ظِلّٖ ذِي ثَلَٰثِ شُعَبٖ ﴿٣٠﴾

30 "Depart to the threefold shadow,[1]

لَّا ظَلِيلٖ وَلَا يُغۡنِي مِنَ ٱللَّهَبِ ﴿٣١﴾

31 "Neither shading, nor availing against the flame!"

إِنَّهَا تَرۡمِي بِشَرَرٖ كَٱلۡقَصۡرِ ﴿٣٢﴾

32 It throws sparks like logs,[1]

كَأَنَّهُۥ جِمَٰلَتٞ صُفۡرٞ ﴿٣٣﴾

33 As if giant fiery ropes.[1]

وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ﴿٣٤﴾

34 Woe, that day, to the deniers!

هَٰذَا يَوۡمُ لَا يَنطِقُونَ ﴿٣٥﴾

35 This is the day they will not speak

وَلَا يُؤۡذَنُ لَهُمۡ فَيَعۡتَذِرُونَ ﴿٣٦﴾

36 Nor be given leave, then put forth excuses.

وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ﴿٣٧﴾

37 Woe, that day, to the deniers!

هَٰذَا يَوۡمُ ٱلۡفَصۡلِ جَمَعۡنَٰكُمۡ وَٱلۡأَوَّلِينَ

38 "This is the Day of Decision! We have gathered you and the former peoples!"

٣٨

فَإِن كَانَ لَكُمۡ كَيۡدٞ فَكِيدُونِ ٣٩

39 So if you have a plan, then plan against Me.

وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ٤٠

40 Woe, that day, to the deniers!

إِنَّ ٱلۡمُتَّقِينَ فِي ظِلَٰلٖ وَعُيُونٖ ٤١

41 ¶**77.2** Those of prudent fear[1] will be among shades and springs,

وَفَوَٰكِهَ مِمَّا يَشۡتَهُونَ ٤٢

42 And such fruits as they desire:

كُلُواْ وَٱشۡرَبُواْ هَنِيٓـَٔۢا بِمَا كُنتُمۡ تَعۡمَلُونَ

43 "Eat and drink with satisfaction for what you did!"

٤٣

إِنَّا كَذَٰلِكَ نَجۡزِي ٱلۡمُحۡسِنِينَ ٤٤

44 Thus reward We the doers of good.

وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ٤٥

45 Woe, that day, to the deniers!

كُلُواْ وَتَمَتَّعُواْ قَلِيلًا إِنَّكُم مُّجۡرِمُونَ

46 Eat and enjoy yourselves a little — you are lawbreakers.

٤٦

وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ٤٧

47 Woe, that day, to the deniers!

وَإِذَا قِيلَ لَهُمُ ٱرۡكَعُواْ لَا يَرۡكَعُونَ ٤٨

48 And when it is said to them: "Be lowly,"[1] they are not lowly.[2]

وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ٤٩

49 Woe, that day, to the deniers!

فَبِأَيِّ حَدِيثِۭ بَعۡدَهُۥ يُؤۡمِنُونَ ٥٠

50 Then in what narration[1] after it[2] will they believe?[3]

In the name of God, the Almighty,[1] the Merciful.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

78[2] ۞ عَمَّ يَتَسَآءَلُونَ ١

1 About what are they asking one another?

عَنِ ٱلنَّبَإِ ٱلۡعَظِيمِ ٢

2 About the tremendous report[1]

ٱلَّذِي هُمۡ فِيهِ مُخۡتَلِفُونَ ٣

3 About which they differ.[1]

كَلَّا سَيَعۡلَمُونَ ٤

4 No, indeed![1] They will come to know!

ثُمَّ كَلَّا سَيَعۡلَمُونَ ٥

5 Then no, indeed![1] They will come to know!

أَلَمۡ نَجۡعَلِ ٱلۡأَرۡضَ مِهَٰدٗا ٦

6 Have We not made the earth a resting-place,[1]

وَٱلۡجِبَالَ أَوۡتَادٗا ٧

7 And the mountains as stakes?[1]

وَخَلَقۡنَٰكُمۡ أَزۡوَٰجٗا ٨

8 And We created you in pairs,[1]

وَجَعَلۡنَا نَوۡمَكُمۡ سُبَاتٗا ٩

9 And We made your sleep rest,

وَجَعَلۡنَا ٱلَّيۡلَ لِبَاسٗا ١٠

10 And We made the night a garment,

وَجَعَلۡنَا ٱلنَّهَارَ مَعَاشٗا ١١

11 And We made the day a living,[1]

وَبَنَيۡنَا فَوۡقَكُمۡ سَبۡعٗا شِدَادٗا ١٢

12 And We built above you seven strong ones,[1]

وَجَعَلۡنَا سِرَاجٗا وَهَّاجٗا ١٣

13 And We made a blazing torch,

وَأَنزَلۡنَا مِنَ ٱلۡمُعۡصِرَٰتِ مَآءٗ ثَجَّاجٗا

14 And sent down, from the rain clouds, pouring water,

١٤

لِّنُخۡرِجَ بِهِۦ حَبّٗا وَنَبَاتٗا ١٥

15 That We might bring forth thereby grain and plants,

وَجَنَّٰتٍ أَلۡفَافًا ١٦

16 And densely growing gardens.[1]

إِنَّ يَوۡمَ ٱلۡفَصۡلِ كَانَ مِيقَٰتًا ١٧

17 The Day of Decision is an appointed time: —

يَوۡمَ يُنفَخُ فِي ٱلصُّورِ فَتَأۡتُونَ أَفۡوَاجٗا

18 The day the Trumpet is blown, and you come in crowds,

١٨

وَفُتِحَتِ ٱلسَّمَآءُ فَكَانَتۡ أَبۡوَٰبٗا ١٩

19 And the heaven is opened and becomes gates,

وَسُيِّرَتِ ٱلۡجِبَالُ فَكَانَتۡ سَرَابًا ٢٠

20 And the mountains are set in motion and become a mirage:

إِنَّ جَهَنَّمَ كَانَتۡ مِرۡصَادٗا ٢١

21 Gehenna will be lying in wait,

لِّلطَّٰغِينَ مَـَٔابٗا ٢٢

22 For those transgressing all bounds,[1] a journey's end.[2]

لَّٰبِثِينَ فِيهَآ أَحۡقَابٗا ٢٣

23 They will tarry therein long ages.

لَّا يَذُوقُونَ فِيهَا بَرۡدٗا وَلَا شَرَابًا ٢٤

24 They will taste therein neither coolness nor drink

إِلَّا حَمِيمٗا وَغَسَّاقٗا ٢٥

25 Save scalding water and purulence,[1]

جَزَآءٗ وِفَاقًا ٢٦

26 As meet reward.

إِنَّهُمْ كَانُوا۟ لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾

27 They expected not a reckoning,

وَكَذَّبُوا۟ بِـَٔايَـٰتِنَا كِذَّابًا ﴿٢٨﴾

28 And they denied Our proofs[1] completely,[2]

وَكُلَّ شَىْءٍ أَحْصَيْنَـٰهُ كِتَـٰبًا ﴿٢٩﴾

29 But everything have We counted in a writ.[1]

فَذُوقُوا۟ فَلَن نَّزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾

30 "So taste! And We will increase you not save in punishment!"

إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾

31 ¶**78.2** For those of prudent fear[1] is a place of safety:

حَدَآئِقَ وَأَعْنَـٰبًا ﴿٣٢﴾

32 Gardens and grapevines,

وَكَوَاعِبَ أَتْرَابًا ﴿٣٣﴾

33 And well-matched[1] maidens with swelling breasts,[2]

وَكَأْسًا دِهَاقًا ﴿٣٤﴾

34 And a cup overflowing.

لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّٰبًا ﴿٣٥﴾

35 They hear therein neither vain speech nor denial,[1]

جَزَآءً مِّن رَّبِّكَ عَطَآءً حِسَابًا ﴿٣٦﴾

36 As reward from thy Lord — a gift, a reckoning —

رَّبِّ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ٱلرَّحْمَـٰنِ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٣٧﴾

37 Lord of the Heavens and the Earth and what is between them,[1] the Almighty.[2] They have from Him no power to speak

يَوْمَ يَقُومُ ٱلرُّوحُ وَٱلْمَلَـٰٓئِكَةُ صَفًّا لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَـٰنُ وَقَالَ صَوَابًا ﴿٣٨﴾

38 The day the Spirit and the angels stand in ranks; they speak not save he whom the Almighty[1] grants leave, and he will say what is right.

ذَٰلِكَ ٱلْيَوْمُ ٱلْحَقُّ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ مَـَٔابًا ﴿٣٩﴾

39 That is the True[1] Day, so let him who wills take his Lord as a journey's end.[2]

إِنَّآ أَنذَرْنَـٰكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنظُرُ ٱلْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ ٱلْكَافِرُ يَـٰلَيْتَنِى كُنتُ تُرَٰبًۢا ﴿٤٠﴾

40 We have warned you of a near punishment: the day a man will look on what his hands sent ahead, and the false claimer of guidance[1] will say: "Would that I were dust!"

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

In the name of God, the Almighty,[1] the Merciful.

وَٱلنَّـٰزِعَـٰتِ غَرْقًا ﴿١﴾

79[2] 1 By those who remove by drowning[1]

وَٱلنَّـٰشِطَـٰتِ نَشْطًا ﴿٢﴾

2 And those who draw forth by extracting![1]

وَٱلسَّـٰبِحَـٰتِ سَبْحًا ﴿٣﴾

3 By those ever-swimming,[1]

فَٱلسَّـٰبِقَـٰتِ سَبْقًا ﴿٤﴾

4 And the foremost vanguard,[1]

فَٱلْمُدَبِّرَٰتِ أَمْرًا ﴿٥﴾

5 And the arrangers of a matter!

يَوْمَ تَرْجُفُ ٱلرَّاجِفَةُ ﴿٦﴾

6 On the day the convulsion convulses[1]

تَتْبَعُهَا ٱلرَّادِفَةُ ﴿٧﴾

7 There will follow it[1] the second.[2]

قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ﴿٨﴾

8 Hearts, that day, will tremble,

أَبْصَـٰرُهَا خَـٰشِعَةٌ ﴿٩﴾

9 Their eyes humbled.[1]

يَقُولُونَ أَءِنَّا لَمَرْدُودُونَ فِى ٱلْحَافِرَةِ ﴿١٠﴾

10 (They say: "Are we to be returned to our former state,[1]

أَءِذَا كُنَّا عِظَـٰمًا نَّخِرَةً ﴿١١﴾

11 "Even when we are decayed bones?"

قَالُوا۟ تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ ﴿١٢﴾

12 They say: "That, then, would be a losing return!")

فَإِنَّمَا هِىَ زَجْرَةٌ وَٰحِدَةٌ ﴿١٣﴾

13 And there will be but one cry[1]

فَإِذَا هُم بِٱلسَّاهِرَةِ ﴿١٤﴾

14 And then will they be awakened.[1]

هَلْ أَتَىٰكَ حَدِيثُ مُوسَىٰٓ ﴿١٥﴾

15 Has there come to thee the account[1] of Moses?

إِذْ نَادَىٰهُ رَبُّهُۥ بِٱلْوَادِ ٱلْمُقَدَّسِ طُوًى ﴿١٦﴾

16 When his Lord called him in the sacred valley of Ṭuwa:[1]

ٱذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ ﴿١٧﴾

17 "Go thou to Pharaoh;[1] he has transgressed.

فَقُلْ هَل لَّكَ إِلَىٰٓ أَن تَزَكَّىٰ ﴿١٨﴾

18 "And say thou: 'Wouldst thou purify thyself,

وَأَهْدِيَكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ ﴿١٩﴾

19 "'And that I guide thee to thy Lord, so thou shalt fear?'"

فَأَرَىٰهُ ٱلْـَٔايَةَ ٱلْكُبْرَىٰ ﴿٢٠﴾

20 And he showed him the greatest proof,[1]

فَكَذَّبَ وَعَصَىٰ ﴿٢١﴾

21 But he denied and opposed.

ثُمَّ أَدۡبَرَ يَسۡعَىٰ ٢٢

22 Then turned he away in haste,

فَحَشَرَ فَنَادَىٰ ٢٣

23 And gathered and called,

فَقَالَ أَنَا۠ رَبُّكُمُ ٱلۡأَعۡلَىٰ ٢٤

24 And said: "I am your most high Lord."[1]

فَأَخَذَهُ ٱللَّهُ نَكَالَ ٱلۡأٓخِرَةِ وَٱلۡأُولَىٰٓ ٢٥

25 So God seized him in exemplary punishment of the latter and the former.[1]

إِنَّ فِي ذَٰلِكَ لَعِبۡرَةٗ لِّمَن يَخۡشَىٰٓ ٢٦

26 In that is a lesson for him who fears.

ءَأَنتُمۡ أَشَدُّ خَلۡقًا أَمِ ٱلسَّمَآءُ بَنَىٰهَا ٢٧

27 ¶**79.2** Are you harder in creation, or the sky? He built it;[1]

رَفَعَ سَمۡكَهَا فَسَوَّىٰهَا ٢٨

28 He raised the ceiling[1] thereof, and fashioned[2] it;

وَأَغۡطَشَ لَيۡلَهَا وَأَخۡرَجَ ضُحَىٰهَا ٢٩

29 And He made dark its night, and brought forth its morning.[1]

وَٱلۡأَرۡضَ بَعۡدَ ذَٰلِكَ دَحَىٰهَآ ٣٠

30 And the earth, after that, He spread it out;[1]

أَخۡرَجَ مِنۡهَا مَآءَهَا وَمَرۡعَىٰهَا ٣١

31 He brought forth therefrom its water and its pasture;

وَٱلۡجِبَالَ أَرۡسَىٰهَا ٣٢

32 And the mountains He set firmly

مَتَٰعٗا لَّكُمۡ وَلِأَنۡعَٰمِكُمۡ ٣٣

33 As enjoyment for you and for your cattle.

فَإِذَا جَآءَتِ ٱلطَّآمَّةُ ٱلۡكُبۡرَىٰ ٣٤

34 Then, when the Greatest Calamity comes:

يَوۡمَ يَتَذَكَّرُ ٱلۡإِنسَٰنُ مَا سَعَىٰ ٣٥

35 The day man will remember for what he strove,

وَبُرِّزَتِ ٱلۡجَحِيمُ لِمَن يَرَىٰ ٣٦

36 And Hell will be made manifest[1] to him who sees: —

فَأَمَّا مَن طَغَىٰ ٣٧

37 Then as for him who transgressed,

وَءَاثَرَ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا ٣٨

38 And preferred the life of this world:

فَإِنَّ ٱلۡجَحِيمَ هِيَ ٱلۡمَأۡوَىٰ ٣٩

39 Hell will be the shelter.

وَأَمَّا مَنۡ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفۡسَ عَنِ ٱلۡهَوَىٰ ٤٠

40 And as for him who feared the station[1] of his Lord[2] and restrained his soul from vain desire:

فَإِنَّ ٱلۡجَنَّةَ هِيَ ٱلۡمَأۡوَىٰ ٤١

41 The Garden will be the shelter.

يَسۡـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرۡسَىٰهَا ٤٢

42 They ask thee about the Hour: "When is its arrival?"[1]

فِيمَ أَنتَ مِن ذِكۡرَىٰهَآ ٤٣

43 What is any reminder thereof to thee?[1]

إِلَىٰ رَبِّكَ مُنتَهَىٰهَآ ٤٤

44 To thy Lord is the finality thereof.

إِنَّمَآ أَنتَ مُنذِرُ مَن يَخۡشَىٰهَا ٤٥

45 Thou art but the warner of him who fears it.

كَأَنَّهُمۡ يَوۡمَ يَرَوۡنَهَا لَمۡ يَلۡبَثُوٓاْ إِلَّا عَشِيَّةً أَوۡ ضُحَىٰهَا ٤٦

46 It will be, the day they see it, as though[1] they had not tarried save a day's end[2] or a morning[3] thereof.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

In the name of God, the Almighty,[1] the Merciful.

80[2]

۞ عَبَسَ وَتَوَلَّىٰٓ ١

1 He frowned and turned away

أَن جَآءَهُ ٱلۡأَعۡمَىٰ ٢

2 That the blind man came to him.

وَمَا يُدۡرِيكَ لَعَلَّهُۥ يَزَّكَّىٰٓ ٣

3 And what can make thee know[1] — he might purify himself,

أَوۡ يَذَّكَّرُ فَتَنفَعَهُ ٱلذِّكۡرَىٰٓ ٤

4 Or take heed, and the reminder benefit him?

أَمَّا مَنِ ٱسۡتَغۡنَىٰ ٥

5 As for him who is self-sufficient:[1]

فَأَنتَ لَهُۥ تَصَدَّىٰ ٦

6 To him thou attendest,

وَمَا عَلَيۡكَ أَلَّا يَزَّكَّىٰ ٧

7 But not upon thee[1] is it if he does not purify himself.

وَأَمَّا مَن جَآءَكَ يَسۡعَىٰ ٨

8 And as for him who comes to thee, striving[1]

وَهُوَ يَخۡشَىٰ ٩

9 And in fear:[1]

فَأَنتَ عَنۡهُ تَلَهَّىٰ ١٠

10 From him thou art distracted.

كَلَّآ إِنَّهَا تَذۡكِرَةٞ ١١

11 No, indeed![1] It is a reminder,

فَمَن شَآءَ ذَكَرَهُۥ ١٢

12 So whoso wills might remember it,

فِي صُحُفٖ مُّكَرَّمَةٖ ١٣

13 In honoured pages,[1]

مَّرۡفُوعَةٖ مُّطَهَّرَةِۭ ١٤

14 Exalted and purified,

بِأَيْدِى سَفَرَةٍ ﴿١٥﴾
15 By the hands of scribes

كِرَامٍ بَرَرَةٍ ﴿١٦﴾
16 Noble and virtuous.

قُتِلَ ٱلْإِنسَـٰنُ مَآ أَكْفَرَهُۥ ﴿١٧﴾
17 Damned be[1] man! How denying[2] he is!

مِنْ أَىِّ شَىْءٍ خَلَقَهُۥ ﴿١٨﴾
18 From what did He create him?

مِن نُّطْفَةٍ خَلَقَهُۥ فَقَدَّرَهُۥ ﴿١٩﴾
19 From a sperm-drop He created him, and determined him;

ثُمَّ ٱلسَّبِيلَ يَسَّرَهُۥ ﴿٢٠﴾
20 Then He made the path easy for him;

ثُمَّ أَمَاتَهُۥ فَأَقْبَرَهُۥ ﴿٢١﴾
21 Then He gives him death and buries him;

ثُمَّ إِذَا شَآءَ أَنشَرَهُۥ ﴿٢٢﴾
22 Then, when He wills, He resurrects him.

كَلَّا لَمَّا يَقْضِ مَآ أَمَرَهُۥ ﴿٢٣﴾
23 No, indeed![1] He[2] has not accomplished what He commanded him.

فَلْيَنظُرِ ٱلْإِنسَـٰنُ إِلَىٰ طَعَامِهِۦٓ ﴿٢٤﴾
24 So let man look at his food: —

أَنَّا صَبَبْنَا ٱلْمَآءَ صَبًّا ﴿٢٥﴾
25 That We poured water in showers;[1]

ثُمَّ شَقَقْنَا ٱلْأَرْضَ شَقًّا ﴿٢٦﴾
26 Then We split the earth in cracks,[1]

فَأَنۢبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾
27 And We caused to grow therein grain,

وَعِنَبًا وَقَضْبًا ﴿٢٨﴾
28 And grapes, and herbage,

وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾
29 And olives, and date-palms,

وَحَدَآئِقَ غُلْبًا ﴿٣٠﴾
30 And gardens dense with foliage,

وَفَـٰكِهَةً وَأَبًّا ﴿٣١﴾
31 And fruits, and grass,

مَّتَـٰعًا لَّكُمْ وَلِأَنْعَـٰمِكُمْ ﴿٣٢﴾
32 As enjoyment for you and your cattle.

فَإِذَا جَآءَتِ ٱلصَّآخَّةُ ﴿٣٣﴾
33 Then when there comes the Blast:[1]

يَوْمَ يَفِرُّ ٱلْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾
34 The day a man will flee from his brother,

وَأُمِّهِۦ وَأَبِيهِ ﴿٣٥﴾
35 And his mother, and his father,

وَصَـٰحِبَتِهِۦ وَبَنِيهِ ﴿٣٦﴾
36 And his consort, and his sons,

لِكُلِّ ٱمْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾
37 Every man of them, that day, will have an involvement to suffice him.

وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾
38 Faces, that day, will be bright,

ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾
39 Laughing, rejoicing at glad tidings.

وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٤٠﴾
40 And faces, that day, upon them will be dust,

تَرْهَقُهَا قَتَرَةٌ ﴿٤١﴾
41 Blackness[1] will cover them;

أُوْلَـٰٓئِكَ هُمُ ٱلْكَفَرَةُ ٱلْفَجَرَةُ ﴿٤٢﴾
42 It is they who are the deniers, the immoral.

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ
In the name of God, the Almighty,[1] the Merciful.

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إِذَا ٱلشَّمْسُ كُوِّرَتْ ﴿١﴾
[2] 1 When the sun is wrapped up,[1]

وَإِذَا ٱلنُّجُومُ ٱنكَدَرَتْ ﴿٢﴾
2 And when the stars fall,[1]

وَإِذَا ٱلْجِبَالُ سُيِّرَتْ ﴿٣﴾
3 And when the mountains are set in motion,

وَإِذَا ٱلْعِشَارُ عُطِّلَتْ ﴿٤﴾
4 And when the full-term she-camels[1] are neglected,

وَإِذَا ٱلْوُحُوشُ حُشِرَتْ ﴿٥﴾
5 And when the wild beasts are gathered,

وَإِذَا ٱلْبِحَارُ سُجِّرَتْ ﴿٦﴾
6 And when the seas are made to overflow,[1]

وَإِذَا ٱلنُّفُوسُ زُوِّجَتْ ﴿٧﴾
7 And when the souls are coupled,[1]

وَإِذَا ٱلْمَوْءُۥدَةُ سُئِلَتْ ﴿٨﴾
8 And when the infant girl buried alive[1] is asked

بِأَىِّ ذَنۢبٍ قُتِلَتْ ﴿٩﴾
9 For what transgression[1] she was killed,

وَإِذَا ٱلصُّحُفُ نُشِرَتْ ﴿١٠﴾
10 And when the pages are spread,

وَإِذَا ٱلسَّمَآءُ كُشِطَتْ ﴿١١﴾
11 And when the sky is pulled away,

وَإِذَا ٱلْجَحِيمُ سُعِّرَتْ ﴿١٢﴾
12 And when Hell is set ablaze,

وَإِذَا ٱلْجَنَّةُ أُزْلِفَتْ ﴿١٣﴾
13 And when the Garden is brought near: —

عَلِمَتْ نَفْسٌ مَّآ أَحْضَرَتْ ﴿١٤﴾
14 A soul will know what it has brought.

فَلَآ أُقۡسِمُ بِٱلۡخُنَّسِ ١٥

15 Then do I swear by those retreating:

ٱلۡجَوَارِ ٱلۡكُنَّسِ ١٦

16 The ships[1] withdrawing from view![2]

وَٱلَّيۡلِ إِذَا عَسۡعَسَ ١٧

17 And the night when it darkens![1]

وَٱلصُّبۡحِ إِذَا تَنَفَّسَ ١٨

18 And the dawn when it breathes![1]

إِنَّهُۥ لَقَوۡلُ رَسُولٖ كَرِيمٖ ١٩

19 It is the word[1] of a noble messenger,[2]

ذِي قُوَّةٍ عِندَ ذِي ٱلۡعَرۡشِ مَكِينٖ ٢٠

20 Possessor of power, with the Lord of the Throne secure,

مُّطَاعٖ ثَمَّ أَمِينٖ ٢١

21 Obeyed there, and trustworthy.

وَمَا صَاحِبُكُم بِمَجۡنُونٖ ٢٢

22 And your companion is not possessed;

وَلَقَدۡ رَءَاهُ بِٱلۡأُفُقِ ٱلۡمُبِينِ ٢٣

23 And he saw him[1] on the clear horizon;[2]

وَمَا هُوَ عَلَى ٱلۡغَيۡبِ بِضَنِينٖ ٢٤

24 And he is not niggardly of the Unseen.

وَمَا هُوَ بِقَوۡلِ شَيۡطَٰنٖ رَّجِيمٖ ٢٥

25 And it is not the word[1] of an accursed[2] satan[3]

فَأَيۡنَ تَذۡهَبُونَ ٢٦

26 — So whither are you going? —

إِنۡ هُوَ إِلَّا ذِكۡرٞ لِّلۡعَٰلَمِينَ ٢٧

27 It is only a reminder[1] to all mankind,

لِمَن شَآءَ مِنكُمۡ أَن يَسۡتَقِيمَ ٢٨

28 For whom among you wills to take a straight path.

وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلۡعَٰلَمِينَ ٢٩

29 And you will not save that God wills, the Lord of All Creation.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

In the name of God, the Almighty,[1] the Merciful.

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۞ إِذَا ٱلسَّمَآءُ ٱنفَطَرَتۡ ١

1 When the sky splits open,

وَإِذَا ٱلۡكَوَاكِبُ ٱنتَثَرَتۡ ٢

2 And when the stars are scattered,[1]

وَإِذَا ٱلۡبِحَارُ فُجِّرَتۡ ٣

3 And when the seas are made to gush forth,

وَإِذَا ٱلۡقُبُورُ بُعۡثِرَتۡ ٤

4 And when the graves are overturned,

عَلِمَتۡ نَفۡسٞ مَّا قَدَّمَتۡ وَأَخَّرَتۡ ٥

5 A soul will know what it has sent ahead and held back.[1]

يَٰٓأَيُّهَا ٱلۡإِنسَٰنُ مَا غَرَّكَ بِرَبِّكَ ٱلۡكَرِيمِ ٦

6 O man: what deluded thee concerning thy Lord, the Noble,[1]

ٱلَّذِي خَلَقَكَ فَسَوَّىٰكَ فَعَدَلَكَ ٧

7 Who created thee and fashioned thee and proportioned thee in balance,[1]

فِيٓ أَيِّ صُورَةٖ مَّا شَآءَ رَكَّبَكَ ٨

8 In what form He willed assembling thee?

كَلَّا بَلۡ تُكَذِّبُونَ بِٱلدِّينِ ٩

9 No, indeed![1] The truth is,[2] you deny the Judgment.[3]

وَإِنَّ عَلَيۡكُمۡ لَحَٰفِظِينَ ١٠

10 And there are over you custodians,

كِرَامٗا كَٰتِبِينَ ١١

11 Noble and writing.

يَعۡلَمُونَ مَا تَفۡعَلُونَ ١٢

12 They know what you do.

إِنَّ ٱلۡأَبۡرَارَ لَفِي نَعِيمٖ ١٣

13 The virtuous will be in bliss,

وَإِنَّ ٱلۡفُجَّارَ لَفِي جَحِيمٖ ١٤

14 And the licentious will be in Hell.

يَصۡلَوۡنَهَا يَوۡمَ ٱلدِّينِ ١٥

15 They will burn therein on the Day of Judgment,[1]

وَمَا هُمۡ عَنۡهَا بِغَآئِبِينَ ١٦

16 And they will not therefrom be absent.

وَمَآ أَدۡرَىٰكَ مَا يَوۡمُ ٱلدِّينِ ١٧

17 And what will convey to thee what the Day of Judgment[1] is?

ثُمَّ مَآ أَدۡرَىٰكَ مَا يَوۡمُ ٱلدِّينِ ١٨

18 Then what will convey to thee what the Day of Judgment[1] is![2] —

يَوۡمَ لَا تَمۡلِكُ نَفۡسٞ لِّنَفۡسٖ شَيۡـٔٗاۖ وَٱلۡأَمۡرُ يَوۡمَئِذٖ لِّلَّهِ ١٩

19 The day no soul will possess power for another[1] soul in anything, and the command, that day, belongs to God.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

In the name of God, the Almighty,[1] the Merciful.

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وَيۡلٞ لِّلۡمُطَفِّفِينَ ١

1 Woe to the unfair traders:[1] —

ٱلَّذِينَ إِذَا ٱكۡتَالُواْ عَلَى ٱلنَّاسِ يَسۡتَوۡفُونَ ٢

2 Those who, when they take measure from men, take in full,

وَإِذَا كَالُوهُمۡ أَو وَّزَنُوهُمۡ يُخۡسِرُونَ ٣

3 But when they give them by measure or give them by weight, cause loss.

أَلَا يَظُنُّ أُوْلَٰٓئِكَ أَنَّهُم مَّبۡعُوثُونَ ٤

4 Do those not think that they will be raised

لِيَوۡمٍ عَظِيمٖ ٥

يَوۡمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلۡعَٰلَمِينَ ٦

كَلَّآ إِنَّ كِتَٰبَ ٱلۡفُجَّارِ لَفِي سِجِّينٖ ٧

وَمَآ أَدۡرَىٰكَ مَا سِجِّينٞ ٨

كِتَٰبٞ مَّرۡقُومٞ ٩

وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ١٠

ٱلَّذِينَ يُكَذِّبُونَ بِيَوۡمِ ٱلدِّينِ ١١

وَمَا يُكَذِّبُ بِهِۦٓ إِلَّا كُلُّ مُعۡتَدٍ أَثِيمٍ ١٢

إِذَا تُتۡلَىٰ عَلَيۡهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ ٱلۡأَوَّلِينَ ١٣

كَلَّا بَلۡ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُواْ يَكۡسِبُونَ ١٤

كَلَّآ إِنَّهُمۡ عَن رَّبِّهِمۡ يَوۡمَئِذٖ لَّمَحۡجُوبُونَ ١٥

ثُمَّ إِنَّهُمۡ لَصَالُواْ ٱلۡجَحِيمِ ١٦

ثُمَّ يُقَالُ هَٰذَا ٱلَّذِي كُنتُم بِهِۦ تُكَذِّبُونَ ١٧

كَلَّآ إِنَّ كِتَٰبَ ٱلۡأَبۡرَارِ لَفِي عِلِّيِّينَ ١٨

وَمَآ أَدۡرَىٰكَ مَا عِلِّيُّونَ ١٩

كِتَٰبٞ مَّرۡقُومٞ ٢٠

يَشۡهَدُهُ ٱلۡمُقَرَّبُونَ ٢١

5 To a tremendous day: —

6 A day men will stand before the Lord of All Creation?

7 No, indeed![1] The writ[2] of the licentious is in Sijjīn.

8 And what will convey to thee what Sijjīn[1] is?

9 A writ[1] inscribed!

10 Woe, that day, to the deniers,[1]

11 Those who deny the Day of Judgment![1]

12 And none denies it save every sinful transgressor.

13 When Our proofs[1] are recited to him, he says: “Legends of the former peoples.”

14 No, indeed![1] The truth is,[2] what they earned conquered[3] their hearts.

15 No, indeed![1] From their Lord, that day, will they be veiled;

16 Then will they burn in Hell;

17 Then will it be said: “This is that which you denied.”

18 No, indeed![1] The writ[2] of the virtuous is in ʻIlliyyūn.

19 And what will convey to thee what ʻIlliyyūn[1] is?

20 A writ[1] inscribed

21 To which bear witness those brought near![1]

إِنَّ ٱلۡأَبۡرَارَ لَفِي نَعِيمٍ ٢٢

عَلَى ٱلۡأَرَآئِكِ يَنظُرُونَ ٢٣

تَعۡرِفُ فِي وُجُوهِهِمۡ نَضۡرَةَ ٱلنَّعِيمِ ٢٤

يُسۡقَوۡنَ مِن رَّحِيقٖ مَّخۡتُومٍ ٢٥

خِتَٰمُهُۥ مِسۡكٞۚ وَفِي ذَٰلِكَ فَلۡيَتَنَافَسِ ٱلۡمُتَنَٰفِسُونَ ٢٦

وَمِزَاجُهُۥ مِن تَسۡنِيمٍ ٢٧

عَيۡنٗا يَشۡرَبُ بِهَا ٱلۡمُقَرَّبُونَ ٢٨

إِنَّ ٱلَّذِينَ أَجۡرَمُواْ كَانُواْ مِنَ ٱلَّذِينَ ءَامَنُواْ يَضۡحَكُونَ ٢٩

وَإِذَا مَرُّواْ بِهِمۡ يَتَغَامَزُونَ ٣٠

وَإِذَا ٱنقَلَبُوٓاْ إِلَىٰٓ أَهۡلِهِمُ ٱنقَلَبُواْ فَكِهِينَ ٣١

وَإِذَا رَأَوۡهُمۡ قَالُوٓاْ إِنَّ هَٰٓؤُلَآءِ لَضَآلُّونَ ٣٢

وَمَآ أُرۡسِلُواْ عَلَيۡهِمۡ حَٰفِظِينَ ٣٣

فَٱلۡيَوۡمَ ٱلَّذِينَ ءَامَنُواْ مِنَ ٱلۡكُفَّارِ يَضۡحَكُونَ ٣٤

عَلَى ٱلۡأَرَآئِكِ يَنظُرُونَ ٣٥

هَلۡ ثُوِّبَ ٱلۡكُفَّارُ مَا كَانُواْ يَفۡعَلُونَ ٣٦

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

22 The virtuous will be in bliss,

23 Upon couches looking on.

24 Thou wilt recognise in their faces the radiance of bliss.

25 They will be given to drink of a wine sealed,

26 Whose seal is musk — and for that let aspire those who aspire[1] —

27 And its mixture of Tasnīm:[1]

28 A spring whereat drink those brought near.[1]

29 Those who were lawbreakers laughed at those who heeded warning,[1]

30 And when they passed by them, they winked at one another.

31 And when they returned to their people, they returned delighting.

32 And when they saw them, they said: “These have gone astray.”

33 But they were not sent as custodians over them.

34 And this day those who heed warning[1] laugh at the atheists,[2]

35 Upon couches looking on.

36 Are not the atheists[1] requited for what they did?

In the name of God, the Almighty,[1] the Merciful.

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إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ ﴿١﴾

1 When the sky is split asunder

وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾

2 And hearkens to its Lord, as it must,[1]

وَإِذَا ٱلْأَرْضُ مُدَّتْ ﴿٣﴾

3 And when the earth is spread out

وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾

4 And casts forth all that is in it and is empty,

وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٥﴾

5 And hearkens to its Lord, as it must--[1]

يَٰٓأَيُّهَا ٱلْإِنسَٰنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَٰقِيهِ ﴿٦﴾

6 O man: thou art toiling towards thy Lord with labour, and wilt meet Him!

فَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ بِيَمِينِهِۦ ﴿٧﴾

7 Then as for him who is given his writ[1] in his right hand:

فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٨﴾

8 He will be called to account with an easy reckoning,

وَيَنقَلِبُ إِلَىٰٓ أَهْلِهِۦ مَسْرُورًا ﴿٩﴾

9 And he will return to his people in happiness.

وَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ وَرَآءَ ظَهْرِهِۦ ﴿١٠﴾

10 And as for him who is given his writ[1] behind his back:

فَسَوْفَ يَدْعُوا۟ ثُبُورًا ﴿١١﴾

11 He will call for destruction,

وَيَصْلَىٰ سَعِيرًا ﴿١٢﴾

12 And burn in an inferno.

إِنَّهُۥ كَانَ فِىٓ أَهْلِهِۦ مَسْرُورًا ﴿١٣﴾

13 He was among his people in happiness;

إِنَّهُۥ ظَنَّ أَن لَّن يَحُورَ ﴿١٤﴾

14 He thought he would never return.[1]

بَلَىٰٓ إِنَّ رَبَّهُۥ كَانَ بِهِۦ بَصِيرًا ﴿١٥﴾

15 Verily,[1] his Lord saw him.

فَلَآ أُقْسِمُ بِٱلشَّفَقِ ﴿١٦﴾

16 Then do I swear by the twilight glow!

وَٱلَّيْلِ وَمَا وَسَقَ ﴿١٧﴾

17 And by the night and what it envelops![1]

وَٱلْقَمَرِ إِذَا ٱتَّسَقَ ﴿١٨﴾

18 And by the moon when it is full![1]

لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ ﴿١٩﴾

19 You will embark upon stage after stage.[1]

فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾

20 Then what ails them that they do not believe,[1]

وَإِذَا قُرِئَ عَلَيْهِمُ ٱلْقُرْءَانُ لَا يَسْجُدُونَ

21 And when the Qur'an[1] is recited to them, do not submit?[2]

﴿٢١﴾

بَلِ ٱلَّذِينَ كَفَرُوا۟ يُكَذِّبُونَ ﴿٢٢﴾

22 The truth is,[1] those who ignore warning[2] deny,

وَٱللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿٢٣﴾

23 And God best knows what they hoard.[1]

فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾

24 So give thou them tidings[1] of a painful punishment,

إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٢٥﴾

25 Save those who heed warning[1] and do righteous deeds — they have a reward unending.

In the name of God, the Almighty,[1] the Merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

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وَٱلسَّمَآءِ ذَاتِ ٱلْبُرُوجِ ﴿١﴾

1 By the sky full of constellations![1]

وَٱلْيَوْمِ ٱلْمَوْعُودِ ﴿٢﴾

2 And by the Promised Day!

وَشَاهِدٍ وَمَشْهُودٍ ﴿٣﴾

3 And by the witness and the witnessed!

قُتِلَ أَصْحَٰبُ ٱلْأُخْدُودِ ﴿٤﴾

4 Damned be[1] the companions of the trench,[2]

ٱلنَّارِ ذَاتِ ٱلْوَقُودِ ﴿٥﴾

5 Of the fuel-filled fire,

إِذْ هُمْ عَلَيْهَا قُعُودٌ ﴿٦﴾

6 When they sit over it

وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِٱلْمُؤْمِنِينَ شُهُودٌ ﴿٧﴾

7 And are, of what they do with the believers,[1] witnesses.

وَمَا نَقَمُوا۟ مِنْهُمْ إِلَّآ أَن يُؤْمِنُوا۟ بِٱللَّهِ ٱلْعَزِيزِ ٱلْحَمِيدِ ﴿٨﴾

8 And they resent them only that they believe in[1] God, the Exalted in Might, the Praiseworthy,

ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿٩﴾

9 To whom belongs the dominion of the heavens and the earth; and God is witness over all things.

إِنَّ ٱلَّذِينَ فَتَنُوا۟ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ ثُمَّ لَمْ يَتُوبُوا۟ فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ ٱلْحَرِيقِ ﴿١٠﴾

10 Those who subject the believing men[1] and the believing women[2] to means of denial,[3] then repent not: they have the punishment of Gehenna — and they have the punishment of the consuming fire.

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَهُمۡ
جَنَّٰتٞ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُۚ ذَٰلِكَ
ٱلۡفَوۡزُ ٱلۡكَبِيرُ ١١

11 Those who heed warning[1] and do righteous deeds: they have gardens beneath which rivers flow; that is the Great Achievement.

إِنَّ بَطۡشَ رَبِّكَ لَشَدِيدٌ ١٢

12 The might of thy Lord is strong.

إِنَّهُۥ هُوَ يُبۡدِئُ وَيُعِيدُ ١٣

13 He is it who originates and repeats.

وَهُوَ ٱلۡغَفُورُ ٱلۡوَدُودُ ١٤

14 And He is the Forgiving, the Loving,

ذُو ٱلۡعَرۡشِ ٱلۡمَجِيدُ ١٥

15 Owner of the Throne, the Glorious,

فَعَّالٞ لِّمَا يُرِيدُ ١٦

16 Doer of what He intends.

هَلۡ أَتَىٰكَ حَدِيثُ ٱلۡجُنُودِ ١٧

17 Has there come to thee the account[1] of the forces

فِرۡعَوۡنَ وَثَمُودَ ١٨

18 Of Pharaoh,[1] and of Thamūd?

بَلِ ٱلَّذِينَ كَفَرُواْ فِي تَكۡذِيبٖ ١٩

19 The truth is,[1] those who ignore warning[2] are in denial,

وَٱللَّهُ مِن وَرَآئِهِم مُّحِيطُۢ ٢٠

20 But God is behind them,[1] encompassing.

بَلۡ هُوَ قُرۡءَانٞ مَّجِيدٞ ٢١

21 The truth is,[1] it is a glorious recitation[2]

فِي لَوۡحٖ مَّحۡفُوظِۭ ٢٢

22 In a protected tablet.

In the name of God, the Almighty,[1] the Merciful.

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وَٱلسَّمَآءِ وَٱلطَّارِقِ ١

1 By the sky and the night-comer![1]

وَمَآ أَدۡرَىٰكَ مَا ٱلطَّارِقُ ٢

2 And what will convey to thee what the night-comer is?[1]

ٱلنَّجۡمُ ٱلثَّاقِبُ ٣

3 The piercing star!

إِن كُلُّ نَفۡسٖ لَّمَّا عَلَيۡهَا حَافِظٞ ٤

4 There is no soul but has over it a custodian.

فَلۡيَنظُرِ ٱلۡإِنسَٰنُ مِمَّ خُلِقَ ٥

5 So let man look from what he was created:

خُلِقَ مِن مَّآءٖ دَافِقٖ ٦

6 He was created from a gushing water,

يَخۡرُجُ مِنۢ بَيۡنِ ٱلصُّلۡبِ وَٱلتَّرَآئِبِ ٧

7 Issuing forth from between the loins and the breast-bones.[1]

إِنَّهُۥ عَلَىٰ رَجۡعِهِۦ لَقَادِرٞ ٨

8 He is able to return him.

يَوۡمَ تُبۡلَى ٱلسَّرَآئِرُ ٩

9 The day the secrets are tried,

فَمَا لَهُۥ مِن قُوَّةٖ وَلَا نَاصِرٖ ١٠

10 Then will he have neither power nor helper.

وَٱلسَّمَآءِ ذَاتِ ٱلرَّجۡعِ ١١

11 By the sky full of returning![1]

وَٱلۡأَرۡضِ ذَاتِ ٱلصَّدۡعِ ١٢

12 And by the earth full of cracks!

إِنَّهُۥ لَقَوۡلٞ فَصۡلٞ ١٣

13 It is a decisive word,

وَمَا هُوَ بِٱلۡهَزۡلِ ١٤

14 And it is not in jest.

إِنَّهُمۡ يَكِيدُونَ كَيۡدٗا ١٥

15 They plan a plan —

وَأَكِيدُ كَيۡدٗا ١٦

16 And I plan a plan.

فَمَهِّلِ ٱلۡكَٰفِرِينَ أَمۡهِلۡهُمۡ رُوَيۡدَۢا ١٧

17 So grant thou respite[1] to the false claimers of guidance;[2] grant thou them respite awhile.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

In the name of God, the Almighty,[1] the Merciful.

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سَبِّحِ ٱسۡمَ رَبِّكَ ٱلۡأَعۡلَى ١

1 Glorify[1] thou the name of thy Lord, the Most High,

ٱلَّذِي خَلَقَ فَسَوَّىٰ ٢

2 Who created and fashioned,

وَٱلَّذِي قَدَّرَ فَهَدَىٰ ٣

3 And who determined and guided,

وَٱلَّذِيٓ أَخۡرَجَ ٱلۡمَرۡعَىٰ ٤

4 And who brought forth the pasture

فَجَعَلَهُۥ غُثَآءً أَحۡوَىٰ ٥

5 Then made it blackening decaying herbage[1]

سَنُقۡرِئُكَ فَلَا تَنسَىٰٓ ٦

6 (We will make thee recite, and thou wilt not forget.[1])

إِلَّا مَا شَآءَ ٱللَّهُۚ إِنَّهُۥ يَعۡلَمُ ٱلۡجَهۡرَ وَمَا
يَخۡفَىٰ ٧

7 Save that God should will;[1] He knows the apparent and the hidden.

وَنُيَسِّرُكَ لِلۡيُسۡرَىٰ ٨

8 And We will ease thee towards ease.

فَذَكِّرۡ إِن نَّفَعَتِ ٱلذِّكۡرَىٰ ٩

9 So remind thou; if the reminder should benefit,

سَيَذَّكَّرُ مَن يَخۡشَىٰ ١٠

10 He will take heed who fears.

وَيَتَجَنَّبُهَا ٱلْأَشْقَى ﴿١١﴾

11 But the most wretched will avoid it,

ٱلَّذِى يَصْلَى ٱلنَّارَ ٱلْكُبْرَىٰ ﴿١٢﴾

12 Who will burn in the Great Fire,

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴿١٣﴾

13 Then will he neither die therein nor live.

قَدْ أَفْلَحَ مَن تَزَكَّىٰ ﴿١٤﴾

14 He is successful who has purified himself,

وَذَكَرَ ٱسْمَ رَبِّهِۦ فَصَلَّىٰ ﴿١٥﴾

15 And remembers the name of his Lord and performs the duty.[1]

بَلْ تُؤْثِرُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا ﴿١٦﴾

16 The truth is,[1] you prefer the life of this world

وَٱلْءَاخِرَةُ خَيْرٌ وَأَبْقَىٰٓ ﴿١٧﴾

17 When the Hereafter is better and more enduring.

إِنَّ هَٰذَا لَفِى ٱلصُّحُفِ ٱلْأُولَىٰ ﴿١٨﴾

18 This is in the former scriptures,

صُحُفِ إِبْرَٰهِيمَ وَمُوسَىٰ ﴿١٩﴾

19 The scriptures of Abraham and Moses.[1]

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of God, the Almighty,[1] the Merciful.

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هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَٰشِيَةِ ﴿١﴾

1 Has there come to thee the narrative[1] of the Enveloping?

وُجُوهٌ يَوْمَئِذٍ خَٰشِعَةٌ ﴿٢﴾

2 Faces, that day, will be humbled:[1]

عَامِلَةٌ نَّاصِبَةٌ ﴿٣﴾

3 Toiling, exhausted,

تَصْلَىٰ نَارًا حَامِيَةً ﴿٤﴾

4 Burning in a scorching Fire,

تُسْقَىٰ مِنْ عَيْنٍ ءَانِيَةٍ ﴿٥﴾

5 Watered from a boiling spring.

لَّيْسَ لَهُمْ طَعَامٌ إِلَّا مِن ضَرِيعٍ ﴿٦﴾

6 They have no food save of poisonous thorns:[1]

لَّا يُسْمِنُ وَلَا يُغْنِى مِن جُوعٍ ﴿٧﴾

7 Neither sustaining, nor availing against hunger.

وُجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ ﴿٨﴾

8 Faces, that day, will be joyous:

لِّسَعْيِهَا رَاضِيَةٌ ﴿٩﴾

9 With their striving well-pleased,

فِى جَنَّةٍ عَالِيَةٍ ﴿١٠﴾

10 In a high garden.

لَّا تَسْمَعُ فِيهَا لَٰغِيَةً ﴿١١﴾

11 They hear therein no vain speech;

فِيهَا عَيْنٌ جَارِيَةٌ ﴿١٢﴾

12 Therein — a flowing spring;

فِيهَا سُرُرٌ مَّرْفُوعَةٌ ﴿١٣﴾

13 Therein — couches[1] raised,

وَأَكْوَابٌ مَّوْضُوعَةٌ ﴿١٤﴾

14 And cups set,

وَنَمَارِقُ مَصْفُوفَةٌ ﴿١٥﴾

15 And cushions arrayed,

وَزَرَابِىُّ مَبْثُوثَةٌ ﴿١٦﴾

16 And carpets outspread.

أَفَلَا يَنظُرُونَ إِلَى ٱلْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾

17 Will they then not[1] look at the camels — how they were created!

وَإِلَى ٱلسَّمَآءِ كَيْفَ رُفِعَتْ ﴿١٨﴾

18 And at the sky — how it was raised!

وَإِلَى ٱلْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾

19 And at the mountains — how they were erected!

وَإِلَى ٱلْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾

20 And at the earth — how it was spread out!

فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ ﴿٢١﴾

21 So remind thou; thou art but one reminding,

لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ ﴿٢٢﴾

22 Thou art not over them an overseer.

إِلَّا مَن تَوَلَّىٰ وَكَفَرَ ﴿٢٣﴾

23 But whoso turns away and denies,

فَيُعَذِّبُهُ ٱللَّهُ ٱلْعَذَابَ ٱلْأَكْبَرَ ﴿٢٤﴾

24 God will punish him with the greatest punishment.

إِنَّ إِلَيْنَآ إِيَابَهُمْ ﴿٢٥﴾

25 To Us is their return;

ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُم ﴿٢٦﴾

26 Then upon Us is their reckoning.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of God, the Almighty,[1] the Merciful.

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وَٱلْفَجْرِ ﴿١﴾

1 By the dawn,[1]

وَلَيَالٍ عَشْرٍ ﴿٢﴾

2 And ten nights,[1]

وَٱلشَّفْعِ وَٱلْوَتْرِ ﴿٣﴾

3 And the even and the odd,

وَٱلَّيْلِ إِذَا يَسْرِ ﴿٤﴾

4 And the night when he[1] departs![2]

هَلْ فِى ذَٰلِكَ قَسَمٌ لِّذِى حِجْرٍ ﴿٥﴾

5 Is there not in that an oath for one of intelligence?[1]

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ﴿٦﴾

6 Hast thou not considered[1] how thy Lord did with ʿĀd,

إِرَمَ ذَاتِ ٱلْعِمَادِ ﴿٧﴾

7 Iram of the pillars,

ٱلَّتِى لَمْ يُخْلَقْ مِثْلُهَا فِى ٱلْبِلَـٰدِ ﴿٨﴾

8 The like of which had never been created in the land,

وَثَمُودَ ٱلَّذِينَ جَابُوا۟ ٱلصَّخْرَ بِٱلْوَادِ ﴿٩﴾

9 And Thamūd who hollowed the rocks in the valley,

وَفِرْعَوْنَ ذِى ٱلْأَوْتَادِ ﴿١٠﴾

10 And Pharaoh,[1] the Lord of Stakes

ٱلَّذِينَ طَغَوْا۟ فِى ٱلْبِلَـٰدِ ﴿١١﴾

11 Who transgressed all bounds in the lands,

فَأَكْثَرُوا۟ فِيهَا ٱلْفَسَادَ ﴿١٢﴾

12 And increased corruption therein?

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ﴿١٣﴾

13 So thy Lord poured upon them a scourge of punishment.

إِنَّ رَبَّكَ لَبِٱلْمِرْصَادِ ﴿١٤﴾

14 Thy Lord is ever watchful.[1]

فَأَمَّا ٱلْإِنسَـٰنُ إِذَا مَا ٱبْتَلَىٰهُ رَبُّهُۥ
فَأَكْرَمَهُۥ وَنَعَّمَهُۥ فَيَقُولُ رَبِّىٓ أَكْرَمَنِ

15 And as for man, when his Lord tries him, and honours him, and favours him, he says: "My Lord has honoured me."

﴿١٥﴾

وَأَمَّآ إِذَا مَا ٱبْتَلَىٰهُ فَقَدَرَ عَلَيْهِ رِزْقَهُۥ
فَيَقُولُ رَبِّىٓ أَهَـٰنَنِ ﴿١٦﴾

16 But when He tries him, and straitens his provision, he says: "My Lord has humiliated me."

كَلَّا بَل لَّا تُكْرِمُونَ ٱلْيَتِيمَ ﴿١٧﴾

17 No, indeed![1] The truth is,[2] you honour not the fatherless,[3]

وَلَا تَحَـٰٓضُّونَ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ

18 Nor encourage one another to feed the needy,

﴿١٨﴾

وَتَأْكُلُونَ ٱلتُّرَاثَ أَكْلًا لَّمًّا ﴿١٩﴾

19 But consume the inheritance with greed,[1]

وَتُحِبُّونَ ٱلْمَالَ حُبًّا جَمًّا ﴿٢٠﴾

20 And love wealth with much love.

كَلَّآ إِذَا دُكَّتِ ٱلْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾

21 No, indeed![1] When the earth is ground to powder,[2]

وَجَآءَ رَبُّكَ وَٱلْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾

22 And thy Lord comes — and the angels, rank upon rank —

وَجِاْىٓءَ يَوْمَئِذٍۭ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ
ٱلْإِنسَـٰنُ وَأَنَّىٰ لَهُ ٱلذِّكْرَىٰ ﴿٢٣﴾

23 And Gehenna, that day, is brought: that day will man take heed; but how will the reminder be for him?

يَقُولُ يَـٰلَيْتَنِى قَدَّمْتُ لِحَيَاتِى ﴿٢٤﴾

24 He will say: "Would that I had sent ahead for my life!"

فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابَهُۥٓ أَحَدٌ ﴿٢٥﴾

25 And — that day — none will punish as His punishment,

وَلَا يُوثِقُ وَثَاقَهُۥٓ أَحَدٌ ﴿٢٦﴾

26 And none will bind as His binding.

يَـٰٓأَيَّتُهَا ٱلنَّفْسُ ٱلْمُطْمَئِنَّةُ ﴿٢٧﴾

27 "O thou soul at peace:

ٱرْجِعِىٓ إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾

28 "Return thou to thy Lord — well-pleased and well-pleasing,

فَٱدْخُلِى فِى عِبَـٰدِى ﴿٢٩﴾

29 "And enter thou among My servants.

وَٱدْخُلِى جَنَّتِى ﴿٣٠﴾

30 "And enter thou My garden."

بِسْمِ ٱللَّـهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

In the name of God, the Almighty,[1] the Merciful.

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۞ لَآ أُقْسِمُ بِهَـٰذَا ٱلْبَلَدِ ﴿١﴾

1 I swear by this land![1]

وَأَنتَ حِلٌّۢ بِهَـٰذَا ٱلْبَلَدِ ﴿٢﴾

2 — And thou art a freeman in this land —

وَوَالِدٍ وَمَا وَلَدَ ﴿٣﴾

3 And by the begetter and what he begot!

لَقَدْ خَلَقْنَا ٱلْإِنسَـٰنَ فِى كَبَدٍ ﴿٤﴾

4 We have created man into adversity.[1]

أَيَحْسَبُ أَن لَّن يَقْدِرَ عَلَيْهِ أَحَدٌ ﴿٥﴾

5 Thinks he that none has power over him?

يَقُولُ أَهْلَكْتُ مَالًا لُّبَدًا ﴿٦﴾

6 He says: "I have spent[1] abundant wealth!"

أَيَحْسَبُ أَن لَّمْ يَرَهُۥٓ أَحَدٌ ﴿٧﴾

7 Thinks he that none has seen him?

أَلَمْ نَجْعَل لَّهُۥ عَيْنَيْنِ ﴿٨﴾

8 Have We not made for him two eyes,

وَلِسَانًا وَشَفَتَيْنِ ﴿٩﴾

9 And a tongue, and two lips,

وَهَدَيْنَـٰهُ ٱلنَّجْدَيْنِ ﴿١٠﴾

10 And guided him on the two highways?[1]

فَلَا ٱقْتَحَمَ ٱلْعَقَبَةَ ﴿١١﴾

11 But he has not attempted the steep path.

وَمَآ أَدْرَىٰكَ مَا ٱلْعَقَبَةُ ﴿١٢﴾

12 And what will convey to thee what the steep path is?

فَكُّ رَقَبَةٍ ﴿١٣﴾

13 The freeing of a slave,

أَوْ إِطْعَـٰمٌ فِى يَوْمٍ ذِى مَسْغَبَةٍ ﴿١٤﴾

14 Or feeding in a day of starvation

يَتِيمًا ذَا مَقْرَبَةٍ ﴿١٥﴾

15 A fatherless[1] relation

أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ﴿١٦﴾

16 Or one needy in misery,

ثُمَّ كَانَ مِنَ ٱلَّذِينَ ءَامَنُوا۟ وَتَوَاصَوْا۟ بِٱلصَّبْرِ وَتَوَاصَوْا۟ بِٱلْمَرْحَمَةِ ﴿١٧﴾

17 Then being among those who heed warning,[1] and counsel one another to patience, and counsel one another to compassion.[2]

أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْمَيْمَنَةِ ﴿١٨﴾

18 Those are the companions of the right.[1]

وَٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِنَا هُمْ أَصْحَٰبُ ٱلْمَشْـَٔمَةِ ﴿١٩﴾

19 But those who deny Our proofs[1] — they are the companions of the left.[2]

عَلَيْهِمْ نَارٌ مُّؤْصَدَةٌۢ ﴿٢٠﴾

20 Upon them will a Fire be closed in.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of God, the Almighty,[1] the Merciful.

91

[2] **1** By the sun and its morning brightness!

وَٱلشَّمْسِ وَضُحَىٰهَا ﴿١﴾

وَٱلْقَمَرِ إِذَا تَلَىٰهَا ﴿٢﴾

2 And by the moon when it follows it!

وَٱلنَّهَارِ إِذَا جَلَّىٰهَا ﴿٣﴾

3 And by the day when it reveals it!

وَٱلَّيْلِ إِذَا يَغْشَىٰهَا ﴿٤﴾

4 And by the night when it covers it!

وَٱلسَّمَآءِ وَمَا بَنَىٰهَا ﴿٥﴾

5 And by the sky and Him that[1] built it!

وَٱلْأَرْضِ وَمَا طَحَىٰهَا ﴿٦﴾

6 And by the earth and Him that[1] extended it!

وَنَفْسٍ وَمَا سَوَّىٰهَا ﴿٧﴾

7 And by a soul and Him that[1] fashioned it,

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَىٰهَا ﴿٨﴾

8 And inspired it with its immorality and its prudent fear![1]

قَدْ أَفْلَحَ مَن زَكَّىٰهَا ﴿٩﴾

9 He has succeeded who increased it[1] in purity,[2]

وَقَدْ خَابَ مَن دَسَّىٰهَا ﴿١٠﴾

10 And he has failed who buried[1] it[2]

كَذَّبَتْ ثَمُودُ بِطَغْوَىٰهَآ ﴿١١﴾

11 (Thamūd denied in its transgression

إِذِ ٱنۢبَعَثَ أَشْقَىٰهَا ﴿١٢﴾

12 When its most wretched[1] was sent forth.

فَقَالَ لَهُمْ رَسُولُ ٱللَّهِ نَاقَةَ ٱللَّهِ

13 The messenger of God said to them: "The she-camel of God — let her drink."[1]

وَسُقْيَـٰهَا ﴿١٣﴾

فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذَنۢبِهِمْ فَسَوَّىٰهَا ﴿١٤﴾

14 Then they denied him,[1] and hamstrung[2] her;[3] and their Lord destroyed them for their transgression,[4] and He levelled them.)

وَلَا يَخَافُ عُقْبَـٰهَا ﴿١٥﴾

15 And[1] fears not its final outcome.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of God, the Almighty,[1] the Merciful.

92

[2] **1** By the night when it covers!

وَٱلَّيْلِ إِذَا يَغْشَىٰ ﴿١﴾

2 And by the day when it shines forth!

وَٱلنَّهَارِ إِذَا تَجَلَّىٰ ﴿٢﴾

3 And by Him that[1] created the male and the female!

وَمَا خَلَقَ ٱلذَّكَرَ وَٱلْأُنثَىٰٓ ﴿٣﴾

4 Your efforts are diverse.

إِنَّ سَعْيَكُمْ لَشَتَّىٰ ﴿٤﴾

5 And as for him who gives and is in prudent fear,[1]

فَأَمَّا مَنْ أَعْطَىٰ وَٱتَّقَىٰ ﴿٥﴾

6 And confirms the best:[1]

وَصَدَّقَ بِٱلْحُسْنَىٰ ﴿٦﴾

7 We will ease him towards ease.

فَسَنُيَسِّرُهُۥ لِلْيُسْرَىٰ ﴿٧﴾

8 And as for him who is miserly, and self-sufficient,

وَأَمَّا مَنۢ بَخِلَ وَٱسْتَغْنَىٰ ﴿٨﴾

9 And denies the best:[1]

وَكَذَّبَ بِٱلْحُسْنَىٰ ﴿٩﴾

10 We will ease him towards hardship,

فَسَنُيَسِّرُهُۥ لِلْعُسْرَىٰ ﴿١٠﴾

11 And his wealth will not avail him when he falls.[1]

وَمَا يُغْنِى عَنْهُ مَالُهُۥٓ إِذَا تَرَدَّىٰٓ ﴿١١﴾

12 Upon Us is the guidance,

إِنَّ عَلَيْنَا لَلْهُدَىٰ ﴿١٢﴾

13 And to Us belong the latter[1] and the former.[2]

وَإِنَّ لَنَا لَلْـَٔاخِرَةَ وَٱلْأُولَىٰ ﴿١٣﴾

14 So I have warned you of a raging Fire

فَأَنذَرْتُكُمْ نَارًا تَلَظَّىٰ ﴿١٤﴾

15 In which burns only the most wretched:[1]

لَا يَصْلَىٰهَآ إِلَّا ٱلْأَشْقَى ﴿١٥﴾

16 Who denied and turned away.

ٱلَّذِى كَذَّبَ وَتَوَلَّىٰ ﴿١٦﴾

17 And the most prudent in fear[1] will be kept from[2] it:

وَسَيُجَنَّبُهَا ٱلْأَتْقَى ﴿١٧﴾

ٱلَّذِى يُؤۡتِى مَالَهُۥ يَتَزَكَّىٰ ﴿١٨﴾

18 Who gives his wealth to purify himself,

وَمَا لِأَحَدٍ عِندَهُۥ مِن نِّعۡمَةٍ تُجۡزَىٰٓ ﴿١٩﴾

19 And not that any have a favour to be rewarded,[1]

إِلَّا ٱبۡتِغَآءَ وَجۡهِ رَبِّهِ ٱلۡأَعۡلَىٰ ﴿٢٠﴾

20 Only seeking the face of his Lord, the Most High;

وَلَسَوۡفَ يَرۡضَىٰ ﴿٢١﴾

21 And he will be satisfied.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

In the name of God, the Almighty,[1] the Merciful.

93 [2]

وَٱلضُّحَىٰ ﴿١﴾

1 By the morning light!

وَٱلَّيۡلِ إِذَا سَجَىٰ ﴿٢﴾

2 And by the night when it shrouds in darkness![1]

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿٣﴾

3 Thy Lord has neither forsaken nor loathed thee.

وَلَلۡأٓخِرَةُ خَيۡرٌ لَّكَ مِنَ ٱلۡأُولَىٰ ﴿٤﴾

4 And the latter[1] will be better for thee than the former.[2]

وَلَسَوۡفَ يُعۡطِيكَ رَبُّكَ فَتَرۡضَىٰٓ ﴿٥﴾

5 And thy Lord will give to thee, and thou wilt be satisfied.

أَلَمۡ يَجِدۡكَ يَتِيمًا فَـَٔاوَىٰ ﴿٦﴾

6 Did He not find thee fatherless,[1] and give shelter,

وَوَجَدَكَ ضَآلًّا فَهَدَىٰ ﴿٧﴾

7 And find thee astray,[1] and guide,

وَوَجَدَكَ عَآئِلٗا فَأَغۡنَىٰ ﴿٨﴾

8 And find thee in need, and make sufficient?

فَأَمَّا ٱلۡيَتِيمَ فَلَا تَقۡهَرۡ ﴿٩﴾

9 Then as for the fatherless:[1] oppress thou not.

وَأَمَّا ٱلسَّآئِلَ فَلَا تَنۡهَرۡ ﴿١٠﴾

10 And as for the petitioner:[1] repel thou not.

وَأَمَّا بِنِعۡمَةِ رَبِّكَ فَحَدِّثۡ ﴿١١﴾

11 And as for the favour of thy Lord: recount thou!

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

In the name of God, the Almighty,[1] the Merciful.

94 [2]

۞ أَلَمۡ نَشۡرَحۡ لَكَ صَدۡرَكَ ﴿١﴾

1 Did We not expand thy breast for thee,

وَوَضَعۡنَا عَنكَ وِزۡرَكَ ﴿٢﴾

2 And lay down from thee thy burden

ٱلَّذِىٓ أَنقَضَ ظَهۡرَكَ ﴿٣﴾

3 Which weighed down thy back?

وَرَفَعۡنَا لَكَ ذِكۡرَكَ ﴿٤﴾

4 And We raised[1] for thee thy remembrance.[2]

فَإِنَّ مَعَ ٱلۡعُسۡرِ يُسۡرًا

5 And with hardship is ease.

إِنَّ مَعَ ٱلۡعُسۡرِ يُسۡرًا ﴿٦﴾

6 With hardship is ease.

فَإِذَا فَرَغۡتَ فَٱنصَبۡ ﴿٧﴾

7 So when thou art unoccupied, make thou ready,[1]

وَإِلَىٰ رَبِّكَ فَٱرۡغَب ﴿٨﴾

8 And to thy Lord turn thou thy desire.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

In the name of God, the Almighty,[1] the Merciful.

95 [2]

وَٱلتِّينِ وَٱلزَّيۡتُونِ ﴿١﴾

1 By the fig and the olive!

وَطُورِ سِينِينَ ﴿٢﴾

2 By Mount[1] Sīnīn![2]

وَهَٰذَا ٱلۡبَلَدِ ٱلۡأَمِينِ ﴿٣﴾

3 By this land secure![1]

لَقَدۡ خَلَقۡنَا ٱلۡإِنسَٰنَ فِىٓ أَحۡسَنِ تَقۡوِيمٍ ﴿٤﴾

4 We have created man in the best form,[1]

ثُمَّ رَدَدۡنَٰهُ أَسۡفَلَ سَٰفِلِينَ ﴿٥﴾

5 Then We return him to the lowest of the low,

إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فَلَهُمۡ أَجۡرٌ غَيۡرُ مَمۡنُونٍ ﴿٦﴾

6 Save those who heed warning[1] and do righteous deeds — they will have a reward unending.

فَمَا يُكَذِّبُكَ بَعۡدُ بِٱلدِّينِ ﴿٧﴾

7 And what yet causes thee to deny the Doctrine?[1]

أَلَيۡسَ ٱللَّهُ بِأَحۡكَمِ ٱلۡحَٰكِمِينَ ﴿٨﴾

8 Is then God not[1] the most just of judges?

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

In the name of God, the Almighty,[1] the Merciful.

96 [2]

ٱقۡرَأۡ بِٱسۡمِ رَبِّكَ ٱلَّذِى خَلَقَ ﴿١﴾

1 Recite thou in the name of thy Lord who created,[1]

خَلَقَ ٱلۡإِنسَٰنَ مِنۡ عَلَقٍ ﴿٢﴾

2 Created man from a clinging thing.[1]

ٱقۡرَأۡ وَرَبُّكَ ٱلۡأَكۡرَمُ ﴿٣﴾

3 Recite thou, and thy Lord is the Most Noble,[1]

ٱلَّذِى عَلَّمَ بِٱلۡقَلَمِ ﴿٤﴾

4 Who taught by the pen,

عَلَّمَ ٱلۡإِنسَٰنَ مَا لَمۡ يَعۡلَمۡ ﴿٥﴾

5 Taught man what he knew not.

كَلَّآ إِنَّ ٱلۡإِنسَٰنَ لَيَطۡغَىٰٓ ﴿٦﴾

6 No, indeed![1] Man transgresses,

أَن رَّءَاهُ ٱسۡتَغۡنَىٰٓ ﴿٧﴾

7 That he considers himself self-sufficient.

إِنَّ إِلَىٰ رَبِّكَ ٱلرُّجْعَىٰٓ ﴿٨﴾

أَرَءَيْتَ ٱلَّذِى يَنْهَىٰ ﴿٩﴾

عَبْدًا إِذَا صَلَّىٰٓ ﴿١٠﴾

أَرَءَيْتَ إِن كَانَ عَلَى ٱلْهُدَىٰٓ ﴿١١﴾

أَوْ أَمَرَ بِٱلتَّقْوَىٰٓ ﴿١٢﴾

أَرَءَيْتَ إِن كَذَّبَ وَتَوَلَّىٰٓ ﴿١٣﴾

أَلَمْ يَعْلَم بِأَنَّ ٱللَّهَ يَرَىٰ ﴿١٤﴾

كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعًۢا بِٱلنَّاصِيَةِ ﴿١٥﴾

نَاصِيَةٍ كَٰذِبَةٍ خَاطِئَةٍ ﴿١٦﴾

فَلْيَدْعُ نَادِيَهُۥ ﴿١٧﴾

سَنَدْعُ ٱلزَّبَانِيَةَ ﴿١٨﴾

كَلَّا لَا تُطِعْهُ وَٱسْجُدْ وَٱقْتَرِب ﴿١٩﴾

8 To thy Lord is the return.

9 Hast thou seen[1] him who forbids

10 A servant when he performs the duty?[1]

11 Hast thou considered[1] if he is upon guidance,

12 Or enjoins prudent fear?[1]

13 Hast thou considered[1] if he denies and turns away?[2]

14 Knows he not that God sees?

15 No, indeed![1] If he cease not, We will drag him by the forelock,

16 The lying, offending[1] forelock.

17 Then let him call his council.

18 We will call the guards of Hell.[1]

19 No, indeed![1] Obey thou not him, but submit[2] thou, and draw thou near.

In the name of God, the Almighty,[1] the Merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةِ ٱلْقَدْرِ ﴿١﴾

وَمَآ أَدْرَىٰكَ مَا لَيْلَةُ ٱلْقَدْرِ ﴿٢﴾

لَيْلَةُ ٱلْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾

تَنَزَّلُ ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ ﴿٤﴾

سَلَٰمٌ هِىَ حَتَّىٰ مَطْلَعِ ٱلْفَجْرِ ﴿٥﴾

97 [2] **1** We sent it[1] down on the Night of Determination.[2]

2 And what will convey to thee what the Night of Determination is?[1]

3 The Night of Determination is better than a thousand months[1] —

4 (The angels and the Spirit descend therein by the leave of their Lord[1]) — of every sort[2] of affair.[3]

5 "Peace!"[1] It[2] is until the emergence of dawn.

In the name of God, the Almighty,[1] the Merciful.

لَمْ يَكُنِ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ

98 [2] **1** Those who ignore warning[1] among the doctors of the Law[2] and

ٱلْكِتَٰبِ وَٱلْمُشْرِكِينَ مُنفَكِّينَ حَتَّىٰ تَأْتِيَهُمُ ٱلْبَيِّنَةُ ﴿١﴾

رَسُولٌ مِّنَ ٱللَّهِ يَتْلُوا۟ صُحُفًا مُّطَهَّرَةً ﴿٢﴾

فِيهَا كُتُبٌ قَيِّمَةٌ ﴿٣﴾

وَمَا تَفَرَّقَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ إِلَّا مِنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَةُ ﴿٤﴾

وَمَآ أُمِرُوٓا۟ إِلَّا لِيَعْبُدُوا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ حُنَفَآءَ وَيُقِيمُوا۟ ٱلصَّلَوٰةَ وَيُؤْتُوا۟ ٱلزَّكَوٰةَ وَذَٰلِكَ دِينُ ٱلْقَيِّمَةِ ﴿٥﴾

إِنَّ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ وَٱلْمُشْرِكِينَ فِى نَارِ جَهَنَّمَ خَٰلِدِينَ فِيهَآ أُو۟لَٰٓئِكَ هُمْ شَرُّ ٱلْبَرِيَّةِ ﴿٦﴾

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ أُو۟لَٰٓئِكَ هُمْ خَيْرُ ٱلْبَرِيَّةِ ﴿٧﴾

جَزَآؤُهُمْ عِندَ رَبِّهِمْ جَنَّٰتُ عَدْنٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ذَٰلِكَ لِمَنْ خَشِىَ رَبَّهُۥ ﴿٨﴾

the idolaters[3] were not to desist[4] until the clear evidence came to them:

2 A messenger from God, reciting purified pages

3 In which are upright writs.[1]

4 And those given[1] the Writ[2] were divided only after the clear evidence[3] had come to them.

5 And they were commanded only to serve God, sincere to Him in doctrine,[1] inclining to truth;[2] and to uphold the duty,[3] and to render the purity[4] — and that is the doctrine[5] of the upright.[6]

6 Those who ignore warning[1] among the doctors of the Law[2] and the idolaters[3] will be in the fire of Gehenna, they abiding eternally therein — it is they who are the worst of creatures.

7 Those who heed warning[1] and do righteous deeds — it is they who are the best of creatures,

8 Their reward is with their Lord: gardens of perpetual abode beneath which rivers flow, they abiding eternally therein forever; God is pleased with them, and they pleased with Him; that is for him who fears his Lord.

In the name of God, the Almighty,[1] the Merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِذَا زُلْزِلَتِ ٱلْأَرْضُ زِلْزَالَهَا ﴿١﴾

وَأَخْرَجَتِ ٱلْأَرْضُ أَثْقَالَهَا ﴿٢﴾

99 [2] **1** When the earth is shaken with great shaking,[1]

2 And the earth brings forth its burdens,

وَقَالَ ٱلْإِنسَـٰنُ مَا لَهَا ﴿٣﴾

3 And man says: “What ails it?”

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ﴿٤﴾

4 That day, it will recount its news[1]

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ﴿٥﴾

5 Because thy Lord has instructed[1] it.

يَوْمَئِذٍ يَصْدُرُ ٱلنَّاسُ أَشْتَاتًا لِّيُرَوْا۟ أَعْمَـٰلَهُمْ ﴿٦﴾

6 That day, men will come out separately[1] to be shown their deeds.

فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ ﴿٧﴾

7 And whoso does the weight of an atom of good will see it.

وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ ﴿٨﴾

8 And whoso does the weight of an atom of evil will see it.

بِسْمِ ٱللَّـهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

In the name of God, the Almighty,[1] the Merciful.

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[2]

وَٱلْعَـٰدِيَـٰتِ ضَبْحًا ﴿١﴾

1 By the chargers snorting!

فَٱلْمُورِيَـٰتِ قَدْحًا ﴿٢﴾

2 And by the strikers of sparks of fire!

فَٱلْمُغِيرَٰتِ صُبْحًا ﴿٣﴾

3 And by the raiders at dawn

فَأَثَرْنَ بِهِۦ نَقْعًا ﴿٤﴾

4 Raising thereby dust

فَوَسَطْنَ بِهِۦ جَمْعًا ﴿٥﴾

5 Then breaching thereby the midst together!

إِنَّ ٱلْإِنسَـٰنَ لِرَبِّهِۦ لَكَنُودٌ ﴿٦﴾

6 Man is ungrateful to his Lord,

وَإِنَّهُۥ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ﴿٧﴾

7 And he is to that a witness.

وَإِنَّهُۥ لِحُبِّ ٱلْخَيْرِ لَشَدِيدٌ ﴿٨﴾

8 But in love of wealth is he strong.

۞ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِى ٱلْقُبُورِ ﴿٩﴾

9 Does he then not[1] know when what is in the graves is overturned

وَحُصِّلَ مَا فِى ٱلصُّدُورِ ﴿١٠﴾

10 And what is in the breasts obtained

إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌۢ ﴿١١﴾

11 Their Lord of them, that day, will be aware![1]

بِسْمِ ٱللَّـهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

In the name of God, the Almighty,[1] the Merciful.

101

[2]

ٱلْقَارِعَةُ ﴿١﴾

1 The Calamity![1]

مَا ٱلْقَارِعَةُ ﴿٢﴾

2 What is the Calamity?[1]

وَمَآ أَدْرَىٰكَ مَا ٱلْقَارِعَةُ ﴿٣﴾

3 And what will convey to thee what the Calamity is?[1]

يَوْمَ يَكُونُ ٱلنَّاسُ كَٱلْفَرَاشِ ٱلْمَبْثُوثِ ﴿٤﴾

4 The day men will be as moths dispersed,

وَتَكُونُ ٱلْجِبَالُ كَٱلْعِهْنِ ٱلْمَنفُوشِ ﴿٥﴾

5 And the mountains as wool fluffed up.

فَأَمَّا مَن ثَقُلَتْ مَوَٰزِينُهُۥ ﴿٦﴾

6 Then as for him whose balances are heavy:

فَهُوَ فِى عِيشَةٍ رَّاضِيَةٍ ﴿٧﴾

7 He is in a pleasing life.

وَأَمَّا مَنْ خَفَّتْ مَوَٰزِينُهُۥ ﴿٨﴾

8 And as for him whose balances are light:

فَأُمُّهُۥ هَاوِيَةٌ ﴿٩﴾

9 His embrace[1] is an abyss.

وَمَآ أَدْرَىٰكَ مَا هِيَهْ ﴿١٠﴾

10 And what will convey to thee what it is?

نَارٌ حَامِيَةٌۢ ﴿١١﴾

11 A scorching Fire.

بِسْمِ ٱللَّـهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

In the name of God, the Almighty,[1] the Merciful.

102

[2]

أَلْهَىٰكُمُ ٱلتَّكَاثُرُ ﴿١﴾

1 The competition for increase[1] diverts you

حَتَّىٰ زُرْتُمُ ٱلْمَقَابِرَ ﴿٢﴾

2 Until you visit the graves.

كَلَّا سَوْفَ تَعْلَمُونَ ﴿٣﴾

3 No, indeed![1] You will come to know.

ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ﴿٤﴾

4 Then no, indeed![1] You will come to know.

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ ٱلْيَقِينِ ﴿٥﴾

5 No, indeed![1] If you had known with the knowledge of certainty[...].[2]

لَتَرَوُنَّ ٱلْجَحِيمَ ﴿٦﴾

6 You will see Hell.

ثُمَّ لَتَرَوُنَّهَا عَيْنَ ٱلْيَقِينِ ﴿٧﴾

7 Then will you see it with the eye of certainty.

ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ ٱلنَّعِيمِ ﴿٨﴾

8 Then, that day, will you be questioned about bliss.[1]

بِسْمِ ٱللَّـهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

In the name of God, the Almighty,[1] the Merciful.

103

[2]

وَٱلْعَصْرِ ﴿١﴾

1 By the span of time![1]

إِنَّ ٱلْإِنسَـٰنَ لَفِى خُسْرٍ ﴿٢﴾

[2] Man is in loss,

إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ وَتَوَاصَوْا۟ بِٱلْحَقِّ وَتَوَاصَوْا۟ بِٱلصَّبْرِ ﴿٣﴾

[3] Save those who heed warning[1] and do righteous deeds, and counsel one another to truth,[2] and counsel one another to patience.

بِسْمِ ٱللَّـهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

In the name of God, the Almighty,[1] the Merciful.

104

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾

[2] [1] Woe to every slanderer, fault-finder,

ٱلَّذِى جَمَعَ مَالًا وَعَدَّدَهُۥ ﴿٢﴾

[2] Who accumulated wealth and counted it

يَحْسَبُ أَنَّ مَالَهُۥٓ أَخْلَدَهُۥ ﴿٣﴾

[3] Thinking that his wealth made him immortal!

كَلَّا لَيُنۢبَذَنَّ فِى ٱلْحُطَمَةِ ﴿٤﴾

[4] No, indeed![1] He will be cast into the Crusher.[2]

وَمَآ أَدْرَىٰكَ مَا ٱلْحُطَمَةُ ﴿٥﴾

[5] And what will convey to thee what the Crusher is?

نَارُ ٱللَّـهِ ٱلْمُوقَدَةُ ﴿٦﴾

[6] The Fire of God fuelled

ٱلَّتِى تَطَّلِعُ عَلَى ٱلْأَفْـِٔدَةِ ﴿٧﴾

[7] Which will look down upon[1] the hearts.

إِنَّهَا عَلَيْهِم مُّؤْصَدَةٌ ﴿٨﴾

[8] It[1] will be upon them closed in

فِى عَمَدٍ مُّمَدَّدَةٍۭ ﴿٩﴾

[9] In extended pillars.

بِسْمِ ٱللَّـهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

In the name of God, the Almighty,[1] the Merciful.

105

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَـٰبِ ٱلْفِيلِ ﴿١﴾

[2] [1] Hast thou not considered[1] how thy Lord did with the companions[2] of one weak in judgment?

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِى تَضْلِيلٍ ﴿٢﴾

[2] Did He not make their plan go astray?[1]

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾

[3] And He sent against them flights[1] in droves[2]

تَرْمِيهِم بِحِجَارَةٍ مِّن سِجِّيلٍ ﴿٤﴾

[4] Striking them with stones of baked clay.[1]

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍۭ ﴿٥﴾

[5] Then He made them like eaten straw.

بِسْمِ ٱللَّـهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

In the name of God, the Almighty,[1] the Merciful.

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لِإِيلَـٰفِ قُرَيْشٍ ﴿١﴾

[2] [1] For the accustomed security of Quraysh:[1]

إِۦلَـٰفِهِمْ رِحْلَةَ ٱلشِّتَآءِ وَٱلصَّيْفِ ﴿٢﴾

[2] Their accustomed security of the journey[1] of winter and summer.

فَلْيَعْبُدُوا۟ رَبَّ هَـٰذَا ٱلْبَيْتِ ﴿٣﴾

[3] Then let them serve the Lord of this house

ٱلَّذِىٓ أَطْعَمَهُم مِّن جُوعٍ وَءَامَنَهُم مِّنْ خَوْفٍۢ ﴿٤﴾

[4] Who fed them against hunger, and made them safe against fear.

بِسْمِ ٱللَّـهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

In the name of God, the Almighty,[1] the Merciful.

107

أَرَءَيْتَ ٱلَّذِى يُكَذِّبُ بِٱلدِّينِ ﴿١﴾

[2] [1] Hast thou seen[1] him who denies the Doctrine?[2]

فَذَٰلِكَ ٱلَّذِى يَدُعُّ ٱلْيَتِيمَ ﴿٢﴾

[2] That is he who repels the fatherless[1]

وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ﴿٣﴾

[3] And encourages not the feeding of the needy.

فَوَيْلٌ لِّلْمُصَلِّينَ ﴿٤﴾

[4] Then woe to the performers of duty:[1] —

ٱلَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ﴿٥﴾

[5] Those who are of their duty[1] heedless;

ٱلَّذِينَ هُمْ يُرَآءُونَ ﴿٦﴾

[6] Those who make show

وَيَمْنَعُونَ ٱلْمَاعُونَ ﴿٧﴾

[7] And refuse small things![1]

بِسْمِ ٱللَّـهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

In the name of God, the Almighty,[1] the Merciful.

108

إِنَّآ أَعْطَيْنَـٰكَ ٱلْكَوْثَرَ ﴿١﴾

[2] [1] We have given thee abundance,[1]

فَصَلِّ لِرَبِّكَ وَٱنْحَرْ ﴿٢﴾

[2] So perform thou the duty[1] to thy Lord, and attain thou mastery.[2]

إِنَّ شَانِئَكَ هُوَ ٱلْأَبْتَرُ ﴿٣﴾

[3] He that hates thee — he is the one cut off.

بِسْمِ ٱللَّـهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

In the name of God, the Almighty,[1] the Merciful.

109

قُلْ يَـٰٓأَيُّهَا ٱلْكَـٰفِرُونَ ﴿١﴾

[2] [1] Say thou: "O you false claimers of guidance:[1]

لَآ أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾

[2] "I serve not what you serve,

وَلَآ أَنتُمْ عَـٰبِدُونَ مَآ أَعْبُدُ ﴿٣﴾

[3] "And you are not serving what I serve,

وَلَآ أَنَا۠ عَابِدٌ مَّا عَبَدتُّمْ ﴿٤﴾

[4] "Nor am I serving what you have served,

وَلَآ أَنتُمْ عَـٰبِدُونَ مَآ أَعْبُدُ ﴿٥﴾

[5] "Neither are you serving what I serve.

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ٦

6 "To you, your doctrine;[1] and to me, my doctrine."[2]

بِسْمِ ٱللَّـهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

In the name of God, the Almighty,[1] the Merciful.

إِذَا جَآءَ نَصْرُ ٱللَّـهِ وَٱلْفَتْحُ ١

وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِى دِينِ ٱللَّـهِ أَفْوَاجًا ٢

110 [2] 1 When the help of God and the victory come,
2 And thou seest mankind enter the doctrine[1] of God in crowds,

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ إِنَّهُۥ كَانَ تَوَّابًا ٣

3 Give thou glory[1] with the praise of thy Lord, and ask thou forgiveness of Him; He is accepting of repentance.

بِسْمِ ٱللَّـهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

In the name of God, the Almighty,[1] the Merciful.

تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ ١

مَآ أَغْنَىٰ عَنْهُ مَالُهُۥ وَمَا كَسَبَ ٢

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ٣

وَٱمْرَأَتُهُۥ حَمَّالَةَ ٱلْحَطَبِ ٤

فِى جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ٥

111 [2] 1 Perish the hands[1] of the father of flame,[2] and perish he!
2 His wealth will not avail him, nor will what he earned.[1]
3 He will burn in a fire of flame,
4 And his wife: — the carrier of firewood[1] —
5 Around her neck a rope of twisted strands.[1]

بِسْمِ ٱللَّـهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

In the name of God, the Almighty,[1] the Merciful.

قُلْ هُوَ ٱللَّـهُ أَحَدٌ ١

ٱللَّـهُ ٱلصَّمَدُ ٢

لَمْ يَلِدْ وَلَمْ يُولَدْ ٣

وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ ٤

112 [2] 1 Say thou: "He is God, One!
2 "God, the Everlasting Refuge![1]
3 "He neither begets, nor is He begotten,
4 "Nor is there to Him any equal."

بِسْمِ ٱللَّـهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

In the name of God, the Almighty,[1] the Merciful.

قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ ١

مِن شَرِّ مَا خَلَقَ ٢

وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ٣

113 [2] 1 Say thou: "I seek refuge in the Lord of the Daybreak
2 "From the evil of what He created;
3 "And from the evil of darkness when it gathers;[1]

وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِى ٱلْعُقَدِ ٤

وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ٥

4 "And from the evil of the blowers on knots;[1]
5 "And from the evil of an envier when he envies."

بِسْمِ ٱللَّـهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

In the name of God, the Almighty,[1] the Merciful.

قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ ١

مَلِكِ ٱلنَّاسِ ٢

إِلَـٰهِ ٱلنَّاسِ ٣

مِن شَرِّ ٱلْوَسْوَاسِ ٱلْخَنَّاسِ ٤

ٱلَّذِى يُوَسْوِسُ فِى صُدُورِ ٱلنَّاسِ ٥

مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ ٦

114 [2] 1 Say thou: "I seek refuge in the Lord of mankind,
2 "The King of mankind,
3 "The God of mankind,
4 "From the evil of the retreating[1] whisperer[2]
5 "Who whispers in the breasts of mankind;
6 "From[1] the *jinna*[2] and mankind."[3]

NOTES & COMMENTARY

1 1:0[1] The first chapter of the Qur'an is by convention called *al fātiḥah* or *The Opening*. Whatever else *al fātiḥah* may be, its primary function is that of a contract between lord and vassal. Interestingly, its contents and structure mirror to a noticeable extent suzerainty treaties used by the Hittites — whose kingdom at one point buttressed the city of Petra, where Dan Gibson (*Quranic Geography,* 2011) and others place *al masjid al ḥarām* (see Notepad XVI). The articles of the contract are tersely stated, with rights and responsibilities clearly listed on both sides. By treating the Qur'an as a complete document — and given that *al fātiḥah* represents a contract — it was natural to look in what follows *al fātiḥah* for what is common to all contracts: clarification of the key terms used in the broader document. And this is what one finds. See Notepad IX.i.

1:1[1] Arabic: *raḥmān* — generally translated *most merciful* and synonyms thereof which is understandable given modern usage of the word, and the fact that *raḥmān* shares the *r-ḥ-m* root with *raḥīm* which undoubtedly encompasses such senses. However, there are three arguments against such a Qur'anic value for *raḥmān.* Firstly, there are certain Qur'anic instances where context is at direct odds with the subject of mercy. Secondly, *raḥmān* appears alongside *raḥīm* in the *bismillah* so were the Traditionalist right in his assessment of *raḥmān*, we must admit to a tautologous and therefore superfluous opening statement, which would be odd since the text in general is characterised by exactitude and economy of words. Thirdly, there is historical evidence of usage of *raḥmān* among Nabataean Arabs in the sense of *almighty* (in a eulogy chiselled in rock describing a king who had just defeated and laid waste his enemies). That *raḥmān* was used in this sense among the Nabataeans lends additional supports to the broader thesis that Muḥammad was a Nabataean Arab — perhaps from Petra, but certainly with access to it as a place of pilgrimage (see Notepad XVI). However, in the present work, *raḥmān* is rendered *almighty* on the basis of pan-textual analysis (comparison of all instances and their contexts). All instances appear in the notes and reference this verse. See 36:23 and Notepad I.

1:2[1] Arabic: *al ʿālamīn*. This word denotes *the worlds* in the broadest of senses, as in: *all places that can or do exist*, as well as the inhabitants thereof. Most translations use *the worlds*, but its consistent use across all cases jars in some collocations and contexts. The verses at 26:23-24 definitively confirm the Qur'anic sense of the collocation *rabb al ʿālamīn* to be *the Lord of All Creation* (or analogues) and that is the value used for *rabb al ʿālamīn* here in all cases. Pan-textual analysis of the remaining instances (2:47, 2:122, 3:33, 3:42, etc.) shows *al ʿālamīn* to reference humankind only, and those instances are rendered *all mankind* throughout. This fully mitigates the awkwardness other approaches create.

1:3[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

1:4[1] Arabic: *dīn.* See Notepad V. For *Day of Judgment* see 82:17-19.

1:5[1] Tenses are less exact in Arabic than in English. While the Arabic equivalent of the present tense is used here, the future tense is, I believe, both implied and natural in English in a context in which terms are agreed.

1:5[2] This verse is of critical importance to the man who takes the Qur'an seriously since it represents his part of the contract he makes with God.

1:6[1] Cf. 6:151-153.

1:7[1] Such people are those who either disobey or otherwise reject the truth after it comes to them (see 2:61, 3:112, 4:93, 7:71, 8:16, 16:106, 20:81, 42:16, 48:6, 58:14).

1:7[2] Arabic: *al ḍālūn*. See note to 3:90.

2 2:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

2:0[2] The second chapter of the Qur'an is by convention called *al baqarah* or *The Heifer*.

2:1[1] Various single and combined letters precede a number of chapters. In the present work, where such letters precede a chapter, they are presented at the top of each page for that chapter both in Arabic and in English transliteration. In Arabic, these letters are known as *al ḥurūf al muqaṭṭaʿāt* which means *the disjoined* or *the disconnected letters*. In English, they tend to be called *the mysterious letters*, since the default Traditionalist Islamic position is that their meaning may be understood by God alone. Traditionalist Islam has, however, in its 1,400-year history, furnished a number of theories as to their meaning, none of which is convincing, and some of which are highly contrived, insulting to the intelligence, or cases of meandering subjective mysticism. Rashad Khalifa and his principal adherent Edip Yuksel claim an understanding of their meaning on the basis of a broader system of Khalifa's devising predicated on the number 19. Leaving aside consideration of the relative merits of that system, the fact is that it requires the manipulation of the components of *al ḥurūf al muqaṭṭaʿāt* to claim to work at all. In the first (e-book) edition of this work (2016) I stated frankly that I did not know what these letters mean. Having tried and failed to decipher them on more than one occasion, I had made peace with the fact that I would publish my life's work without an answer to this age-old question. However, as I was approaching the end of the process of correcting the text prior to the first 'rough' hard-copy release, I was privileged to gain the beginnings of a cohesive understanding of their meaning in response to prayer. I included those findings at that stage in my process in that initial hard copy release of my work in 2017. Since that time, I have — thanks to those individuals who backed me on the basis of that first release of *The Qur'an: A Complete Revelation* — been funded through the equally mammoth task of finalising this work prior to what I hope to be its final edition (2022). I am delighted to be able to include within the present edition of my work a full and comprehensive exposition of the meanings of these symbols. Their demonstration is comprehensive, cohesive, and entirely consistent with the text, and — when understood — deeply impressive. However, it is not something one can summarise in a few words. The meaning of *al ḥurūf al muqaṭṭaʿāt* defeated the best minds the Islamic world has produced over the course of fourteen centuries; it is natural that it would require intelligence and concentration to follow their explanation. However, these factors being present, a full understanding of *al ḥurūf al muqaṭṭaʿāt* may be gained in a few hours by the diligent student; and once gained, that student's engagement with — and appreciation of — the Qur'an will be greatly enhanced. In the notes below, I furnish the value for each instance of *al ḥurūf al muqaṭṭaʿāt*, along with a reference to this note and to Article MLQ where the interested reader may acquaint himself with their comprehensive exposition.

alif lām mīm:

1:1-7 (*al fātiḥah*).

2:2[1] Arabic: *ḏẖālika.* This demonstrative pronoun is commonly rendered at this juncture by Traditionalist translators as *this*

(i.e. indicating what follows). The non-sectarian A. J. Arberry distinguishes himself among mainstream translators in that he correctly renders *dẖālika that* (i.e. indicating what precedes). In the present work the order of the Qur'an is taken to be as fixed and deliberate as that of its contents; thus *dẖālika* points back at and references that which precedes; namely, the letters *alif lām mīm* and — via them — *al fātiḥah* (see note below).

2:2[2] **Qur'anic definition**: *al kitābu lā rayba fī hi*. The Traditionalist has a parsing problem at 2:2. He is not clear whether the sense is: *This is the Book about which there is no doubt, a guidance for those conscious of Allah* (Saheeh International) or *This is the Book; in it is guidance sure, without doubt, to those who fear Allah* (Yusuf Ali). He resolves his problem by declaring both readings valid and adding two sets of three dots to the Qur'anic text to indicate alternate readings. The most basic application of pan-textual analysis shows that the same collocation as found at 2:2 is found also at 10:37 and 32:2 where it can *only* be parsed in the first way; and in accordance with the methodology here, that must be the correct parsing at 2:2 also. To consider 2:2 free of Traditionalist encumbrances then, we should recall that *dẖālika* indicates what directly precedes (see note above). The question is then: *what directly precedes dẖālika here?* What *directly* precedes *dẖālika* here is the first instance of *al ḥurūf al muqaṭṭa'āt*, which in English transliteration is *alif lām mīm*. For the statement here at 2:2 to be meaningful, *alif lām mīm* must in some way signify values equal to *al fātiḥah.* And here our journey into understanding *al ḥurūf al muqaṭṭa'āt* begins (for the full analysis of *al ḥurūf al muqaṭṭa'āt* see Article MLQ.) We saw above that verses 1:1-7 comprise a suzerainty (or lord-vassal) treaty defining obligations and rights between parties. Familiarity with the broader text reveals that the Qur'an itself serves two purposes: to confirm what is within its scope, and to give a detailed exposition of *al kitābu lā rayba fī hi* (see 10:37). Thus *al fātiḥah* comprises the quintessence of which the remaining Qur'an is an exposition or working-out. In Arabic *kitāb* refers to something written. That sense includes *contract* and synonyms thereof, and given what we have understood of *al fātiḥah,* the collocation under discussion is rendered here and throughout: *the Writ about which there is no doubt*. See also 10:37, 32:2 and Notepad IX.i.

2:2[3] **Qur'anic definition**: *al muttaqūn*. The continuation at 2:3 shows the fuller meaning of *al muttaqūn* to encompass *those who act on the basis of something they have not yet seen*. The concept of *taqwā* is often translated as *consciousness (of God)* or *piety*. I agree with that rendering insofar as it carries the connotation of circumspection and precautionary, preparatory — or anticipatory — awareness; yet it is missing two key components: the fact that such fear is *warranted* (one's duty is a real and pre-existing obligation; see 7:172), and *action based thereon* (here: deeds in keeping with one's obligations, and spending of that which God has provided) which acts comprise evidence of piety. I render the verb *to be in prudent fear*; the participle *those of prudent fear*; and the noun *prudent fear* throughout since this rendering achieves something of the two requirements just stated, as well as the initial sense of *fear* or *consciousness*. The possession and exercise of *taqwā* is at the core of meaningful human experience (2:21), and something peculiar to humans who, alone in all Creation so far as we know, are capable of conceptual anticipation, and planning and action on the basis thereof. All instances appear in the notes and reference this verse.

2:3[1] See note to 58:4 for Qur'anic usage of *to believe in*.

2:3[2] Arabic: *al ṣalāt*. As anyone with a background in the religion called Islam will appreciate, *al ṣalāt* figures conspicuously in the Traditionalist's presentation of the Qur'an, since the value he ascribes to it represents a central plank of the dogma he promotes — a dogma contrived elsewhere and then ascribed by him to the Qur'an. The Traditionalist's narrative asserts that the broader collocation here (a frequent motif in the Qur'an) is an imperative to adhere to a formal prayer regime, the number of which and the form of which are together a creative product of the Traditionalist's preferred, non-Qur'anic sources. Article SZC in the present work summarises the divergent ways that the Traditionalist treats *ṣalāt*; how he is forced, here and there, to replace his preferred value in translations with other (completely unrelated) meanings where it is not possible to impress his required value upon the context since the result would be too bizarre, even for him. He practices this inconstancy with regard to the Qur'an because his value for *al ṣalāt* is a pre-requisite for any analysis he conducts; it is, as we say, an assumed conclusion which is conceived outside of the Qur'an and then imported into it. Since his value for *al ṣalāt* cannot be shown to arise organically in the text, it must be forced to fit in order to achieve his purpose: for his religion to appear intrinsic to the Qur'an. While attentive readers with knowledge of Arabic feel an awkward tension at certain places where the term is found, those who have been thoroughly schooled in the Traditionalist's assumed conclusions assume he can prove his assertions. I do not make that assumption. On a pan-textual basis *ṣalāt* is shown generically to denote *duty*. Its core sense is the duty both to serve and to seek help from God alone as per the Writ at 1:1-7 of which the statement at 1:5 comprises our part — commitment to which also satisfies the pre-existing obligation every man has to acknowledge God's authority (see 7:172). But every man has innumerable duties in his various capacities in life. God himself has duties. Of course, *ṣalāt* may also indicate *worship* since worship is also a duty binding upon a believing man. But just because worship is a duty does not mean that all duty is worship just as, while all oranges are fruits, all fruits are not oranges. This simple point of logic has evaded the Traditionalist and resulted in a shambles, and the Islamic world is that shambles writ large, as countless millions of people are encouraged — under the auspices of the Traditionalist's priesthood — to be lax in the myriad duties which result in honest, productive, God-fearing families and societies, in favour of paying a time tax in (typically) meaningless rituals. The result is the systematic thwarting of potential and frustration of initiative, and finds broader expression in the corruption, ineptitude, intellectual torpidity, wasted lives, and inferior culture which characterise the Muslim world today and led to its collapse. I render *ṣalāt* as *duty* throughout. Instances of *ṣalāt* and its plural *ṣalawāt* appear in the notes and reference this verse. See Article SZC.

2:4[1] See note to 58:4 for Qur'anic usage of *to believe in*.

2:4[2] I.e. in that of which the Qur'an treats which confirms (and also corrects) what remains of previous scriptures. See note to 2:66.

2:4[3] Arabic: *yaqina*. Generally translated as *to be certain* and synonyms, such values are acceptable but require clarification. There exists an unfortunate disconnect between Arabic and English here. In short, *yaqina* means two related things: *to verify* or *confirm* on the one hand and *to be certain* or *sure* on the other — depending on whether or not the idea is perfective. The

two aspects are obviously related: having verified, one is then certain. However, in the English of today such a relationship is not obvious. If *to believe* is fraught with difficulty in English (meaning today anything between *to accept blindly* and *to be gullible* on the one hand through *to give purely intellectual assent to* on the other) then *to be certain* to some extent is an expansion or intensification of what *to believe* has come to mean. But *yaqina* is an evidence-based conviction; it is not a hope or a feeling — even an intense hope or feeling. All instances appear in the notes and reference this verse.

2:5[1] Cf. 2:5, 3:104, 7:8, 7:157, 9:88, 23:102, 24:51, 30:38, 31:5, 59:9, 64:16.

2:6[1] **Qur'anic definition**: *alladẖīna kafarū*. Typically rendered *those who disbelieve* and equivalents. The text immediately following provides the value for the discrete compound *alladẖīna kafarū*. Those for whom *[…]it is the same[…] whether thou hast warned them or thou hast not warned them* are, by definition, *indifferent to — or ignore — warning*. The definition applies only to *alladẖīna kafarū*. According to the methodology used here since other compounds such as *alladẖīna kafarū + bi* are not mentioned, they are not governed by this definition. All instances appear in the notes and reference this verse. See note to 2:6 and Notepad II.i.

2:6[2] **Qur'anic usage**: *lā yu'minūn*. The implicit value for this term is found in what follows at 2:7. That value may be summarised as *they are lost in darkness*, though I defer to the standard understanding in my translation. Note that the definition applies to the discrete compound *lā yu'minūn* only. According to the methodology used here, since other compounds such as *lā yu'minūn + bi* are not mentioned they are not governed by this definition. Qur'anic usage throughout identifies *belief* as *the acceptance of proof when presented (and keeping faith with the implications of what is believed)*; those who *do not believe* reject proof even when it is compelling. All instances appear in the notes and reference this verse. See Notepad II.ii. Cf. 36:10.

¶2.2 2:8[1] See note to 58:4 for Qur'anic usage of *to believe in*.

2:8[2] See note to *(al) mu'minūn* at 8:2.

2:9[1] Arabic: *alladẖīna āmanū*. See note to 2:257 and Notepad II.iv.

2:12[1] Arabic: *alā*. This word performs a range of functions depending on the mechanics of the sentence, but here it is operating as an intensifying interjection introducing a new sentence or thought which clarifies what went before. All instances in which *alā* performs this function are rendered *in truth* — which is a standard means of conveying its sense, although consistently applied in this work. This interjection is found at 2:12, 2:13, 2:214, 6:31, 6:62, 7:54, 7:131, 9:99, 10:55, 10:55, 10:62, 10:66, 11:5, 11:8, 11:18, 11:60, 11:68, 13:28, 16:25, 16:59, 24:64, 37:151, 41:54, 41:54, 42:5, 42:18, 42:45, 42:53, 58:18, 58:19, 58:22. The places where *alā* is found together provide a meta-narrative which a study of all instances reveals. All instances appear in the notes and reference this verse.

2:13[1] Arabic: *alā*. See note to 2:12.

2:14[1] Arabic: *alladẖīna āmanū*. See note to 2:257 and Notepad II.iv.

2:14[2] Or *adversaries* (against the command of God). See Article SJC.

2:19[1] I.e. this is a second likeness, the first being at 2:17.

2:19[2] Lit.: *darknesses*.

2:19[3] **Qur'anic definition**: *al kāfirūn*. Typically rendered *the unbelievers*, *the rejecters,* or *the infidels*. Verses 2:8-20 focus upon a single term — *al kāfirūn* — and, according to my analysis, define it. To claim *al kāfirūn* as *the unbelievers*, *the rejecters,* or *the infidels* as per the Traditionalist's contention may be right in a highly specialised sense, but that sense is now long lost. The Qur'anic definition restores and revives the term fully. Of the terms defined in the first pages of *al baqarah* it is *al kāfirūn* which is treated most comprehensively; perhaps because it is precisely this category of person which is most pernicious and destructive. Verses 2:8-20, then, comprehensively fix the correct definition of *al kāfirūn* which may be summarised (based on the Qur'anic treatment) as follows:

- they claim to believe in God when they are not among those who truly believe
- they try to deceive both God and those who do believe
- they are themselves deceived
- they are diseased in heart
- they create corruption in the land while failing to see that they do so
- they have contempt for the faith of the generality of mankind
- they claim to believe and side with those who believe in God but, in fact, side with the *sẖayṭāns*; (that *sẖayṭān* treats of an adversary (against the command of God). See Article SJC
- they are in possession of guidance yet reject it in favour of error
- they are blinded in darkness (due to the failure of the 'light' of their own making)
- the full power and majesty of true light puts them in fear of death
- their continued existence is by the grace of God alone

The Traditionalist's value of *the unbelievers*, *the rejecters,* or *the infidels* here, again, is not spectacularly wrong, but it is still wrong — and sufficiently wrong to matter. What the Traditionalist means by *al kāfirūn* — and what he wants the reader to infer — is *one who rejects the religion of Islam*. That religion is not native to the Qur'an and God did not oblige men to follow the religion today known as Islam since the Qur'an's own use of the word *islām* and conceits applied to the term subsequently are irreconcilable. Rather, God obliges men to follow *guidance* if they receive it (2:38). The entire point about *al kāfirūn* is that they are possessed of guidance; however, they are distinct from *those who ignore warning* in that *al kāfirūn* claim to believe and claim to be guided. One of the Traditionalist's mistakes regarding this category of men is that he identifies *al kāfirūn* as an external group of deniers and rejecters. This is incorrect; this category of men is an internal group, an insidious force within. A point consistently missed but revealed by following the Qur'anic definition is that *al kāfirūn* see themselves as righteous. They speak the language of religion and faith. But they refuse to follow guidance. Something close in English would be *self-righteous*; however, English is now degraded and this word has lost its primary meaning of *one wise in his own conceits over the guidance of God* and now means merely *opinionated and moralistic,* which sense is not equal to what is meant here. In the popular Christianised sense, *Pharisees* is close to what we are looking for. The word *hypocrites* also bears consideration, but is not fully correct. Generally, however, a hypocrite is just a toady: he pretends to believe what he does not; but he may or may not consider himself righteous. As defined by the Qur'an, *al kāfirūn* are a very particular type of hypocrite: people who both

reject guidance *and* consider themselves virtuous. In short: *al kāfirūn* believe themselves followers of guidance, while actually following something else. All things considered, *those who reject guidance while claiming virtue* acceptably summarises the core concept; in the present edition I render more tersely as *the false claimers of guidance* throughout where the word occurs as a discrete unit (taking no object), which is how it is found here. As the reader proceeds, he will see this definition of *(al) kāfirūn* make resounding sense in contexts where the Traditionalist's assumed value falls flat. See Notepad II.

2:20[1] Lit.: *stand*.

¶2.3

2:21[1] See note to *al muttaqūn* at 2:2.

2:22[1] Arabic: *firāsh* (pl. *furush, afrisha*) — *couch; cushion, pillow; blanket, cover, spread; mattress; bed.* The core and unifying sense of this word is of something accommodating which is *spread out*. Qur'anic imagery concerning the surface of the earth consistently references a flat expanse. This conception stands in direct contradiction to popular philosophies which contend that the waters of the oceans are convex and held against the surface of a sphere by dint of a theoretical force nowhere demonstrated by empirical experiment. Water has never been shown to lie at rest in any position other than flat. Railways, roads, canals, aircraft flight paths — i.e. those things men do in the real world — make no allowance for anything other than a flat surface. Opposed to what can be seen, measured and tested, we have claims which have much money, political will, and philosophical bias behind them, and which are promoted as fact to children before they have formed the ability to think, and which then receive much reinforcement from film and other media. Such assertions include Newton's famous thought experiment (i.e. interesting idea unproven in reality), Einstein's mathematical compositions (which are unproven hypotheses promoted today as fact) and NASA's grandiose claims (and questionable — sometimes laughable — CGI output). The best an intelligent individual can do in such circumstances is investigate and reflect upon such evidence as is around him, relying upon his own experience and reason.

2:22[2] Arabic: *binā'*. Under modern pressures many translators evade the plain sense of this word by employing words such as *canopy* — words which allow wiggle-room to help the broader sense to be bludgeoned into line with modern cosmological iconography. The plain and unadulterated sense of this word is *building, structure, edifice*. While the underlying verb does have in addition to the plain sense of *to build* the connotation of *to raise*, it implies something hard and made out of something solid. The noun *binā'* is the Arabic for *masonry* also. The word *canopy* in English has nothing in common with these concrete senses, and its use by translators is dishonest.

2:22[3] I.e. you know this to be the case (cf. 2:22, 2:42, 2:75, 2:146, 2:188, 3:71, 3:75, 3:78, 3:135, 8:27, 43:86, 58:14).

2:23[1] Arabic: *sūrah*. This word indicates *eminence* or *degree* or *step* or *exalted rank*. Moreover, such degrees or steps exist only within an integrated system. However, the word sūrah has become synonymous with *Qur'anic chapter* by dint of usage, and is typically used today in that sense exclusively. I do not believe that to be the primary sense. My understanding, based on the totality of instances in the Qur'an (see 2:23, 9:64, 9:86, 9:124, 9:127, 10:38, 11:13, 24:1, 47:20, 47:20), is that the meaning of sūrah is akin to *order* or *teaching* or *political doctrine*, and that the challenge the Qur'an makes '*to bring a sūrah the like thereof*' relates to broad, integrated philosophical systems. Man strives on the basis of his own inclinations to create social and political systems — from democracy to 'Islam' to communism and libertarianism; the Qur'an's claim is that anything created by men will be inferior to that which God sent down. I leave the word untranslated throughout. All instances appear in the notes and reference this verse.

2:23[2] Arabic: *min dūni — in place of, besides, to the exclusion of, outside of, excluding, in preference to, other than, not.* The use of *besides* can be problematic in English in some contexts due to its connotation of *in addition to* (e.g. *besides reading, I listen to music*) whereas what is meant across Qur'anic usage is *something entirely different to* or *separate from*. I am forced to render *min dūni* variously across the text by dint of what the English language will allow. However, in all cases the sense is that of *exclusivity*. All instances appear in the notes and reference this verse.

2:23[3] See grammar note to 2:91.

2:24[1] See note to *al muttaqūn* at 2:2.

2:24[2] Stones are mentioned, in my opinion, since they represent the last refuge of vanity. Memory fades and metal corrodes; man hopes that he will live on through his buildings and his monuments.

2:24[3] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii. This is one of the many places where the Traditionalist's preferred values for *al kāfirūn* (such as *the unbelievers* or *infidels*) make no sense. It is also interesting to note that Rabbinic Judaism has it that Mūsā received both the Torah and — to put it in Qur'anic parlance — '*the like thereof*' (what Rabbinic Jews call the *oral Torah* — on which basis, at least in part, they ignore what they have of the Torah). In the case of the Qur'anic revelation, it is the Traditionalist who — while claiming to follow the Qur'an — most conspicuously follows something entirely different, something which he takes to be '*the like thereof*', citing grounds which are themselves at odds with the Qur'an. By virtue of the fact that he has indeed attempted — and failed — to produce '*a sūrah the like thereof*', the Traditionalist invites comparisons with those described at 2:23-24.

2:25[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

2:25[2] Arabic: *mutashābih*. Lit.: *similar, resembling, by way of analogy or comparison*; *semblance*. Muhammad Asad's comment on this point is interesting: *[...]Various interpretations, some of them of an esoteric and highly speculative nature, have been given to this passage. For the manner in which I have translated it, I am indebted to Muhammad 'Abduh (in Manar I,232 f.), who interprets the phrase, "It is this that in days of yore was granted to us as our sustenance" as meaning: "It is this that we have been promised during our life on earth as a requital for faith and righteous deeds." In other words, man's actions and attitudes in this world will be mirrored in their "fruits", or consequences, in the life to come - as has been expressed elsewhere in the Qur'an in the verses, "And he who shall have done an atom's weight of good, shall behold it; and he who shall have done an atom's weight of evil, shall behold it" (99:7-8). As regards the reference to "spouses" in the next sentence, it is to be noted that the term zawj (of which azwaj is the plural) signifies either of the two components of a couple - that is, the male as well as the female.*

2:26[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

2:26[2] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

2:26[3] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

2:26[4] **Qur'anic definition**: *fāsiqūn*. Commonly translated as *ungodly*, *evil-doers*, etc., verse 2:27 contains what I take to be a fuller Qur'anic definition of this term. Among common translations, Saheeh International comes close with a value here of *defiantly disobedient*. However, I think a better value is *perfidious* and I follow this convention across this translation, allowing for variations of grammatical function. All instances appear in the notes and reference this verse. See Notepad XI.vii.

2:27[1] There exists an ambiguity: does the pledge itself belong to God, or is it one which references God? Upon reviewing all instances of this phrase (2:27, 3:77, 6:152, 13:20, 13:25, 16:91, 16:95, 33:15) it is clear that what is meant is a covenant which God gives to — and is taken up by — man. I take this to reference *al fātiḥah*, the covenant which God gives to and takes from men. All instances appear in the notes and reference this verse.

2:27[2] I.e. after they have confirmed their commitment to the agreement.

2:29[1] Arabic: *sawwā* also denotes *making equal, creating or putting things on the same level*.

2:29[2] It is my opinion that in addition to the plain sense, this may reference one of the following: 1. seven dimensions or levels including those of the atom, aether, light and spirit, which are themselves integrated and occupy the same physical space; 2. physical or metaphysical realms above this plane; 3. laws which inform the processes of life, such as the seven hermetical principles.

¶2.4

2:30[1] Arabic root: *s-b-ḥ*. The form II of this root is generally translated *extol* or *glory* — both of which are correct. However, this is not simply a mouthing of empty sentiments but an engaged consideration and expression of the majesty and wonder of that Being who created the heavens and the earth and everything within them, the function of which is to render to God that which is his due. See 87:1-5. All instances appear in the notes and reference this verse.

2:31[1] See grammar note to 2:91.

2:32[1] See note to *s-b-ḥ* root at 2:30.

2:34[1] Arabic: *sajada*. See Notepad IV.

2:34[2] Arabic: *sajada*. See Notepad IV.

2:34[3] Arabic: *illā*. Generally rendered *save* (as in *except* or *excepting*) and equivalents, I have translated in this context to leave open the question of whether Iblīs was an angel. See Article SJC.

2:34[4] A being who corresponds in his rebellious and proud state with the *shayṭān*. That *shayṭān* treats of an adversary (against the command of God). See Article SJC.

2:34[5] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii. Contrary to the Traditionalist's understanding (which requires that *al kāfirūn* be rendered *the rejecters* or *the disbelievers*), nowhere does Iblīs *reject* God or *disbelieve in* God. Iblīs has face-to-face discussions with God (see 7:16, 15:39). That Iblīs *spurns guidance while claiming virtue* (which is the definition of *al kāfirūn* reached on the basis of 2:8-20 and the one referenced in shorter form in this translation) is in perfect keeping both with the current context and all contexts which treat of Iblīs.

2:35[1] Grammar: dual. What is clear from the Arabic but lost without labouring the point in English is that Ādam and his wife fell *together*. There is no sense in the Qur'an that Ādam was a victim of his wife's guile. Rather, the Qur'an states that it was Ādam who hearkened to the guile of the *shayṭān* (20:120). That *shayṭān* treats of an adversary (against the command of God). See Article SJC.

2:35[2] Grammar: dual.

2:35[3] Grammar: dual.

2:35[4] Grammar: dual.

2:35[5] Arabic: *ẓālimūn*. See note to 2:229.

2:36[1] Or *adversary* (against the command of God). Arabic: *al shayṭān*. See Article SJC.

2:36[2] Grammar: dual.

2:36[3] Grammar: dual.

2:36[4] Grammar: dual.

2:36[5] Grammar: there is a shift here to the plural.

2:37[1] Cf. end of 2:54.

2:38[1] Or *when*. Arabic: *immā*. At this place this word is generally rendered by translators *when*, or represented by other words which imply certainty of result. If that is the sense here, it is an anomaly since in all remaining instances in the text (7:115, 7:115, 9:106, 9:106, 10:46, 17:23, 17:28, 18:86, 18:86, 19:26, 19:75, 19:75, 20:65, 20:65, 23:93, 40:77, 41:36, 43:41, 47:4, 47:4, 76:3, 76:3) it tends not to carry that sense — as other translators generally demonstrate.

2:39[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

2:39[2] Arabic: *āyāt*. See Notepad VIII.

¶2.5

2:40[1] The person of Israel is typically identified with the Jacob of the Hebrew scriptures. While the Qur'an does not refute this, it also provides no explicit statement to that effect. See Notepad XV.

2:40[2] Lit.: *My covenant*.

2:40[3] Grammar: the verb is in the jussive mood which indicates an element of command; of contingency of the second clause upon the first. This nuance is routinely provided by translators by means of *that* or *and* or equivalents.

2:40[4] Lit.: *your covenant*.

2:41[1] See note to 58:4 for Qur'anic usage of *to believe in*.

2:41[2] Arabic: *āyāt*. See Notepad VIII.

2:41[3] See note to *al muttaqūn* at 2:2.

2:42[1] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

2:42[2] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

2:42[3] I.e. if you know this to be the case (cf. 2:22, 2:42, 2:75, 2:146, 2:188, 3:71, 3:75, 3:78, 3:135, 8:27, 43:86, 58:14).

2:43[1] Arabic: *aqīmū al ṣalāt*. See note to 2:3; also Article SZC where discussion of the application of this term to the children of Israel is included.

2:43[2] Arabic: *ātū al zakāt*. Claimed by the Traditionalist as the imperative to pay an obligatory alms tax, all details pursuant to which are — by his own admission — not in the Qur'an, but which are presented by him as one of the principal tenets of the religion he promotes. Leaving aside the fact that the concept of an obligatory alms tax is nonsensical (since taxes are taken under compulsion whereas alms are given freely), one is expected to accept the Traditionalist's claim that *al zakāt* means a set tax on believers, and mentally ascribe that sense to the word where it occurs in a book in which not only is that assertion nowhere confirmed, there is no case in which the context unambiguously indicates such a meaning. Moreover, where the recipient of the Qur'an is asked about what one should give, no amount is fixed, and the clear implication is that giving is *voluntary* (2:215, 2:219). Certainly, the Qur'an exhorts believers to give charity (called *ṣaḍaqah* in the text), and to give of everything that God has provided, but such giving is voluntary. It is true that the Qur'an treats of amounts to be given in the case of war spoils. It also states that there is a due to be given on crops, but it neither fixes any amount nor employs *al zakāt* in that

context (6:141). If one had never read any of the non-Qur'anic literature that has attached itself to the Qur'an subsequent to its revelation, it is impossible that one would arrive at the notion of a fixed-percentage annual payment on existing wealth for *al zakāt*, or that one could reach the precise value for it that the Traditionalist ascribes to it. Article SZC shows that the imperative *ātū al zakāt* is a generic term which comprises a number of forms of obligations, none of which coincides with the Traditionalist's assertions. The present collocation is found in this work as *render the purity* and *zakāt* as *purity* throughout. All instances appear in the notes and reference this verse.

2:43[3] Arabic: *rakaʿa — to be lowly* (i.e. *before God*). See Notepad III.

2:43[4] Arabic: *rakaʿa — to be lowly* (i.e. *before God*). See Notepad III.

2:44[1] Lit.: *your souls*.

2:44[2] Arabic: *al kitāb*. See Notepad IX.ii.

2:44[3] Arabic: *afalā*. See Notepad XIV.

2:45[1] Arabic: *ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC.

2:45[2] **Qur'anic definition**: *al khāshiʿūn.* Verse 2:46 furnishes the full Qur'anic definition of this term. I render this term throughout as per its dictionary definition (*humble*) but it is helpful to be aware of the Qur'anic distinction. All instances appear in the notes and reference this verse.

¶2.6 2:47[1] At 2:49 there begins a series of thumbnail-sketch histories of the children of Israel each of which is introduced by the Arabic conjunction *wa idh* (found at 2:49, 2:50, 2:51, 2:54, 2:55, 2:58, 2:60, 2:61, 2:63, 2:67, 2:72, 2:83, 2:84, 2:93). Each instance refers back to this statement at 2:47. To be clear: from the Qur'anic evidence, God did not prefer the children of Israel '*above all mankind*' for all time — although there will be those who will cite this verse outside of the broader context in support of that claim. The summaries which follow recount very specific times and ways in which God favoured the children of Israel, and how — as a rule — they spurned that favour. The Qur'anic position is the precise opposite of that claimed by racial supremacists: that there is no favouritism or special consideration with God on the Day of Judgment. All instances are identified throughout and reference this verse.

2:48[1] See note to *al muttaqūn* at 2:2.

2:48[2] Muhammad Asad (himself a racial Jew) comments here: *[...]an obvious allusion to the Christian doctrine of vicarious redemption as well as to the Jewish idea that "the chosen people" - as the Jews considered themselves - would be exempt from punishment on the Day of Judgment. Both these ideas are categorically refuted in the Qur'an.*

2:49[1] I.e. *And (remember My favour wherewith I favoured you) when[...].* Arabic: *wa idh*. This refers back to 2:47.

2:49[2] Arabic: *firʿawn*. This word is rendered as a proper name under the Arabia Felix thesis and as a title of royalty (i.e. Pharaoh) under the Egypt-Palestine thesis. However, beyond either thesis, there is strong internal support for treating *firʿawn* as a proper name and not a title; firstly, *house* (*āl*) is only found with proper names, never with titles (2:49, 2:50, 2:248, 2:248, 3:11, 3:33, 3:33, 4:54, 7:130, 7:141, 8:52, 8:54, 8:54, 12:6, 14:6, 15:59, 15:61, 19:6, 27:56, 28:8, 28:45, 34:13, 40:28, 40:45, 40:46, 54:34, 54:41); secondly, Firʿawn nowhere takes a definite article (cf. *al ʿazīz* or *al malik*). Were we not primed to think of Firʿawn as a particular type of king, one would not assume it from the Qur'an's presentation of the word. In this edition, as far as possible I render proper nouns in their accepted English formats, and confine additional interpretative comments to notes. All instances appear in the notes and reference this verse. See Notepad XVI.

2:50[1] I.e. *And (remember My favour wherewith I favoured you) when[...].* Arabic: *wa idh*. This refers back to 2:47.

2:50[2] Arabic: *firʿawn*. See note to 2:49. This and similar statements make clear that *the house* — that is, *the tribal family* — of Firʿawn was drowned along with Firʿawn himself. This scenario ill fits the dominant Egypt-Palestine thesis. A ruler personally pursuing an enemy accompanied by his kin better fits a small tribal scenario. See Notepad XVI.

2:51[1] I.e. *And (remember My favour wherewith I favoured you) when[...].* Arabic: *wa idh*. This refers back to 2:47.

2:51[2] Arabic: *mūsā*. Typically identified with the Moses of the Hebrew scriptures. In this edition, as far as possible I render proper nouns in their accepted English formats, and confine additional interpretative comments to notes. See Notepad XV.

2:51[3] Lit.: *after him*.

2:51[4] Arabic: *ẓālimūn*. See note to 2:229.

2:53[1] I.e. *And (remember My favour wherewith I favoured you) when[...].* Arabic: *wa idh*. This refers back to 2:47.

2:53[2] Arabic: *al kitāb*. See Notepad IX.ii.

2:53[3] Arabic: *furqān*. The root of this word conveys senses of *separation, division, distinction, criterion* and the like, particularly in determining true from false, right from wrong, good from bad. Lane (p. 2440) states *'Anything that makes a separation, or distinction, between truth and falsity[...] Proof, evidence, or demonstration'.* This word is typically translated by means of *criterion* and cognates. I accept that meaning. However, as used in the Qur'an, *furqān* appears also to denote the division between the people of God and the world at large (as a result of the former accepting the imperatives given by God); between those who believe and those who reject. I render *furqān* as *Division* throughout in hope of conveying something of both the senses of *criterion* and *separation*. It is found at 2:53, 2:185, 3:4, 8:29, 8:41, 21:48, 25:1. The Traditionalist claims this word as a title of the Qur'an at 25:1. That view does not survive consideration of all contexts. All instances appear in the notes and reference this verse.

2:54[1] I.e. *And* (*remember My favour wherewith I favoured you) when[...].* Arabic: *wa idh*. This refers back to 2:47.

2:54[2] I have rendered literally. Arguments are made in favour of: *Kill some among you* (here: *the guilty*); cf. 2:54, 2:85, 4:29, 4:66.

2:55[1] I.e. *And (remember My favour wherewith I favoured you) when[...].* Arabic: *wa idh*. This refers back to 2:47.

2:58[1] I.e. *And (remember My favour wherewith I favoured you) when[...].* Arabic: *wa idh*. This refers back to 2:47.

2:58[2] Arabic: *sajada*. See Notepad IV.

2:58[3] Arabic: *ḥiṭṭa — alleviation, relief, mitigation; abasement, debasement, demotion, degradation.*

2:58[4] Arabic root: *kh-ṭ-ʿ*. See Notepad XI.vi.

2:59[1] Arabic: *qawl — speech*; *teaching, doctrine*; *saying, word.*

2:59[2] Arabic root: *ʿ-s-q*. See note to 2:26 and Notepad XI.vii.

¶2.7 2:60[1] I.e. *And (remember My favour wherewith I favoured you) when[...].* Arabic: *wa idh*. This refers back to 2:47.

2:61[1] I.e. *And (remember My favour wherewith I favoured you) when[...].* Arabic: *wa idh*. This refers back to 2:47.

2:61[2] Arabic: *fūm*. Understood variously as *garlic, wheat, corn,* or *bread*. See Lane, p. 2518. (I use *corn* in the English sense, not in the American sense of *maize*.)

2:61[3] Or *(a) miṣr*. Under the Egypt-Palestine thesis *miṣr* denotes Egypt (which word is now the name of that country in Arabic). Under the Arabia Felix thesis *miṣr* is a common noun denoting a *trading station* or *citadel*. By way of a window into the problems attending this word, the reader may be interested to know that here A. J. Arberry translates it *Egypt*, N. J. Dawood translates it *some city* and Saheeh International renders it *[any] settlement.* In this edition, as far as possible I render proper nouns in their accepted English formats, and confine additional interpretative comments to notes. All instances appear in the notes and reference this verse. See Notepad XVI.

2:61[4] Arabic: *dhālika bianna*. See note to 22:6 and Notepad XIV.

2:61[5] Arabic: *āyāt.* See Notepad VIII.

2:61[6] Arabic: *bi ghayri (al) ḥaqq*. See Notepad XVII.

2:61[7] Arabic: *dhālika bimā*. See note to 22:10 and Notepad XIV.

2:61[8] I parse this sentence and the one preceding in accordance with my analysis of *dhālika bianna* and *dhālika bimā*. See notes to 22:6 and 22:10, and Notepad XIV.

¶2.8 2:62[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

2:62[2] Arabic: *alladhīna hādū*. Understood here as Jews by faith but not necessarily of Israelite descent. See Notepad XIII.i.

2:62[3] Arabic: *naṣārā*. See Notepad XIII.ii.

2:62[4] Various groups have claimed to be the Sabaeans of the Qur'an historically, and have sought or received benefits from Muslim rulers as a consequence. Lane (p. 1650) associates the root from which *Sabaeans* is formed with *those who apostatise*, and with *those who take another religion*. This word is found at: 2:62, 5:69, 22:17.

2:63[1] I.e. *And (remember My favour wherewith I favoured you) when[...].* Arabic: *wa idh*. This refers back to 2:47.

2:63[2] Arabic: *ṭūr — fertile mount or mountain*; *a mountain that produces trees*; Lane (p. 1942) is quite clear on this point. All instances appear in the notes and reference this verse.

2:63[3] See note to *al muttaqūn* at 2:2.

2:66[1] Lit.: *between its hands.* I understand this to mean here: *what was at its time.* This expression is typically translated variously across the text. I have elected here to follow the standard understandings in my translation and to confine my clarifications to the notes. Across all instances (2:66, 2:97, 2:255, 3:3, 3:50, 5:46, 5:46, 5:48, 6:92, 7:57, 10:37, 12:111, 19:64, 20:110, 21:28, 22:76, 34:12, 34:9, 34:31, 34:46, 35:31, 36:45, 46:30, 49:1, 57:12, 58:12, 58:13, 61:6, 66:8) it indicates one core sense: something *between a range* or *span*, *subject to* or *within a* (*set*) *remit* either of *time*, *power*, *access,* or *attention*. Holding to this core meaning, where it treats of time I understand it to mean *of* (or *at*) *its (his) time*; where it treats of power I understand it to mean *under* or *in his (the) authority;* where it treats of access I understand it to mean *within its* (*his*) *grasp*; where it treats of attention or relevance I understand it to mean *within its scope*. All instances appear in the notes and reference this verse. The exceptions — if one can call them that since they prove the rule — are 7:17, 13:11, 36:9, 41:14, 41:42, 46:21, 72:27. There the convention is not *bayna yad-* as here but *min bayni yad-*. In these cases the meaning is physical or temporal and means *before.* I include part of Muhammad Asad's comment regarding this expression for interest: *Most of the commentators are of the opinion that ma bayna yadayhi - lit., "that which is between its hands" - denotes[...] "the revelations which came before it", i.e., before the Qur'an. This interpretation is not, however, entirely convincing. Although there is not the least doubt that[...] the pronominal ma refers to earlier revelations, and particularly the Bible (as is evident from the parallel use of the above expression in other Qur'anic passages), the idiomatic phrase ma bayna yadayhi does not, in itself, mean "that which came before it" - i.e., in time - but, rather[...] "that which lies open before it". [...]Now this, taken together (a) with the fact - frequently stressed in the Qur'an and since established by objective scholarship - that in the course of the millennia the Bible has been subjected to considerable and often arbitrary alteration, and (b) with the fact that many of the laws enunciated in the Qur'an differ from the laws of the Bible, brings us forcibly to the conclusion that the "confirmation" of the latter by the Qur'an can refer only to the basic truths still discernible in the Bible, and not to its time-bound legislation or to its present text - in other words, a confirmation of whatever was extant of its basic teachings at the time of the revelation of the Qur'an: and it is this that the phrase ma bayna yadayhi expresses in this context as well as in 5:46 and 5:48 or in 61:6 (where it refers to Jesus' confirming the truth of "whatever there still remained [i.e., in his lifetime] of the Torah").*

2:66[2] See note to *al muttaqūn* at 2:2.

2:67[1] I.e. *And (remember My favour wherewith I favoured you) when[...].* Arabic: *wa idh*. This refers back to 2:47.

2:68[1] Arabic: *bayyana*. See note to 2:69.

2:69[1] Arabic: *bayyana*. This form II verb can mean *to clarify*, *to explain* or *to make plain*. There is considerable overlap between these senses; however, given a comparison of all instances, *to make plain* fits the preponderance of cases, and in the interests of consistency that reading has been enforced where, as here, the verb is in the active voice. All such instances appear in the notes and reference this verse.

2:70[1] Arabic: *bayyana*. See note to 2:69.

2:71[1] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi i.).

¶2.9 2:72[1] I.e. *And (remember My favour wherewith I favoured you) when[...].* Arabic: *wa idh*. This refers back to 2:47.

2:73[1] I.e. *Strike it [the neck of a heifer] in some of them [cases of a killed soul].* Many interpretations of this verse exist, some highly subjective and fanciful. On the basis of my own investigations this statement connects most convincingly with Deut. 21:1-9 wherein is found the Mosaic law in a case of unresolved murder. The procedure given there is for the elders of the town nearest the location of the discovered corpse to strike off the head of a heifer at the site, state what facts are known — namely that they are not guilty — and wash their hands. The mention of the use of reason at the end of 2:73 corresponds both to the use thereof by the elders at Deut. 21:1-9 and to the fact that God gives *'life to the dead'* and *'demonstrates his proofs'* to us thereby; just as cases of murder may be established and resolved by the application of evidence and reason, so the fact of our own death and life thereafter is established by the same means. While I do not accept Muhammad Asad's view of this verse — and while I reject any reliance on *ḥadīth* out of hand — he contributes an intelligent point and makes it well, and I include it for the broader perspective of the interested student: *The phrase idribuhu bi-baʿḍiha can be literally translated as "strike him [or "it"] with something of her [or "it"]" - and this possibility has given rise to the fanciful assertion by many commentators that the children of Israel were commanded to strike the corpse of the murdered man with some of the flesh of the sacrificed cow, whereupon he was miraculously restored to life and pointed out*

his murderer! Neither the Qur'an, nor any saying of the Prophet, nor even the Bible offers the slightest warrant for this highly imaginative explanation, which must, therefore, be rejected - quite apart from the fact that the pronoun hu in idribuhu has a masculine gender, while the noun nafs (here translated as "human being") is feminine in gender: from which it follows that the imperative idribuhu cannot possibly refer to nafs. On the other hand, the verb daraba (lit., "he struck") is very often used in a figurative or metonymic sense, as, for instance, in the expression daraba fi'l-ard ("he journeyed on earth"), or daraba 'sh-shay' bi'sh-shay' ("he mixed one thing with another thing"), or daraba mathal ("he coined a similitude" or "propounded a parable" or "gave an illustration"), or 'ala darb wahid ("similarly applied" or "in the same manner"), or duribat 'alayhim adh-dhillah ("humiliation was imposed on them" or "applied to them"), and so forth. Taking all this into account, I am of the opinion that the imperative idribuhu occurring in the above Qur'anic passage must be translated as "apply it" or "this" (referring, in this context, to the principle of communal responsibility). As for the feminine pronoun ha in ba'diha ("some of it"), it must necessarily relate to the nearest preceding feminine noun - that is, to the nafs that has been murdered, or the act of murder itself about which (fiha) the community disagreed. Thus, the phrase idribuhu bi-ba'diha may be suitably rendered as "apply this [principle] to some of those [cases of unresolved murder]": for it is obvious that the principle of communal responsibility for murder by a person or persons unknown can be applied only to some and not to all such cases.

2:73[2] I take this to refer to the preceding instance of *when* at 2:72; see note to 2:47.

2:73[3] Arabic: *āyāt*. See Notepad VIII.

2:75[1] I.e. they knew this to be the case (cf. 2:22, 2:42, 2:75, 2:146, 2:188, 3:70, 3:75, 3:78, 3:135, 8:27, 43:86, 58:14).

2:76[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

2:76[2] Arabic: *afalā*. See Notepad XIV.

2:78[1] **Qur'anic definition**: *ummiyyūn*. Translated variously by the Traditionalist (including as *illiterate* — a value which is both unlikely and in tension with explicit Qur'anic statements) we have here the Qur'an's own definition: those whose knowledge of the Writ does not extend beyond imagination and guesswork; that is: they are *unlearned* or *unschooled in the Writ*. All instances appear in the notes and reference this verse.

2:78[2] Arabic: *al kitāb*. See Notepad IX.ii.

2:78[3] See *vain desires* at 2:78, 2:111, 2:120, 2:145, 4:123, 4:123, 5:48, 5:49, 5:77, 6:56, 6:119, 6:150, 13:37, 23:71, 28:50, 30:29, 42:15, 45:18, 47:14, 47:16, 54:3, 57:14.

2:79[1] Arabic: *al kitāb*. See Notepad IX.ii.

2:79[2] I.e. the Writ.

2:79[3] This statement indicates some among the genuine children of Israel in the first instance, but by extension applies to later Jews, Christians and Muslims also. Those we call Jews invented other sources — some of them vile in the extreme — which they attribute to God, and compromised the integrity of the scriptures to which they lay claim centuries ago. Their creed today finds its orientation in the justification of a narrow (historically questionable) racial-supremacy cult, and hypocrisy and moral double standard — often no standard — made virtue. The Christians today have a patchwork religion comprised of some genuine words of ʿĪsā interwoven with the cosmology of Roman sun-worshipping pagans, the later theology of the originator of their religion (St. Paul), and (frequently) a form of demonic spirit-possession (often, I believe, actuated by means of the so-called Sinner's Prayer — a concept found nowhere in the Christian Bible) and one frequently mistaken by the recipient for the Holy Spirit. The Muslims have preserved their book at least. However, Muslim organisations are controlled at the top by the same people who control other religions, and what the laity follows in fact is writings no less garbled or corrupt than those of the Christians and the present-day Jews. It is also true — and certainly accepted here — that righteous men and women exist in many such groups, the guidance of God being neither limited to any group nor precluded from it.

2:80[1] I.e. limited.

2:81[1] Arabic: *balā*. This word occurs 22 times. Comparison and consideration of the complete set reveals that in each case it occurs in a context which treats of direct contact with God either on the Day of Judgment, prior to our earthly life, or through the intervention or offices of his angels, or of questions, information or witness relating to such an eventuality: 2:81, 2:112, 2:260, 3:76, 3:125, 6:30, 7:172, 16:28, 16:38, 34:3, 36:81, 39:59, 39:71, 40:50, 43:80, 46:33, 46:34, 57:14, 64:7, 67:9, 75:4, 84:15. It is my contention that this set forms a pan-textual reference list which can be drawn together to facilitate understanding of the subject range just noted. All instances appear in the notes and reference this verse.

2:81[2] Arabic: *sayyi'a*. See Notepad XI.ix.

2:81[3] Arabic root: *kh-ṭ-'*. See Notepad XI.vi.

2:82[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

¶2.10

2:83[1] I.e. *And (remember My favour wherewith I favoured you) when[...].* Arabic: *wa idh*. This refers back to 2:47.

2:83[2] See note to 4:2.

2:83[3] Arabic: *aqīmū al ṣalāt*. See note to 2:3; also Article SZC where discussion of the application of this term to the children of Israel is included.

2:83[4] Arabic: *ātū al zakāt*. See note to 2:43 and Article SZC.

2:84[1] I.e. *And (remember My favour wherewith I favoured you) when[...].* Arabic: *wa idh*. This refers back to 2:47.

2:84[2] Lit.: *yourselves*.

2:85[1] Lit.: *yourselves*; cf. 2:54, 2:85, 4:29, 4:66.

2:85[2] Arabic: *ithm*. See Notepad XI.i.

2:85[3] See note to 58:4 for Qur'anic usage of *to believe in*.

2:85[4] Arabic: *al kitāb*. See Notepad IX.ii.

¶2.11

2:87[1] Arabic: *al kitāb*. See Notepad IX.ii.

2:87[2] Typically identified with that Jesus crucified under Pilate in the Christian extension of the Egypt-Palestine thesis; seen as a separate figure, the founder of the sect of the Christians, and predating by a number of centuries (though latterly conflated with) the central figure of modern Christology under certain aspects of the ʿAsīr-Ḥejāz thesis, and as the son of Maryam, daughter of ʿImrān, sister of Mūsā within strands of thought associated with that thesis and with the Arabia Felix thesis. At the very least, one cannot but notice that the first reference to ʿĪsā in the text comes directly after mention of Mūsā. In this edition, as far as possible I render proper nouns in their accepted English formats, and confine additional interpretative comments to notes. See Notepad XVI and Notepad XVIII.

2:87[3] Typically identified with the Mary of the dominant Christian extension of the Egypt-Palestine thesis; emerges as an entirely different figure who lived centuries prior under the

ʿAsīr-Ḥejāz thesis, and as the sister of Mūsā under aspects of the Arabia Felix thesis. In this edition, as far as possible I render proper nouns in their accepted English formats, and confine additional interpretative comments to notes. See Notepad XVI and Notepad XVIII and Notepad XV.

2:87[4] Arabic: *farīq*. We can know that the two types of '*faction*' mentioned here do not reference messengers on two counts. Firstly, the Qur'an refers routinely to segments among the recipients of former scriptures in terms of *faction* (see 2:75, 2:85, 2:100, 2:101, 2:146, 3:23, 3:78, 3:100, 5:70, 33:26). Thus, wherever the word *faction* is used in their regard, it means a segment of their own population. In the case of both 2:87 and 5:70 the formulation is very specific: the reference in both cases directly prior to that of *faction* is of '*a messenger*' — i.e. in the *singular*. Thus, in these two cases also *faction* must refer to the portions of the population which followed an individual messenger. Where killing of a plurality of men sent to such people is mentioned (see 2:61, 2:91, 3:21, 3:112, 3:181, 4:155) the word used in all cases is *prophets* (Arabic: *anbiyā'*). The office of prophet and that of messenger are distinct in the Qur'an, although combined on occasion in a single man. It is recommended that one carefully consider and compare the wording of 4:155 ('*prophets*') and 4:157 ('*Messenger*'). Cf. 58:21 and note thereto. I am indebted to Said Mirza for this point.

2:88[1] Arabic: *bal*. This particle defies uniform rendering into English by virtue of the range of functions it performs. Lane (p. 3039) has an excellent entry where he describes *bal* as primarily *a particle of digression[...] it denotes emendation wherever it occurs in the case of negation or of affirmation*. His comments go into some depth and explore the functions this particle performs in various contexts, and I refer the interested reader to those. I have been guided by Lane in terms of his analysis but not his usage in all cases. He was writing for a different time, and English has evolved since. However, by following Lane's explanation of the particle's function we can present a vehicle in the modern language for it. The primary function of *bal* is to interrupt narrative by means of negation or confirmation and then to digress (i.e. clarify along a new tack). The problem many translators have is that they use *nay* — which performs only some portion of the total requirement. By clinging to it they put themselves in a position where they are trying, as it were, to play tennis with no forehand and from the baseline only. What is required is a set phrase which does what Lane states, namely: *denotes emendation wherever it occurs in the case of negation or of affirmation.* The use of *nay* manages only the case of negation, and not always very well. What is needed is something equal to: *be that as it may, the fact of the matter is[...]*. Such a phrase performs the offices which Lane describes and can function equally in cases of negation or affirmation. The shortest route I know of in modern English to achieve this value is: *the truth is,[...]* which means 1. *without doubt; certainly* and 2. *in reality*. This, then, is the default and commonest rendering of *bal* here. However, there exist also, as Lane explains, several discrete applications of this particle. I evaluate and render these on a case-by-case basis in the light of Lane's broader comments as: *nay, yet, but,* or *rather* depending on the case. All instances appear in the notes and reference this verse.

2:89[1] Arabic: *kitāb.* See Notepad IX.iii.

2:89[2] The sense in the Arabic is of *seeking God's help through prayer* to be successful in an undertaking.

2:89[3] Arabic: *alladhīna kafarū.* See note to 2:6 and Notepad II.i.

2:89[4] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.

2:90[1] **Qur'anic usage**: *baghy*. While *baghy* is typically rendered *outrage, infringement, wrong, injustice* — and is used in those senses in Arabic today — the Qur'anic context indicates adherence to group taking precedence over duty to truth, which is the defining characteristic of *sectarian zealotry*. It is my contention that modern usage grew out of this core sense. See Notepad XII. All instances appear in the notes and reference this verse.

2:90[2] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.

2:91[1] See note to 58:4 for Qur'anic usage of *to believe in*.

2:91[2] See note to 58:4 for Qur'anic usage of *to believe in*.

2:91[3] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

2:91[4] See note to *(al) mu'minūn* at 8:2. Grammar: I use the archaic subjunctive mood because it conveys exactly the correct nuance. Shakespeare writes in Romeo and Juliet "*Draw, if you be men*". In such usage, the fact of those addressed seeming men is not in question; what is in question is their living up to what one expects of men (i.e. to show that they are men *in fact*). Qur'anic usage is the same, and it is worth the risk of burdening the reader with archaic usage to ensure that access to the underlying notion of *praxis* remains (i.e. the application of faith *in deeds* rather than mere verbal assent). All instances appear in the notes and reference this verse.

2:92[1] Lit.: *after him*.

2:92[2] Arabic: *ẓālimūn*. See note to 2:229.

2:93[1] I.e. *And (remember My favour wherewith I favoured you) when[...].* Arabic: *wa idh*. This refers back to 2:47.

2:93[2] Namely, a tree-covered or fertile mountain. See note to 2:63.

2:93[3] See note to *(al) mu'minūn* at 8:2. See grammar note to 2:91.

2:94[1] Arabic: *min dūni*. See note to 2:23.

2:94[2] See grammar note to 2:91.

2:95[1] Arabic: *ẓālimūn*. See note to 2:229.

2:96[1] I follow here a literal reading as per the non-sectarian A. J. Arberry. Traditionalist translations tend to continue the preceding thought by means of *and [even more] than* and similar devices.

2:96[2] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI. See also 2:102. As a side note, while the Hebrew scriptures support uncompromising monotheism, as one 'advances' in the religion we call Judaism and enters the esoteric and the Kabbalah, doctrine degrades into polytheism.

¶2.12

2:97[1] Arabic: *jibrīl*.

2:97[2] Lit.: *between its hands*. I understand this to mean here: *what was within its scope*; i.e. that which it treated of or concerned itself with. See note to 2:66.

2:97[3] See note to *(al) mu'minūn* at 8:2.

2:98[1] Arabic: *mīkāl*. Typically identified with the angel Michael. See Notepad XV.

2:98[2] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.

2:99[1] Arabic: *āyāt*. See Notepad VIII.

2:99[2] Arabic root: *f-s-q*. See note to 2:26 and Notepad XI.vii.

2:100[1] Arabic: *bal*. See note to 2:88.

2:100[2] Arabic: *lā yu'minūn*. Qur'anic usage implies: *(are those) lost in darkness.* See note to 2:6 and Notepad II.ii.

2:101[1] I.e. what remains of what came originally from God, not their later inventions.

2:101[2] Arabic: *alladhīna ūtū al kitāb.* See Notepad IX.xi.

2:101[3] Arabic: *al kitāb*. See Notepad IX.ii.

2:101[4] Arabic: *al kitāb*. See Notepad IX.ii.

2:101[5] Arabic: *kitāb allah*. See Notepad IX.vi.

2:102[1] This is what many among those today called Jews (i.e. those who claim descendancy from the Hebrews) follow. This is the source of the Mystery School religions from which some strains of Kabbalah and Freemasonry descend. Such practices — despite what the initiates into them are told — are denials of God; while they may confer this-worldly advancement upon those who sell themselves for them, they end in damnation.

2:102[2] Or *adversaries* (against the command of God). See Article SJC.

2:102[3] May also be understood as *of* [in the sense of *about*] *the reign of Sulaymān*, and N. J. Dawood renders accordingly.

2:102[4] Arabic: *sulaymān*. Typically identified with the Solomon of the Hebrew scriptures. In this edition, as far as possible I render proper nouns in their accepted English formats, and confine additional interpretative comments to notes. See Notepad XV.

2:102[5] Or *adversaries* (against the command of God). See Article SJC.

2:102[6] Arabic: *siḥr — sorcery*. We tend to think of sorcery as something which defies the laws of so-called Nature; something fantastical, unnatural, and unhinged (often in a dark way) from what is real. While I do not wish to reject these connotations across the board, it is of note that sorcery features prominently among the accusations levelled against messengers by those who reject revelation (see examples at 10:2, 11:7, 28:48, 37:15, 38:4, 43:30, 46:7). While the import in those cases may be thought of as something closer to *delusional* or *irrational* in modern English, we should bear in mind the following: Mūsā and Hārūn are accused of sorcery by Fir'awn — whose very rule is characterised by sorcery. For Fir'awn — and those tyrants for whom Fir'awn is the archetype — sorcery is the means by which power is maintained. And for such men, sorcery is the collective term for the manipulation of the masses via the dark arts. In our day, those arts result in myths created and installed in the mind of the population via education, media, entertainment, controlled science, controlled religion, and are supported by other means such as planned debt, ignorance, solipsism and sickness, as well as the wholesale drugging of society. Together, these deliver the levers of control into the hands of the dark state. When Fir'awn accuses Mūsā and Hārūn of sorcery, he is interpreting what he sees as a power-play by them against his regime via the prism of his understanding and experience of the mechanics of power, and naturally sees them as a threat to that power. Thus, he regards them as usurpers who wish to supplant his sorcery with their own. He fails to understand that while his methods are based on deception, trickery, and manipulation, Mūsā and Hārūn are bringing real proofs from God (see 10:77).

2:102[7] Read both as *two kings* and as *two angels* (the difference in the diacritic marking is minimal). I previously opted for the former reading since it says *what was sent down upon* and not *what was sent down by* or *with*, but I have changed that view on discovery of the fact that, when read as the latter, the number of words in the Qur'an for *satan / satans* and number of words for *angel / angels* is equal at eighty-eight. However, I have no other information on this.

2:102[8] Arabic: *bābil*. Taken to be ancient Babylon, not the Babylon of the later Neo-Babylonian period. Sumer was one of the first systems we today recognise as a civilisation. It appeared, apparently from nowhere, with finances, taxation, religion, administration, and writing — that is, an entire control mechanism — in place. That matrix of centralised control was the forerunner of today's version.

2:102[9] Grammar: dual.

2:102[10] Grammar: dual.

2:102[11] **Qur'anic usage**: *fitnah*. This word has a range of dictionary definitions: *trial; temptation; charm, seduction; sedition*. Where a word has developed a range of senses, invariably those senses have emerged from a single core concept. The Traditionalist translator tends simply to pick whatever best suits the purposes of trying to create a connection between his religion and the contents of the Qur'an. Such an approach is unsatisfactory and, frankly, dishonest. Our task should be to uncover what the Qur'an means by the term and then to apply it consistently. With this in mind, at 2:102 we have the first instance in the text of *fitnah*. The usage indicates an obvious relationship between temptation and trial on the one hand and denial of faith on the other. The broader context of the local narrative confirms this. Earlier in the verse we are told Sulaymān '*[...]denied not; but the satans denied*'. At the end of the verse we find that such persons have individually sold their souls with cognisance of the consequences of their actions. The total context thus treats of denial of God (a damnable offence which sends one to Hell). To return to Hārūt and Mārūt: learning from them represents *a means of denial* (of God). If we accept this as the root sense, it is easy to see that the other senses (*testing, trial; temptation; charm, seduction; sedition*) relate to this core and — I infer — have grown out of it. I render in accordance with the root sense identified here of *means of denial* in all instances of the noun, and where the transitive verb occurs as *to subject to means of denial*. All instances appear in the notes and reference this verse other than 5:49, 17:73, 51:13 which are rendered according to the requirements of their respective particular combinations of verb and preposition. That *shayṭān* treats of an adversary (against the command of God). See Article SJC.

2:102[12] When a man sells his soul he must understand that he bears personal responsibility for the contract; the *shayṭān* needs a man's permission to proceed — and that is what is occurring here. The aspirant must himself insist upon being given the knowledge he seeks from the hierophant so that the *shayṭān* can — as he will — legitimately disown and condemn him on the Day of Judgment. That *shayṭān* treats of an adversary (against the command of God). See Article SJC.

2:102[13] Grammar: dual.

2:102[14] I.e. knowledge of sorcery.

2:103[1] See note to *al muttaqūn* at 2:2.

2:103[2] Whatever those who make up the Satanic 'elite' think they gain through their evil allegiances, the fact is that they lose what is better: recompense from God; and they have eternity in Hell, no matter what deceits they have been sold regarding their state following death. God is not mocked, and the Judgment is for all.

¶2.13

2:104[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

2:104[2] Arabic: *rā'ina*. This form III verb (here with the first person plural object pronoun meaning *us*) occurs just twice in the text — here and at 4:46. With a human object the verb can mean to *observe, heed, respect*, or *to defer to* (*someone*). The unifying sense is that of *paying attention to and overseeing*. The verbal noun is found at 28:23 denoting *shepherds* (i.e. men whose task it is to oversee and attend to their charges); cf. 23:8, 70:32.

2:104[3] Those who come to the Messenger — and today, to what he received and put his seal of approval to: the Qur'an — are to approach with the right attitude. We are to learn of God sincerely and take responsibility for embracing the Qur'an's principles and acting upon them. Those who refuse end badly as the remainder of the verse makes clear. See also 4:46.

2:104[4] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.

2:105[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

2:105[2] Arabic: *ahl kitāb*. See Notepad IX.iv.

2:105[3] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

2:106[1] Arabic: *āya*. See Notepad VIII. Proofs are found both in the created world and in revelation.

2:106[2] The only other instance of this verb is at 22:52.

2:107[1] Arabic: *min dūni*. See note to 2:23.

2:107[2] Translators break up this verse by means of a question mark in various places. I concur here with Hilali & Khan's placement.

2:108[1] Arabic: *am*. See note to 21:21.

2:108[2] I.e. if this is the claim: you think righteousness consists in seeking detailed answers from the Messenger; the corresponding answer follows at 2:109. Cf. the children of Israel's refusal to obey Mūsā on the basis of the claim that they needed more details after they had been given clear instructions (which episode gives its name to the present chapter). As is widely known, the Devil is in the details; that being the case, it should surprise no one that Talmudism is an ideology founded on details based in the 'wisdom' of the rabbis. The same is true of the primary foundational texts (i.e. *ḥadīth*) and standard legal process (*fiqh*) of Traditionalist Islam. The Qur'an, for its part, gives some principles and a very few laws, and simply requires that we apply our own reason and not claim the specifics we develop on that basis to be from God and set in stone.

2:109[1] Arabic: *ahl kitāb*. See Notepad IX.iv.

2:109[2] Arabic: *kuffār*. This in an emphatic noun based on the same root as the verb rendered here *to deny* and often translated *infidels* or *unbelievers*. What the Traditionalist understands by *kuffār* is: those who reject the cult he himself follows (or those aspects of the other Abrahamic religions he admits as valid). What is meant in the Qur'an is: those entrenched in rejection of God and who are in fundamental and complete denial of the Creator. The word in modern English which has all those connotations is *atheists* (which is free of the specialist and arbitrary connotation the Traditionalist ascribes to it) and I render accordingly throughout. All instances appear in the notes and reference this verse.

2:109[3] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

2:109[4] This is the response to the condition at 2:108. The point, in summary, being made here is this: 1. Only God guides (cf. 2:107). 2. If you want a high degree of specificity from God (2:108), then know that therein lies a danger of denial of God at the hands of many '*doctors of the Law*', who want to return you to unbelief out of envy. The group called in the Arabic *ahl kitāb* is identified in the present work as any religious ruling class; at the time of the revelation it referred to those religious ruling classes connected with Judaic and Christian theologies only since no analogous group had yet coalesced and appended itself to the Qur'an. Today, the situation is different. The arguments forwarded by those called today Christians and Jews as the segment continues are made also — albeit in modified form — by their equivalents among those called Muslims. The point is, surely, that we are to be wary of such people and to rely upon primary revelation and God alone. We are not to war against the doctors of the Law as a class — we know there are some good men among them; rather, we are to '*forgive and forbear*'. But I point out that, on the basis of my understanding of the Qur'an as a whole, that this does not mean we are to outsource our responsibility to learn and apply the Qur'an for ourselves to 'experts'. Rather, we are to rely on God alone, and to be wary of those who — experience shows — frequently arrogate to themselves or to specious sources that authority which belongs to God. In short, we are to do our due diligence and keep our wits about us.

2:110[1] Arabic: *aqīmū al ṣalāt*. See note to 2:3 and Article SZC.

2:110[2] Arabic: *ātū al zakāt*. See note to 2:43 and Article SZC.

2:111[1] Arabic: *hūd*. Understood here as Jews by faith but not necessarily of Israelite descent. See Notepad XIII.i.

2:111[2] Arabic: *naṣārā*. See Notepad XIII.ii.

2:111[3] See *vain desires* at 2:78, 2:111, 2:120, 2:145, 4:123, 4:123, 5:48, 5:49, 5:77, 6:56, 6:119, 6:150, 13:37, 23:71, 28:50, 30:29, 42:15, 45:18, 47:14, 47:16, 54:3, 57:14.

2:111[4] See grammar note to 2:91.

2:112[1] Arabic: *balā*. See note to 2:81.

2:112[2] The Traditionalist typically interpolates his religion into the text at this point. Saheeh International has: *Yes, [on the contrary], whoever submits his face [i.e., self] in Islām to Allāh[...]*, and Hilali & Khan have: *Yes, but whoever submits his face (himself) to Allah (i.e. follows Allah's Religion of Islamic Monotheism)[...]*. By way of contrast, non-sectarian A. J. Arberry renders close to the text, with: *Nay, but whosoever submits his will to God[...]*. Muhammad Asad, though essentially of the Traditionalist camp, has an interest in the Qur'anic text greater than its utility to promote a sectarian view, and renders here: *Yea, indeed: everyone who surrenders his whole being unto God[...]*.

¶2.14

2:113[1] Arabic: *al yahūd*. See Notepad XIII.i.

2:113[2] Arabic: *naṣārā*. See Notepad XIII.ii.

2:113[3] Lit.: *are not upon anything*.

2:113[4] Arabic: *naṣārā*. See Notepad XIII.ii.

2:113[5] Arabic: *al yahūd*. See Notepad XIII.i.

2:113[6] Lit.: *are not upon anything*.

2:113[7] Arabic: *al kitāb*. See Notepad IX.ii.

2:113[8] Lit.: *the like of their speech*; i.e. that neither the Rabbinic Jews nor the Christians have anything to stand upon.

2:114[1] Arabic: *masjid, masājid*. See Notepad VII.i.

2:114[2] Arabic: *wassa'ā fī kharābihā* is an idiom meaning *to strive to undermine (something)*. The point here — missed, perhaps predictably, by the Traditionalist given his love for particularising the general — is that *masjid* (of which *masājid* is the plural) has the literal meaning of *place of submission* or *place of worship* and, as used in the Qur'an, defies exclusive — or even general — identification with what he means by *mosque*. The Traditionalist compounds this initial error with its unavoidable corollary at this point: failure to grasp that the statement here serves as a counterpoint to what immediately precedes, which is that those who truly have '*nothing to stand upon*' are those who undermine the places of worship of God (i.e. no matter what denomination they pertain to, or who worships within them). The religion the Traditionalist imposes upon the Qur'an is nowhere mentioned or indicated either here or anywhere else in the text; nor does the Qur'an propose that any religion (in the sense in which a religionist means the term) has a monopoly — or any superior claim — on God (a point implicit in the statement at 2:115). We are judged on the quality and extent of our faith and works, not sectarian affiliations.

2:115[1] Arabic: *wajh allah*. This collocation occurs also at: 2:272, 30:38, 30:39, 76:9.
2:116[1] See note to *s-b-ḥ* root at 2:30.
2:116[2] Arabic: *bal*. See note to 2:88.
2:116[3] I.e. to God.
2:118[1] Arabic: *lawlā*. See Notepad XIV.
2:118[2] Arabic: *āya.* See Notepad VIII.
2:118[3] Lit.: *the like of their speech*.
2:118[4] Arabic: *bayyana*. See note to 2:69.
2:118[5] Arabic: *āyāt.* See Notepad VIII.
2:118[6] Arabic: *li qawmin*. This is the first instance of this combination of preposition and noun in the text. The Arabic *qawm* means both *people* (generically) as well as *crowd*, but also *tribe* or *nation*. Clearly, there is some overlap between the senses. Certainly, the preponderance of instances of *qawm* across the text fall into the second category (cf. *O my people*, etc.). However, having reviewed all instances of *li qawmin*, the sense across that range is not that there exists a (single) people which bears the characteristics introduced by *li qawmin*, but rather that there exist people (in a collective sense, certainly, but comprising individuals) for whom what follows is true. Given the absence of an indefinite article in Arabic, a choice has to be made between for *a people* and for *people* in English, and something of the Arabic is lost no matter which side of the line one comes down on, but on balance the choice I have made seems the more correct one and I render *li qawmin* generally throughout as here. N. J. Dawood, for example, has clearly recognised the problem just summarised and attempted to resolve it by eliding *(a) people* altogether: *But to those whose faith is firm we have[...].*
2:118[7] Arabic: *yaqina*. See note to 2:4.
2:119[1] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi i.).
2:119[2] I.e. to give account for.
2:120[1] Arabic: *al yahūd*. See Notepad XIII.i.
2:120[2] Arabic: *naṣārā*. See Notepad XIII.ii.
2:120[3] Religious creeds tend often, when all other initiatives dry up, to coalesce around a notion of exceptionalism. Modern Christians are prolific and indefatigable in their claims for the prophet they call Jesus, and they assert a rigid form of exceptionalism on that basis. Modern Jews who claim the Hebrew scriptures do not proselytise other ethnic groups; yet almost all Jews (no matter what religious or political affiliation) demand that non-Jews accede to the core dogma of the Jewish religion which has it that Jews' abilities, sufferings, moral responsibility and destiny are exceptional. Those sects now called Islamic in their aggregate demonstrate most — if not all — the errors the Qur'an ascribes to earlier believers, whether it be abandoning revelation in favour of invented writing, or exaggerating the place of a prophet and looking for external saviours. There is no implication anywhere that such people will not be rewarded for their merits and good works, naturally.
2:120[4] See *vain desires* at 2:78, 2:111, 2:120, 2:145, 4:123, 4:123, 5:48, 5:49, 5:77, 6:56, 6:119, 6:150, 13:37, 23:71, 28:50, 30:29, 42:15, 45:18, 47:14, 47:16, 54:3, 57:14.
2:121[1] Arabic: *alladhīna ātaynāhum al kitāb.* See Notepad IX.x.
2:121[2] Arabic: *al kitāb*. See Notepad IX.ii.
2:121[3] Arabic: *ḥaqqa*. See Notepad XVII (ḥaqq- iv.); i.e. they both read it and apply it to their lives.
2:121[4] See note to 58:4 for Qur'anic usage of *to believe in*.

¶2.15

2:122[1] See 2:47 where this formula occurs and the note thereto.
2:123[1] See note to *al muttaqūn* at 2:2.
2:124[1] Arabic: *wa idh*. This instance of this conjunction clearly relates to and offsets that series of the same which precedes this point (found at 2:49, 2:50, 2:51, 2:54, 2:55, 2:58, 2:60, 2:61, 2:63, 2:67, 2:72, 2:83, 2:84, 2:93) which treats of disobedience on the part of the children of Israel.
2:124[2] Arabic: *ibrāhim* or *ibrāhīm*. Typically identified with the Abraham of the Hebrew scriptures. In this edition, as far as possible I render proper nouns in their accepted English formats, and confine additional interpretative comments to notes. See Notepad XV.
2:124[3] Arabic: *imām — leader*; *master*; *plumb line*; *standard*, *criterion*; *example*, *model*.
2:124[4] Arabic: *ẓālimūn*. See note to 2:229.
2:125[1] Arabic: *wa idh*. See note to the beginning of 2:124.
2:125[2] Arabic: *bayt — house, household*. The Traditionalist has it that this is a reference to the box to which he bows in Mecca. I reject Mecca as a possible site of the pilgrimage referenced elsewhere in the Qur'an on the grounds of its inadmissibility historically, (and my book *The God Protocol* despatches the possibility of *any* city being both the place of origin of Muḥammad and the focus of a pilgrimage today on the basis of the Qur'an itself). I personally incline to the evidence in favour of Petra as the site of *al masjid al ḥarām* (see Notepad XVI). However, that original site — no matter where it once was — is now closed to those who hold to the Qur'an (see note to 9:28), so if a place of pilgrimage is what is referenced here, such can only be of historical interest today. We should also acknowledge the fact that the text at 2:125 simply says that God '*[...]made the house a meeting place for mankind, and a place of security[...]*' and that this statement is true when stripped of all sectarian investment.
2:125[3] Arabic: *ittakhādha + min + object* means *to make something out of something*. This construction is found at 3:140, 4:89, 4;89, 7:74, 16:67 and 16:68 and in each case has the meaning just stated. This construction does not occur in the Qur'an with any other sense.
2:125[4] Arabic: *maqām*. This word occurs at 2:125, 3:97, 5:107, 10:71, 14:14, 17:79, 19:73, 26:58, 27:39, 37:164, 44:26, 44:51, 55:46, 79:40 and means *station* (in the sense of location, which includes *presence*), and *standing* (in the sense of position or rank). Any deviation from these values for the sake of clarity in English is explained in the notes. All instances appear in the notes and reference this verse.
2:125[5] Arabic: *maqām ibrahīm*. This collocation occurs twice: here and at 3:97. For the Traditionalist, it denotes a stone with two primitive footprints carved into its surface which functions as a piece of cultic theatre placed near his box at Mecca, a value I reject as an instance of obvious forgery and foolishness. See note to 9:28 and Notepad XVI.
2:125[6] Arabic: *muṣallā*. This is the only occurrence of this noun. The Traditionalist applies to this word the value of *a place of prayer* (and by *prayer* he means a ritual prayer found nowhere in the Qur'an). I am not prepared to accept this level of specificity in a case with no Qur'anic support. The facts we can support are these: *muṣallā* is a noun of place based on the *ṣ-l-w* root, a root which I connect with complete consistency with the concept of *duty* and generically with the obligation to serve God alone (as per 1:5). The Traditionalist, on the other hand, applies his assumptions to that root selectively to gain the results he needs. In this case, he regards *muṣallā* as a place of prayer at his box in Mecca. To me, the following

two points seem reasonable precepts upon which to proceed: firstly, claims to certain, specialised knowledge of what *muṣallā* indicates should, given the absence of concrete data, be treated with caution; secondly, it is irresponsible and intellectually dishonest to promote or accept theology based on the specific interpretation of ambiguous or unproven statements (cf. 3:7). Of course, it may be that *muṣallā* does in fact denote a place in the sanctuary which Ibrāhim instituted; if it does, I cannot prove it Qur'anically — and nor can the Traditionalist. However, even if that still happens to be the case, I do know that the site of that sanctuary is not at Mecca; the evidence points to Petra, and that chapter of history is now closed, and was closed within the lifetime of the Messenger (see note to 9:28 and my book *The God Protocol*). That taken as given, the imperative at this verse indicates an object which it is both impossible to know with certainty and impossible to implement. Alternatively, if *the house* in the preceding clause simply means the house a man creates with his family as a monotheistic unit (which is undoubtedly what 2:125-141 treats of), then this *is* something we can adopt as a reasonable interpretation and apply to our lives. We can indeed aspire to the example of Ibrāhim in our marriages; to create families in which monotheism alone is practiced and promoted, even at the expense of our comfort in the broader society. It would be irresponsible to claim this as a central point of doctrine, and I do not do so. But since we know that the Traditionalist's cult is focused on an invalid location in any case (which makes null all and any claims he may make for this and related verses) it is not unreasonable to make enquiry of the Qur'an on a logical and contextual basis even in those places where the Traditionalist's claims are both highly specific and objectively false.
2:125[7] Arabic: *ismā'īl*. Typically identified with the Ishmael of the Hebrew scriptures. In this edition, as far as possible I render proper nouns in their accepted English formats, and confine additional interpretative comments to notes. See Notepad XV.
2:125[8] Grammar: dual. The form II of the *ṭ-h-r* root occurs 9 times: 2:125, 3:42, 5:6, 5:41, 8:11, 9:103, 22:26, 33:33 and 74:4. The verse at 22:26 echoes that at 2:125. The remainder use this form of the *ṭ-h-r* root to denote cleansing *people*: hearts, bodies or clothes. Nowhere is it used with anything not directly connected to the human condition. The verse at 33:33 is particularly interesting in this regard as it mentions cleansing *the people of the house*. While these facts do not — taken in isolation — conclusively dispatch the Traditionalist's claims for this verse (namely, those of cleansing a temple of idols), they should be known by any serious student of the Qur'an.
2:125[9] Arabic: *bayt — house, household*. Again, this phrase may indeed relate to the cleansing of a particular physical house in which God was worshipped as the Traditionalist claims; I find this unlikely given the usage of the verb across the broader text, but I do not know and cannot prove a case one way or the other. And nor can the Traditionalist — at least not on the basis of Qur'anic facts. If his inclination happens to correspond with reality and what is meant here is, in fact, a physical house, the place which the verse references is now lost to us (since Petra is now a ruin, and 9:28 closes this chapter of history conclusively). However, the statement can also be understood in a way which does have Qur'anic support and which can serve as a lesson today if we take the house which Ibrāhim sought to purify to be that of his own family line (which is the point of the entire section at 2:125-141). Ibrāhīm is, by common consent, the great Patriarch and example of monotheistic belief. The job of his descendants was to be pure and take monotheism to the world. We can all act on that imperative.
2:125[10] Arabic: *ṭawafa — to move about*. This is the first instance of the *ṭ-w-f* root in the text. This root requires some attention since words built upon aspects of it comprise part of the Traditionalist's '*religious*' vocabulary. I mean by '*religious*' vocabulary that subset of the total Qur'anic lexicon to which the Traditionalist ascribes (usually inconsistently where such terms occur in multiple contexts) highly specialised definitions. He then trades on those highly specialised definitions to create in the minds of the ignorant, gullible, or inattentive the impression of correspondence between his religion (all details pursuant to which are taken from outside the Qur'an), and the Qur'anic text itself. Where a large number of contexts exist in the Qur'anic text (such as with *ṣalāt*, for example) his deceits are relatively easily exposed by inductive reasoning and methodical analysis. While words based on the *ṭ-w-f* root occur less frequently than those based on the root of *ṣalāt*, we still have something to work with and, as we shall see, on this occasion the Traditionalist's pre-existing requirements force him to open the hole which traps him. So what is the Traditionalist's pre-existing requirement? It is that he needs words based on this root — occasionally, but not consistently — to mean *to perform circumambulation* (by which term he means the execution of a solemn, religious rite comprising walking around more than one holy site, the details of which are nowhere in the Qur'an, but which he, the Traditionalist, says are important and claims to know). He must achieve this because he is committed to a broader event he calls *ḥajj* as one of the five pillars which comprise his religion (mention of said pillars is, likewise, nowhere found in the Qur'an), and his specialised value of *circumambulation* is claimed by him to be a component of that broader event. He must make this event and what he says are its components seem native to the Qur'anic text since he claims the Qur'an as the source document for his religion. Now that the Traditionalist's objective has been established, the reader can review what follows to form an opinion on how successful he has been in the case of the word under consideration. Words based on the *ṭ-w-f* root occur a total of 41 times in six forms. The forms which are of interest here are the form I verb (37:45, 43:71, 52:24, 55:44, 56:17, 68:19, 76:15, 76:19), the associated form I active participle (2:125, 7:201, 22:26, 68:19), and the form V verb (2:158, 22:29). The mundane (non-religious) meaning of the form I verb is *to go about, walk about, travel about*; with *'alā* it means *to circulate, make rounds*, *walk about* (*'alā among* e.g. people). With *bi* it acquires other nuances such as *to come to know; to familiarise oneself with*. The form V verb is given similarly mundane senses by Wehr (p. 671) of *to move about, rove, roam, wander, walk about*. The form V occurs twice (2:158, 22:29), and both times in the context of what the Traditionalist calls *ḥajj*. Usually, a single context makes it easier to claim highly specific '*religious*' values — here: *to perform circumambulation* — without challenge, but this instance causes the Traditionalist a problem, albeit one which is not apparent to the casual observer. While the verb and preposition are the same in each case — *taṭawwafa* (form V) plus *bi* — at 2:158 the object is dual, whereas at 22:29 the object is singular. Thus, no matter what one decides is the precise scenario in each case, given the Traditionalist's requirement of a highly specialised '*religious*' sense in *both* cases, the net effect is a weakening of the power of his assertion,

which is left potentially more vulnerable to ridicule than if he could point to a solidly uniform implementation for his value of religious *circumambulation*. However, his boat truly springs a leak at the point he extends his required meaning beyond the form V verb to include the form I participle at two places (2:125, 22:26). Doctrinally, he has no choice but to ascribe there the same specialist meaning he ascribes to the form V verb if he is to seem to achieve the outcome we identified above. This requirement necessitates admission of all instances of the form I verb (37:45, 43:71, 52:24, 55:44, 56:17, 68:19, 76:15, 76:19) and the two remaining instances of the form I participle (7:201, 68:19) to the dataset. Most people take no notice of such details, naturally. But once noticed they are deadly to the impression the Traditionalist is committed to achieving since detailed analysis of this broader dataset places his specialised definition at 2:125 and 22:26 in open conflict with a broader sampling of Qur'anic usage. In our own presentation of the text the mundane, non-specialised senses of all forms mentioned in this note fit naturally everywhere. And in those cases where the Traditionalist requires his specialised meaning, our mundane, non-specialised values comport fully with a scenario located at Petra where the visitor would be expected to *walk about* the numerous graves there to pay respects to his ancestors. While I think this is genuinely the meaning, I do not argue on that basis; partly because I do not need to (see note to 9:28), partly because I do not want my findings to be ascribed the force of doctrine by others, and partly because I do not think the precise details matter here (at least, they matter here no more than those of any other historical event the Qur'an mentions). I do, however, deny the Traditionalist the right to arrogate Qur'anic histories to his cult-building project and then to insist upon my compliance with his extraneous narratives on the basis of values one can prove he applies to Qur'anic terms on an entirely *ad hoc* basis. Also, the Traditionalist's assertions fail further when we consider Mecca as the place of pilgrimage on the basis of the Qur'anic text (see Notepad XVI). I do not contest this point with the Traditionalist in my translation, and confine my dissent to the notes. The broader question is entirely moot since *al masjid al ḥarām* was closed to believers within the time of the revelation (see note to 9:28, and my book *The God Protocol*). All instances of the root covered by this note reference this verse.

2:125[11] Arabic: *ʿakafa — to be devoted* (*to*), *to remain* (*in* or *at*).

2:125[12] Arabic: *rakaʿa — to be lowly* (i.e. *before God*). See Notepad III.

2:125[13] Ibrāhim's obedience again contrasts with the recalcitrance of the children of Israel seen in preceding verses. Arabic: *sajada*. See Notepad IV.

2:126[1] Arabic: *wa idh*. See note to the beginning of 2:124.

2:126[2] The site at Petra operated as a sanctuary for millennia. Certain Christian denominations identify Petra as the place where Jews will seek refuge from the Antichrist.

2:126[3] See note to 58:4 for Qur'anic usage of *to believe in*.

2:127[1] Arabic: *wa idh*. See note to the beginning of 2:124.

2:127[2] The Traditionalist claims this verse to indicate the raising of physical foundations of a building; namely, that of a building in Mecca which he calls the *kaʿba*. I reject the possibility that he is factually correct out of hand given the impossibility of Mecca as the site of Ibrāhim's sanctuary (see Notepad XVI). However, some may decide that even though the Traditionalist is fixated upon the wrong location he is correct about the general sense of the verse so I will address the broader subject on the basis of etymology. This form of the root *r-f-ʿ* (which the Traditionalist takes here to mean *to raise physically*) occurs 22 times in the Qur'an (2:63, 2:93, 2:127, 2:253, 4:154, 4:158, 6:83, 6:165, 7:176, 12:76, 12:100, 13:2, 19:57, 24:36, 35:10, 43:32, 49:2, 55:7, 58:11, 79:28, 88:18, 94:4); leaving aside the verse here at 2:127 and that at 24:36 (both of which relate to *bayt* or its plural) nowhere does this verb form relate to the creation of physical structures by men. That is not to say that I claim that the Traditionalist's general thesis — location notwithstanding — is objectively wrong. I don't know. And, frankly, nor does he. My position is that to base core theological doctrine on ambiguous statements is not acceptable. What is acceptable in circumstances such as these is to look at the preponderance of Qur'anic evidence. And on that basis, I feel justified in asserting that the word here means *to elevate* and ascribing to *qawāʿid* its non-physical sense of *precepts* given a Qur'anic context which treats of Ibrāhim creating a family, a dynasty, a faith. I find it more reasonable given the preponderance of Qur'anic evidence that a man who had left his tribe (which represented his worldly status, support and protection) because he would not follow its cult of created idols would then begin a new tribe based on purely monotheistic precepts free of idolatry than I do that he would build a new idol in the desert and begin bowing down to that. I cannot prove objectively that my thesis is correct; I simply argue that it makes more sense, given the Qur'anic evidence, than popular and persistent alternate assertions. See note to *qawāʿid* which follows. In this edition, I give the point to the Traditionalist in my translation, and confine my dissent to the notes. The broader question is entirely moot since *al masjid al ḥarām* was closed to believers within the time of the revelation (see note to 9:28, and my book *The God Protocol*). All instances of the root covered by this note reference this verse.

2:127[3] Arabic: *qawāʿid*. The Traditionalist has it that this word relates to a physical building and he interprets it as *foundations* in the sense of *structural foundations*. While I do not claim historical objectivity for my own understanding, I do know that the Traditionalist has none for his, at least as far as his narrative relates to the city of Mecca. What I argue is that the preponderance of Qur'anic evidence is against the Traditionalist's core claim at this point, no matter where located (see note to 9:28 and my book *The God Protocol*). This form of the *q-ʿ-d* root occurs three times in the Qur'an (2:127, 16:26 and 24:60). At 24:60 the word relates to women specifically and we can disregard it for the purposes of our discussion here. While the remaining verse at 16:26 does relate to the foundations of a building — a fact which might seem to lend support to the Traditionalist's view — it is an unassailable fact that 16:26 can only be interpreted (and is, in fact, translated by the Traditionalist himself) as a *non-physical* house. My argument, then, is: if *qawāʿid* unequivocally indicate the metaphorical foundations of a metaphorical house at 16:26, at 2:127 it makes more sense to assume an equivalent value for the word than it does to assign a contrary value to it on the basis of no hard internal evidence. The word *qawāʿid* legitimately means *bases*, *groundwork*, *foundations* and *basic teachings* (the latter found, for example, in the Arabic expression: *qawāʿid ad-dīn)*. It is on the basis of these considerations that I understand *qawāʿid* here as *precepts*. In this edition, I give the point to the Traditionalist in my translation, and confine my dissent to the notes. The broader question is entirely moot since *al masjid al ḥarām* was closed to believers within the time of the revelation (see note to 9:28, and my book *The God Protocol*). All instances

of the root covered by this note reference this verse.

2:128[1] Lit.: *and make Thou us*.

2:128[2] Arabic: *muslim– muslimūn, etc. — (one) who yields, submits, is submitting*. See Notepad XIII.iii.

2:128[3] See note to *muslim* at 2:128.

2:128[4] Arabic: *manāsik*. Occurring also at 2:200, 22:34 and 22:67, *manāsik* are taken by the Traditionalist to mean *religious rites* (the details of which he claims to know). Perhaps he really does. But if he does, he has no Qur'anic support for such claims; the fact is that the Qur'an leaves the case open. The injection of religious certitude drawn from other sources into matters which God left open has no validity in the methodology used here. Also of note is the fact that it says here *manāsikanā (our rites).* It does not say *the rites for all time*, or even *your rites*, but *our rites* (cf. 2:141). The only rite specifically given in the Qur'an is very simple and found at 22:34.

2:129[1] Lit.: *and raise Thou up*.

2:129[2] Arabic: *āyāt*. See Notepad VIII.

2:129[3] Arabic: *al kitāb*. See Notepad IX.ii.

2:129[4] See note to *wisdom* (*ḥikma*) at 33:34.

2:129[5] Arabic: *zakkā*. This form II verb conveys two core ideas: that of *increase* or *growth* and that of *purity*. I render it in such a way as to embrace both senses. This verb form occurs at 2:129, 2:151, 2:174, 3:77, 3:164, 4:49, 4:49, 9:103, 24:21, 53:32, 62:2, 91:9.

2:129[6] Arabic: *al ʿazīz al ḥakīm*. See note to 3:18.

¶2.16 2:130[1] Any speculation on what constitutes the creed of Ibrāhim beyond what is found at the contexts in and surrounding 2:130, 2:135, 3:95, 4:125, 6:161,16:123 has no Qur'anic basis. At 2:131 we have the first instance: God told Ibrāhim to submit, and he did so; there is no mention of dogma, religion, priesthoods, specialist sects or anything of that kind. Whatever *submit thou* means, Ibrāhim knew enough to be able to act on that imperative.

2:131[1] This was the means by which Ibrāhim entered into submission to God. It is preceded by a clear statement at 2:130. One may benefit by comparing 2:129-130 with what the Traditionalist requires for entry into what he calls Islam.

2:132[1] Lit.: *it*.

2:132[2] Lit.: *And*.

2:132[3] Arabic: *yaʿqūb*. Typically identified with the Jacob of the Hebrew scriptures. In this edition, as far as possible I render proper nouns in their accepted English formats, and confine additional interpretative comments to notes. See Notepad XV.

2:132[4] Arabic: *dīn*. See Notepad V.

2:132[5] Predictably, the Traditionalist inserts his religion at this point; for example, Hilali & Khan render here: *O my sons! Allah has chosen for you the (true) religion, then die not except in the Faith of Islam (as Muslims - Islamic Monotheism).* See note to 2:131. See note to *muslim* at 2:128.

2:133[1] Arabic: *am*. See note to 21:21.

2:133[2] I.e. if this is the claim (that you were witnesses to this event or have definitive knowledge thereof).

2:133[3] This is in answer to the claim being addressed at the opening of this verse, i.e. this is what (in fact) happened when death was present with Yaʿqūb — the trappings of cultic religious specificity being conspicuous by their absence.

2:133[4] Arabic: *isḥāq*. Typically identified with the Isaac of the Hebrew scriptures. In this edition, as far as possible I render proper nouns in their accepted English formats, and confine additional interpretative comments to notes. See Notepad XV.

2:133[5] See note to *muslim* at 2:128.

2:135[1] Understood here as those thought of today as Jews by faith, but not necessarily of Israelite descent. See Notepad XIII.i.

2:135[2] Arabic: *naṣārā*. See Notepad XIII.ii.

2:135[3] Arabic: *bal*. See note to 2:88.

2:135[4] Arabic: *ḥanīf — inclining to a right state or tendency; spurning falsehood*. See note to 2:130.

2:135[5] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

2:136[1] See note to 58:4 for Qur'anic usage of *to believe in*.

2:136[2] Arabic: *al asbāṭ*. This clause occurs at 2:136, 2:140, 3:84 and 4:163. While where this formula appears what follows it differs in each case, the leading statement and word order are stable: *to Ibrāhim, and Ismāʿīl, and Isḥāq, and Yaʿqūb and al asbāṭ*. The Arabic word *asbāṭ* has two possible meanings: *grandsons* or *tribes*. Traditionalist translations generally employ *Tribes*, but Saheeh International has attempted to embrace both senses with *Descendants*. I render *Grandsons* in all comparable cases, and I do so for the following reasons: 2:136 and 3:84 speak of what was *sent down to* or *upon* the categories listed, and we learn at 4:163 that *al asbāṭ* received *waḥī* (*instruction* or *inspiration* from God). We also know that among Ibrāhim's broader progeny there would be those who disregard God (2:124). Since we know that men who disregard God do not receive *waḥī* — and we know that there have been countless ungodly men among the '*Tribes*' — it is not unreasonable to consider *grandsons* as the possible value. If we proceed on that basis, it is interesting to note that the formula always states *Yaʿqūb and al asbāṭ*. The principal figure, of course, is Ibrāhim. Yaʿqūb is himself a grandson of Ibrāhim via Isḥāq. However, (according to the Hebrew scriptures) Jacob had a twin brother Esau, and Abraham had other sons: Ishmael by Hagar and another six sons by Keturah: Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. That all of Ibrāhim's grandsons — of whom Yaʿqūb was one, and which number included the sons of Ismāʿīl and Ibrāhim's other sons — received instruction from God is something I can accept as correct. That all members of the tribes descended from Yaʿqūb received instruction from God (and are *de facto* godly men) is something I know is not true. This point, incidentally, fits with the broader thesis that Ibrāhim's primary mission was to create a new line of men who would found families and tribes submitted to God alone. All instances appear in the notes and reference this verse. The word *asbāṭ* also occurs without the article at 7:160 and there clearly does denote *tribes*.

2:136[3] See Notepad XVI and Notepad XVIII.

2:136[4] See note to *muslim* at 2:128.

2:137[1] See note to 58:4 for Qur'anic usage of *to believe in*.

2:137[2] Translators — even fastidious ones such as A. J. Arberry — employ *you* rather than *thee* here. However, such distinctions are clear in Arabic, and Muhammad Asad renders correctly here using *thee*.

2:138[1] Instances where speech either trails off or is clipped through interruption are found at 2:138, 6:143, 6:144, 10:22, 12:94, 26:24, 26:26, 26:28, 43:9, 58:22, 77:11, 84:5. Here the fact of *dispute* (and, by implication, the presence of interruption) is found at 2:139.

2:138[2] This clearly indicates the Christians' baptism and the *mikveh* of the adherents of Judaism, both initiating rites involving water. However, the underlying nuances of the Arabic also reference the immersion of cloth during the process of dying fabric, so I have rendered it here as *immersion* since this encompasses both senses. The Qur'an does not decry the rites

themselves; it directs the attention away from the details of religion and towards God — a point which sets up what follows.
2:140[1] Arabic: *am*. See note to 21:21. Unlike most translators, I treat this verse as a separate speech from what precedes.
2:140[2] Arabic: *al asbāṭ*. The grandsons of Ibrāhīm. See note to 2:136.
2:140[3] Understood here as those thought of today as Jews by faith, but not necessarily of Israelite descent. See Notepad XIII.i.
2:140[4] I.e. if that is your claim. The answer follows. Arabic: *naṣārā*. See Notepad XIII.ii.
2:140[5] I.e. who is more unjust than one who persists with something he knows to be untrue in his faith?

¶2.17 2:142[1] Arabic: *qiblah*. Whereas *qiblah* can mean *focus* or *direction* or *general course* (and such a reading fits the context), the Traditionalist inserts — and insists upon — a highly subjective, specialised and cultic value for *qiblah*, that of *direction of prayer*. This value is not sustained by Qur'anic usage and context; rather, it is antagonistic to both. For example, what directly follows talks of '*guidance*' and a '*straight path*' — both of which are general moral, not physical concepts; yet the Traditionalist claims *qiblah* to have a highly specific and physical connotation. Here and in the verses which follow, bowing is nowhere mentioned and the Traditionalist cannot even point to his value for *ṣalāt*. Rather, the context dismisses adherence to assumption and dogma (2:140) and emphasises the importance of individual responsibility over merits of group membership or precedent (2:141). In the only other context in which it occurs (10:87), *qiblah* can only sensibly mean *focus*, *purpose, goal, course* or *direction*, *that to which one directs one's attention* — which are acceptable values for the term — and is often rendered there along those lines by the Traditionalist. I stand by my principle of not allowing subjective, specialised values to supplant established common meanings, and render *qiblah* here accordingly as *course* here and as *destination* at 10:87. It is true historically that Muslims have built places of worship and that those places face a number of directions and that each instance of such a direction is today called a *qiblah*. These facts are not in question; the question is whether such a value can be ascribed to the Qur'an's use of this word — and on the basis of its contents and contexts, it cannot.
2:142[2] I.e. all things belong to God.
2:142[3] I.e. God is not limited by man's understanding of what constitutes religious rectitude.
2:143[1] I.e. by the fact that God guides whom he wills to a straight path.
2:143[2] According to the Qur'an, then, this is the purpose we are to fulfil: to pass on what the Messenger brought to mankind; religion (in terms of dogma and rite) is absent throughout.
2:143[3] Arabic: *qiblah*. See also 10:87.
2:143[4] I.e. whatever the Messenger formerly did and followed.
2:143[5] I.e. returns whence he came.
2:144[1] Lit.: *in*. A. J. Arberry renders thus: *We have seen thee turning thy face about in the heaven[...]*. The context, as I understand it, is of a man searching the heavens for his purpose: where to direct his focus, his energy? In my understanding, the answer is that the Messenger was to focus his proselytising campaign on the (then existing) centre of *al masjid al ḥarām* which was the place at which all the peoples of the region gathered on a regular basis (see note to 9:28). For the Traditionalist, it is a question of where to face when executing a prayer regime he cannot point to in the Qur'an, and which is not found in the present context.
2:144[2] Arabic: *qiblah*. See also 10:87.
2:144[3] Arabic: *wajh*. This denotes both the physical face and the personality; the true person; the intention.
2:144[4] Arabic: *shaṭr*. This word — and the root thereof — occurs only five times in the Qur'an: twice here at 2:144, once at 2:149, and twice more in a repetition of the same notion at 2:150. Clearly, that the same idea is repeated five times in such a small space indicates its importance. The question is: what does it mean? The Traditionalist, as we know, insists upon a requirement here to stand and bow in the direction of a building five times a day in a set of rituals he admits are found nowhere in the Qur'an. However, neither prayer nor rituals of any kind are mentioned in the segment. Much closer to the actual import, I would assert, is the following: we know from clear statements in the Qur'an that the Messenger and those with him were called upon to witness to the people of that time and place, to call them to God alone, and to warn them of the fate of the communities which had previously rejected the men God sent to warn them. The Arabs of the time met together regularly at *al masjid al ḥarām*. That *al masjid al ḥarām* should be made the focus of Muḥammad's mission is logical, since it was there that he could be most effective. The mission to *al masjid al ḥarām* was completed in the time of the Messenger (see 2:177 and 9:28 and related notes, as well as note below and my book *The God Protocol*).
2:144[5] Arabic: *al masjid al ḥarām*. See Notepad VII.ii. The place known as *al masjid al ḥarām* denotes a physical precinct to which Arab tribes performed a pilgrimage to worship, to visit and bury their dead, to trade, and to meet and to talk; that location was not at Mecca, but more likely at Petra in modern-day Jordan (see Notepad XVI). There is no further obligation connected with *al masjid al ḥarām* in any case since the Qur'an clearly indicates the end of its use (see 9:28 and related notes and my book *The God Protocol*). The focus upon that place was the obligation upon the Messenger for the duration of his mission. However, that mission is now closed (cf. 2:141); today, its narration simply represents one of the many historical lessons found within the Qur'an, the delivery and preservation of which comprised the Messenger's broader task.
2:144[6] Arabic: *allaḏhīna ūtū al kitāb*. See Notepad IX.xi.
2:144[7] Arabic: *al kitāb*. See Notepad IX.ii.
2:144[8] I.e. the call to monotheism and repentance which was the principal task of the Messenger at *al masjid al ḥarām* — and is the obligation of all those given the Writ (cf. 3:187).
2:144[9] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).
2:145[1] Arabic: *allaḏhīna ūtū al kitāb*. See Notepad IX.xi.
2:145[2] Arabic: *al kitāb*. See Notepad IX.ii.
2:145[3] Arabic: *āya*. See Notepad VIII.
2:145[4] See 2:142 and note thereto.
2:145[5] See *vain desires* at 2:78, 2:111, 2:120, 2:145, 4:123, 4:123, 5:48, 5:49, 5:77, 6:56, 6:119, 6:150, 13:37, 23:71, 28:50, 30:29, 42:15, 45:18, 47:14, 47:16, 54:3, 57:14.
2:145[6] Arabic: *ẓālimūn*. See note to 2:229.
2:146[1] Arabic: *allaḏhīna ātaynāhum al kitāb*. See Notepad IX.x.
2:146[2] Arabic: *al kitāb*. See Notepad IX.ii.
2:146[3] I.e. the call to monotheism and repentance which was the principal task of the Messenger at *al masjid al ḥarām* — and which is the obligation of all those given the Writ (cf. 3:187). This object pronoun is claimed here by the Traditionalist to reference the Messenger himself; to me, this is not borne out by the context.

2:146[4] Cf. 6:20.
2:146[5] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).
2:146[6] I.e. they know this to be the case (cf. 2:22, 2:42, 2:75, 2:146, 2:188, 3:71, 3:75, 3:78, 3:135, 8:27, 43:86, 58:14).
2:147[1] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

¶2.18 2:149[1] Arabic: *min ḥaythu*. This adverbial convention occurs at 2:149, 2:150, 2:191, 2:199, 2:222, 7:19, 7:27, 7:182, 12:68, 16:26, 16:45, 39:25, 59:2, 65:3, 65:6, 68:44. Comparison of all instances reveals it to have two main functions: 1. *from wheresover, from whence, whence* (e.g. 2:149, 2:150, 2:191), 2. *in what manner*; *in accordance with how; in what manner it be that* (e.g. 2:222, 12:68, 65:5). All instances appear in the notes and reference this verse.
2:149[2] Arabic: *wajh*. See 2:144.
2:149[3] Arabic: *al masjid al ḥarām*. See Notepad VII.ii.
2:149[4] I.e. the call to monotheism and repentance which was the principal task of the Messenger at *al masjid al ḥarām* — and which is the obligation of all those given the Writ (cf. 3:187).
2:149[5] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).
2:150[1] Arabic: *min ḥaythu*. See note to 2:149.
2:150[2] Arabic: *wajh*. See 2:144.
2:150[3] Arabic: *al masjid al ḥarām*. See Notepad VII.ii.
2:150[4] Arabic: *ḥujja - argument* (as in *justification* or *claim* in a court or elsewhere). The focus on the inviolable place of worship (*al masjid al ḥarām*) was in order to warn and to exhort (or to use modern Christian parlance, *to deliver one's soul to*) those who were either ignorant of God or in rebellion against him. Once warned, people were identified on the basis of their response and – from that point onwards — culpable. See also my work *The God Protocol*.
2:150[5] Cf. 2:142.
2:151[1] Arabic: *āyāt*. See Notepad VIII.
2:151[2] Arabic: *zakkā*. See note to 2:129.
2:151[3] Arabic: *al kitāb*. See Notepad IX.ii.
2:151[4] See note to *wisdom* (*ḥikma*) at 33:34.
2:151[5] A messenger — by definition — is one who brings a message. In the case of Muḥammad, that message is the Qur'an. Whatever is said about Muḥammad by others and then ascribed to him does not form part of the message Muḥammad was given. It is hearsay, and is something he never saw or confirmed. I mention this at this point since much is claimed for the word *wisdom* here by the Traditionalist in order to inveigle the seeker into following something other than what Muḥammad was given. See note to *wisdom* (*ḥikma*) at 33:34.
2:152[1] This corresponds to the argument which begins in the previous verse, and the '*so*' here carries the force of *likewise* or *therefore* or *accordingly*.
2:152[2] I.e. not only bear in mind, but bear witness to the message of God and keep his laws.

¶2.19 2:153[1] Arabic: *allaḏhīna āmanū*. See note to 2:257 and Notepad II.iv.
2:153[2] Arabic: *al ṣalāt*; i.e. such duty as is incumbent. One notes that both *al ṣabr* (*patience*) and *al ṣalāt* are objects of the same verb in this verse. Whereas the Traditionalist insists upon a highly specific value for *al ṣalāt* he fully allows that the meaning of *al ṣabr* depends upon circumstances and context. In summary, he acknowledges *al ṣabr* here as a generic noun, but requires a high level of specificity in the case of *al ṣalāt*. Without such inconsistent and arbitrary treatment of the text, his cult falls apart. See note to 2:3 and Article SZC.
2:153[3] Arabic: *al ṣābirūn*. See note to 2:155.
2:154[1] Arabic: *bal*. See note to 2:88.
2:155[1] **Qur'anic definition**: *al ṣābirūn*. Typically rendered (and rendered here) *the patient*, the present context provides the fuller Qur'anic definition: those *who, when calamity befalls them, say: We belong to God, and to him are we returning*. This refers not only to what one says verbally, but to what one's actions and demeanour imply, as well as to one's philosophy and doctrine. All instances appear in the notes and reference this verse.
2:157[1] Arabic: *ṣalawāt* — plural of *ṣalāt;* i.e. such duties as are incumbent. See note to 2:3 and Article SZC. The Traditionalist abandons his value of *ritual prayer* for *ṣalāt* (pl. *ṣalawāt*) at this point in favour of *blessings*. The value I demonstrate in the broader work of *duties* for *ṣalawāt* requires no adjustment. The verse here simply tells us that God has committed himself to certain duties with respect to those who remain steadfast and faithful in the face of hardship. God's duties are his part of the initial covenant found in *al fātiḥah* and summarised at 1:6-7.
2:158[1] *al ṣafā* and *al marwa* occur only once each in the text which fact makes them vulnerable to specious interpretation. Here, somewhat predictably, the Traditionalist makes highly specialised claims for his religion (that the two words in question represent rock outcrops at *al masjid al ḥarām*, and that pilgrims historically walked between these two rock outcrops for some purely religious reason; and that one who accepts the Qur'an should do likewise; and that he, the Traditionalist, knows how this should be done). His claims are without foundation in the Qur'an and can in no way be verified on the basis of its text — a fact which the Traditionalist knows and utilises to gain leverage for his broader claims. I cannot definitely prove that he is wrong in his claims for *al ṣafā* and *al marwa*. It is impossible to prove a negative. Therefore, in the interests of intellectual integrity, I should allow that he might be right: perhaps *al ṣafā* and *al marwa* do indeed indicate two small rock outcrops — bereft of Qur'anic substantiation though the assertion is. I admit all manner of things I cannot disprove as abstract possibilities, and I have no reason not to extend the same allowance to the Traditionalist's claim here. I make no doctrinal claim for the thesis which follows — in the same way as I deny the Traditionalist the right to impose a theological construct upon me by his reading of this point. My case for the meaning of *al ṣafā* and *al marwa* is this: we should remember that the Qur'anic text we read today contains diacritic and other textual *accoutrements* which are interpretive in nature. This is not unusual for religious texts written in Semitic languages, which are deficient in certain markings in their simplest written forms. Hebrew texts have likewise passed through a process to clarify and standardise their readings. In the earliest Qur'anic text such items as short vowels, *hamza*s and *shadda*s were not marked, or were marked inconsistently. This means that in the original unadorned text the two words in question read *-lṣfā* and *-lmrwh*. These can acceptably be pointed as *-lṣafā'* and *-lmurū'ah*, which yields the values *felicity* and *manly generosity* respectively, which is what I incline towards, absent better information. These values make sense to me; the Traditionalist's assumptions, frankly, do not. I leave these two values untranslated. The broader question is entirely moot since *al masjid al ḥarām* was closed to believers within the time of the revelation (see note to 9:28, and my book *The God Protocol*).
2:158[2] Arabic: *sha'ā'ir allah — the tokens of God*. The Traditionalist has it that '*the tokens of God*' (2:158, 5:2, 22:32, 22:36) are something particular and vital to his religion. Here,

he would have *sha'ā'ir allah* be two outcrops which he himself has identified, and for which he can provide no Qur'anic proof (see note above). Outside the present context, he is keen to assert *sha'ā'ir allah* as animals to be sacrificed as part of rites he himself acknowledges to be absent from the Qur'an (see notes to 22:30 and 22:32). A token is something which indicates the existence of something else. The plain meaning of '*the tokens of God*' is *those things which indicate the existence of God*. All instances appear in the notes and reference this verse.

2:158[3] Arabic: *ḥajja al bayt*. This is the only instance of the verb *ḥajja* and it occurs in the past tense. The Traditionalist claims, on the basis of no Qur'anic evidence, that *ḥajja al bayt* means, in effect, *perform a set of pilgrimage rites* (found nowhere in the Qur'an) *at a religious centre* (for which there is no genuine Qur'anic support) *in Mecca* — a city which, according to Dan Gibson (*Quranic Geography,* 2011), does not exist on any map until 900 CE. What the text actually says is *to 'ḥajj' the house*. I accept that the noun *ḥajj* denotes a pilgrimage in the Qur'an because it is an established historical fact that annual pilgrimages were a feature of life in the region (i.e. to Petra), and because the noun *ḥajj* is used in all cases in the Qur'an in support of that sense. However, what the reader without access to Arabic may not know is that the root *ḥ-j-j* denotes *debate* or *argument* and is commonly used in the Qur'an in those senses (form III verb: 2:76, 2:139, 2:258, 3:20, 3:61, 3:65, 3:66, 3:73, 6:80, 6:80, 42:16; form VI verb: 40:47; noun: 2:150, 4:165, 6:83, 6:149, 42:15, 42:16, 45:25). While I do not contend that *pilgrimage* (*ḥajj)* as a noun and *argument* or *debate* are synonymous, it is beyond question that there is a strong etymological connection between them in Arabic generally, and in the Qur'anic treatment of verbs and nouns based on the *ḥ-j-j* root specifically. This fact suggests that the pilgrimage was — at least in part — an occasion for debate among those who attended. Rather than attempt to prove that *ḥajja al bayt* means *to debate the house* (a point which I can argue, but cannot definitively prove) I have defaulted to the Traditionalist's own reading since one can safely concede the point to him to no effect given that *al masjid al ḥarām* — no matter where located — has long been closed to those who follow the Qur'an as a place of pilgrimage (see note to 9:28).

2:158[4] Arabic: *'amara.* The form VIII of the verb *'amara* occurs only once in the text. This makes its value difficult to identify on the basis of pan-textual usage. This instance of the verb is often given an acceptable, though arbitrarily-chosen value by the Traditionalist (*to visit*), a claim which is then developed and extended into a religious nomenclature for which he has no Qur'anic basis. However, Lane lists the meaning of this verb as *to aim at* or *to purpose* (p. 2154). But since I cannot form a strong case for this meaning given the paucity of instances in the text, I have erred on the side of caution and followed the Traditionalist's predilection. Again, since the locale is held to be *al masjid al ḥarām* it does not matter particularly what this instance of *'amara* means since *al masjid al ḥarām* is closed as a place of pilgrimage to those who follow the Qur'an (see 9:28) and the verse is now of a historical or analogous value only.

2:158[5] Arabic: *junāḥ*. See Notepad XI.ii.

2:158[6] Arabic: *taṭawwafa* (form V). See note to 2:125.

2:158[7] Grammar: dual; i.e. (as I argue above) between *felicity* and *manly generosity*. This was the example of Ibrāhīm in his dealings with his father's household and people. He did not become shrill or violent. He retained humour and chivalry in his dealings as far as he could without compromising the principle of duty to God.

2:159[1] Cf. 2:143; 2:150-152. Our job is not to claim a religion found nowhere in the revelation of God. Rather, it is to bear witness to the veracity of the revelation of God and the few, simple laws held therein; it is to give both good news and warning to our societies (see my book *The God Protocol* for much more on this). The three so-called major monotheistic religions are themselves monuments to men's resolute, institutionalised refusal to implement God's imperative across the ages; rather, they have built buildings, created racial or factional cabals, and propagated doctrines based in sources other than the revelations the messengers themselves brought.

2:159[2] Arabic: *bayyana*. See note to 2:69.

2:159[3] Arabic: *al kitāb*. See Notepad IX.ii.

2:159[4] Grammar: this clause and the one following are in the active mood in the Arabic but work best in the passive in English.

2:160[1] Arabic: *bayyana*. See note to 2:69.

2:161[1] Arabic: *alladhīna kafarū.* See note to 2:6 and Notepad II.i.

2:161[2] Arabic: *kuffār*. See note to 2:109.

2:163[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

¶2.20

2:164[1] Arabic: *fulk — (m. and f.) ship, (also coll.) ships*.

2:164[2] Arabic: *min kulli*. Where this convention may not naturally be rendered *of* or *from all*, *every* or *each*, the sense is as here: *(of) every sort of*. While this nuance is not reflected in the translation, cases which fall into this category appear in the notes and reference this verse.

2:164[3] Grammar: the force of the original *in* at the beginning of the verse continues in the Arabic.

2:164[4] Arabic: *āyāt*. See Notepad VIII.

2:165[1] Arabic: *min dūni*. See note to 2:23.

2:165[2] Lit.: *the love of God*. Rendered thus to avoid ambiguity.

2:165[3] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

2:166[1] Arabic: *asbāb — ropes, means, connections.*

2:167[1] Sc. *they would change course now.*

¶2.21

2:168[1] Or *adversary* (against the command of God). See Article SJC.

2:169[1] Arabic: *sū'* (sg.), *aswā'* (pl.). See Notepad XI.v.

2:169[2] Arabic: *fāḥisha, faḥshā'*. See Notepad XI.iii.

2:170[1] Arabic: *bal*. See note to 2:88.

2:171[1] Arabic: *alladhīna kafarū.* See note to 2:6 and Notepad II.i.

2:172[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

2:173[1] Arabic: *ithm*. See Notepad XI.i.

2:174[1] Arabic: *al kitāb*. See Notepad IX.ii.

2:174[2] I.e. by creating new 'sources' such as the Talmud and the *ḥadīth* literature; or by following self-appointed messengers such as Apostle Paul; or simply by ignoring guidance when it reaches one.

2:174[3] Arabic: *zakkā*. See note to 2:129.

2:176[1] Arabic: *dhālika bianna*. See note to 22:6 and Notepad XIV.

2:176[2] Arabic: *al kitāb*. See Notepad IX.ii.

2:176[3] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).

2:176[4] Arabic: *al kitāb*. See Notepad IX.ii.

¶2.22

2:177[1] Unlike the ambiguous statements (cf. 2:144) which the Traditionalist bludgeons into conformity with his assumptions to achieve support for a religion nowhere found in the Qur'an, the opening statement at

2:177 is explicit and admits of no more than one interpretation. This should be sufficient evidence — at least for those who wish to be guided by what the Qur'an teaches — that the idea of facing a particular direction for the purposes of prayer is at odds with the teaching of the Qur'an.

2:177[2] See note to 58:4 for Qur'anic usage of *to believe in*.

2:177[3] Arabic: *al kitāb*. See Notepad IX.ii.

2:177[4] See note to 4:2.

2:177[5] Lit.: *son of the road*. Muhammad Asad comments here: *The expression ibn as-sabil (lit., "son of the road") denotes any person who is far from his home, and especially one who, because of this circumstance, does not have sufficient means of livelihood at his disposal (cf. Lane IV, 1302). In its wider sense it describes a person who, for any reason whatsoever, is unable to return home either temporarily or permanently: for instance, a political exile or refugee.*

2:177[6] Lit.: *for the necks*.

2:177[7] Arabic: *al ṣalāt*; i.e. upholds such duty as is incumbent. See note to 2:3 and Article SZC.

2:177[8] Arabic: *al zakāt*. See note to 2:43 and Article SZC.

2:177[9] Arabic: *al ṣābirūn*. See note to 2:155.

2:177[10] See note to *al muttaqūn* at 2:2.

2:178[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

2:178[2] Lit.: *the killed*. Arabic: *qatlīl* (sing.) *qatlā* (pl.).

2:178[3] I.e. the brother of one slain.

2:178[4] Arabic: *ma'rūf — equitable*, *fitting*. In the context of a revealed Writ this can only mean that which is acceptable to people within the principles found in that Writ. Where it appears as the adverbial phrases *bil ma'rūf* or *bi ma'rūf* it is rendered throughout *according to what is fitting*. This reading is consonant with the Traditionalist's typical translation (although perhaps not with his application). All instances appear in the notes and reference this verse.

2:179[1] See note to *al muttaqūn* at 2:2.

2:180[1] Arabic: *ma'rūf*. See note to 2:178.

2:180[2] Arabic: *ḥaqqan 'alā*. See Notepad XVII (ḥaqq- i.).

2:180[3] See note to *al muttaqūn* at 2:2.

2:181[1] Arabic: *ithm*. See Notepad XI.i.

2:182[1] Arabic: *khāfa — to fear*. The verb *khāfa* as used in the Qur'an frequently bears a connotation of *to have reason to fear.* The point is subtle in many cases. However, an important nuance is lost if one overlooks this aspect of the usage in all cases. All instances of this form I verb are found at 2:182, 2:229, 2:239, 3:175, 3:175, 4:3, 4:3, 4:9, 4:34, 4:35, 4:101, 4:128, 5:23, 5:28, 5:54, 5:94, 5:108, 6:15, 6:51, 6:80, 6:81, 6:81, 7:59, 8:26, 8:48, 8:58, 9:28, 10:15, 11:3, 11:26, 11:70, 11:84, 11:103, 12:13, 13:21, 14:14, 14:14, 16:50, 17:57, 19:5, 19:45, 20:21, 20:45, 20:46, 20:68, 20:77, 20:112, 24:37, 24:50, 26:12, 26:14, 26:21, 26:135, 27:10, 27:10, 28:7, 28:7, 28:25, 28:31, 28:33, 28:34, 29:33, 30:28, 38:22, 39:13, 40:26, 40:30, 40:32, 41:30, 46:21, 48:27, 50:45, 51:28, 51:37, 55:46, 59:16, 72:13, 74:53, 76:7, 76:10, 79:40, 91:15. A note referencing this verse is found where the nuance outlined above is significant.

2:182[2] Arabic: *ithm*. See Notepad XI.i.

2:182[3] Arabic: *ithm*. See Notepad XI.i.

¶2.23

2:183[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

2:183[2] See note to *al muttaqūn* at 2:2.

2:184[1] In some cases the number is known, such as for certain types of penance; in others, a man is to decide for himself. The Traditionalist takes this as his cue to assert very specific numbers of days which originate outside the Qur'an.

2:184[2] I.e. the required days can be postponed until one is neither sick nor on a journey.

2:184[3] I.e. able to fast (but do not). The verb is *'ṭāqa* and with a direct object as here means *to be able to do (something)* or *to be able to bear (something)*. The import is clearly that the obligation to resort to a redemption for fasting is beholden only upon those who *could* fast but do not. It follows that those who are unable to fast (e.g. through immaturity, illness, pregnancy, or infirmity) are under no obligation to redeem the fast by means of charity.

2:185[1] Only if one takes *ramaḍān* to be a proper noun (which I do not) should *shahr* here take the definite article in English (for more, see notes below).

2:185[2] Arabic: *shahr — moon, month.*

2:185[3] Arabic: *ramaḍān.* The word *ramaḍān* means *burning*, *vehemently hot,* or *vehemently heated* (of the ground under a hot sun). It also denotes *vehemence of action* (lit.: *of the falling*) *of the sun upon the stones and sand*, etc.; *the burning and intense heat of summer*. The point being made, surely, is that the severity of heat in any month is not a reason to omit to fast (see further notes to this verse below). This is the only occurrence of this word (indeed, of this root) in the text, which makes it vulnerable to highly specialised claims by the Traditionalist in support of his religion.

2:185[4] Arabic: *qur'ān — reading, recital, recitation, something which is read out.*

2:185[5] Sc. *which has now reached you*. Arabic: *furqān*. In the Qur'an, *furqān* has a connotation of *division* between the people of God and the world at large; those who believe and those who reject. See note to 2:53.

2:185[6] Arabic: *shahr — moon, month.* Here, the Traditionalist both claims that the month referred to here is (also) *ramaḍān* as per the opening segment of the verse (although that is not what the text says), and that he knows when a month called *ramaḍān* occurs (although, *ramaḍān* means burning heat, and according to his system, the month today called *ramaḍān* falls right across the annual calendar).

2:185[7] The verb *ṣāma* takes *it* as a direct object. It is clearly a time phrase since if it denoted fasting *from* a thing a preposition would indicate that. However, nouns indicating time (day, hour, etc.) when they appear with no preposition indicate *on* or *in* (cf. *on the day*, *in the hour*). They do not indicate *over the course of.* Lane (p. 1759) feels he needs to overcome this point explicitly and states that *ṣāma ashshuhra* (which is the form here) actually means *ṣāma fī ashshuhra.* What he is trying to do is bring what the Qur'an says (*let him fast in it*) into line with Traditionalist dogma (*let him fast during* or *over the course of it*). It is a difficult concept for certain mentalities to grasp, but the requirement of fasting at 2:185 is the same as that of giving (see Article SZC), or of dowries, good works and other such things: you have to give something (here: fast each month), but how much you give is up to you.

2:185[8] The facts as found in the text are: 1. the Qur'an was sent down in a particular moon (one characterised as *ramaḍān*); 2. if we witness the month (i.e. any month) we are to fast in it (i.e. that month). The fact is that the text does not say fast *during* or *on* or *in* a month called *ramaḍān*.

2:185[9] Numbers of days for fasting are mentioned in the Qur'an, but none of them comport with the Traditionalist's requirement for his religion. The nearest mention of such numbers is at 2:196.

2:185[10] This is the same provision as that at 2:184.
2:186[1] See note to 58:4 for Qur'anic usage of *to believe in*.
2:186[2] It is my opinion that the placement of this verse itself indicates that fasting is a way to draw closer to God.
2:187[1] Arabic: *bāshara*. The reader may be interested to know that the root of this verb is the same as that rendered throughout *give (glad) tidings*. There is in the Arabic an underlying sense of bringing pleasure and of joy in the verb here which my powers of English are not equal to rendering in my native language with a comparable range of associations.
2:187[2] I.e. the moment at which threads of different colours may be distinguished by the light of dawn.
2:187[3] I was of the opinion for some time that *layl* meant only *dark night*. However, at 79:29 we read that God *made dark its night*. From this, I infer that since night can be darkened, night must exist in states lighter than that of dark. On that basis, I take night to begin the moment the sun ceases to be visible above the horizon; but God knows best.
2:187[4] Cf. 2:197. One should appreciate that the Qur'anic culture is one where the mosque is the centre of the cultural, devotional and — to some considerable extent — economic life of the community. It is my opinion that this directive anticipates the time when mosques came to form an archipelago of safe places; the first port of call for a Muslim in an unfamiliar town and, often, a place where a traveller might both eat and sleep.
2:187[5] Arabic: *'akafa*. — *to be devoted* (to), *to remain* (in or at). See note to 22:25.
2:187[6] Arabic: *masjid*, *masājid*. See Notepad VII.i.
2:187[7] Arabic: *bayyana*. See note to 2:69.
2:187[8] Arabic: *āyāt*. See Notepad VIII.
2:187[9] See note to *al muttaqūn* at 2:2.
2:188[1] Lit.: *and* but means *neither* under the influence of the original negative imperative in the preceding clause.
2:188[2] The root sense here is *to dangle, to drop, to lower*. It is found at 12:19 also in the context of *lowering* (a bucket into a well). Perhaps *to angle (for favour)* is close to the sense here.
2:188[3] Arabic: *ithm*. See Notepad XI.i.
2:188[4] I.e. you know this to be the case (cf. 2:22, 2:42, 2:75, 2:146, 2:188, 3:71, 3:75, 3:78, 3:135, 8:27, 43:86, 58:14).

¶2.24

2:189[1] Arabic: *hilāl* (sg.) *ahilla, ahālīl* (pl.) — *new moon; half-moon, crescent moon* (Wehr, p. 1208). The emphasis is typically placed on the new moon here, but the word has a multiplicity of applications, which fact means that it is best rendered as does N. J. Dawood as *phases of the moon*.
2:189[2] Arabic: *ḥajj*. See note to 2:158, 9:28 and Notepad XVI. Since *al masjid al ḥarām* was closed in the time of the revelation a modern application is not possible and such portions of the Qur'an provide us today with historical background and moral and spiritual principles only.
2:189[3] This phrase is figurative and means: *go about things in the right* (i.e. open, above-board) *way*.
2:189[4] Sc. *the verse at 2:177*. This refrain serves as a shorthand reminder of — and artery route back to — the totality of the seminal verse at 2:177 which identifies what our core business is to be.
2:189[5] See note to *al muttaqūn* at 2:2.
2:189[6] I.e. in the correct and proper way.
2:189[7] See note to *al muttaqūn* at 2:2.
2:190[1] In terms of strategy, a defensive war is not only morally superior, it is typically the most efficient and effective.
2:191[1] I.e. those who have elected to fight you.
2:191[2] Arabic: *min ḥaythu*. See note to 2:149.
2:191[3] Arabic: *fitnah*. See note to 2:102.
2:191[4] I.e. damnation through denial of God is worse than killing and being killed.
2:191[5] Arabic: *al masjid al ḥarām*. See Notepad VII.ii. See note to 2:158, 9:28 and Notepad XVI. Since a modern application is not possible, such portions of the Qur'an provide us today with historical background and moral and spiritual principles only.
2:191[6] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.
2:193[1] Arabic: *fitnah*. See note to 2:102.
2:193[2] Arabic: *dīn*. See Notepad V; i.e. *your* doctrine. Such war is sanctioned only when outsiders choose to impose their faith — or lack thereof — upon the believers. We have no business imposing our faith on them. We are to warn them, then leave them to God. But if they attack us, we are to defend ourselves.
2:193[3] Arabic: *ẓālimūn*. See note to 2:229.
2:194[1] Arabic: *al shahr al ḥarām*. A month wherein there is no killing (either between factions, or of land-based animals). That *al shahr al ḥarām* is a period defined by men by treaty is borne out by 9:1-5. The term occurs also at 2:217, 5:2, and 5:97. Nowhere in the Qur'an are particular months mentioned in this regard. The Traditionalist, on the other hand, claims to know exactly what these months are called and when they occur. If the claim is that here what is meant is an *inviolable month* with regard to the pilgrimage then, clearly, such months were known to those alive at the time of the revelation. These details are not found in the Qur'an because later generations have no need for them — the pilgrimage is now closed (see 9:28 and Notepad XVI). We have no need of such details in the same way as we have no need now to know precisely on what spot Mūsā met with Fir'awn and his sorcerers. Such events are histories the points of which are today general and moral, not specific and to be replicated — unless one insists upon binding himself to a religion nowhere found in the Qur'an. The point contained here which can be applied today is that peace treatises covering periods of time may be made; as well as some general principles governing their observance once made.
2:194[2] I.e. it exists for itself; it is a one-off.
2:194[3] I.e. deeds which contravene what is forbidden during an inviolable month.
2:194[4] I.e. during the inviolable month.
2:194[5] See note to *al muttaqūn* at 2:2.
2:194[6] See note to *al muttaqūn* at 2:2.
2:195[1] Lit.: *and cast not your hands towards*. This is an idiomatic construction meaning *to give oneself up to* or *to give oneself over to*.
2:196[1] Arabic: *ḥajj*. See note to 2:158, 9:28 and Notepad XVI. Since a modern application is not possible, such portions of the Qur'an provide us today with historical background and moral and spiritual principles only.
2:196[2] Arabic root: *ʿ-m-r*. This noun form occurs only twice (here and later in the same verse). The Traditionalist ascribes a highly specific, cultic value to the word (i.e. that of out-of-season *ḥajj* — the details of which he claims also to know). The Traditionalist's claim can demonstrate no purchase upon the text — a fact which he indirectly acknowledges by dint of his *a priori* acceptance of (and insistence upon) an entirely different literature. I have rendered in accordance with the word's non-sectarian and — in the words of Lane (p. 2207) — 'primary' signification (which, to be fair to the Traditionalist, is in basic

alignment with his claims over the word — minus the dubious specificity he wishes to ascribe to it, and for us to accept at his hand). However, the final meaning is not of vital importance given the abandonment of *al masjid al ḥarām* in the lifetime of the Messenger (see note to 9:28 as well as my book *The God Protocol*) and the Traditionalist's incorrect identification of its location in any case (see Notepad XVI).
2:196[3] Cf. 2:273.
2:196[4] Or *requirement*. Arabic *hadya — guidance*, *direction*; *way*, *road*, *course*; *manner mode*, *fashion*. This word is based on the same root as — and in its unadorned textual state is visually identical to — the word translated throughout *guidance*. The *h-d-y* root occurs over 250 times in the Qur'an specifically denoting *guidance*. The Traditionalist claims that *hadya* (which occurs just 7 times in a total of 5 verses: 2:196, 2:196, 2:196, 5:2, 5:95, 5:97, 48:25) denotes *a sacrificial animal to be killed as part of a religious ceremony*. I do not accept this value on two grounds: firstly, because it is an instance of ascribing a specialised religious value to a word for the meaning of which there is no Qur'anic proof; secondly, because the value the Traditionalist ascribes to *hadya* starkly contrasts with the root meanings of that word. Whereas *guidance* throughout denotes *guidance from God*, I take *hadya* to denote *guidance* conceived of by man — and that being the case, *requirement* (in the sense of *formal advice* or *directive*) is a fitting value — and I do so for three reasons: firstly, because it accords with the standard, non-religious dictionary definitions; secondly, because it integrates with the broader semantics of the Arabic root as found in the Qur'an in all other cases; and, thirdly, because it fits all contexts. Where this word occurs in combination with *maḥill* in the formula '*until the requirement reaches its destination*' (2:196, 48:25) the value is clearly a collocation denoting '*until what should happen occurs*' (see note to 48:25). In this edition, I give the point to the Traditionalist in my translation, and confine my dissent to the notes. The broader question is entirely moot since *al masjid al ḥarām* was closed to believers within the time of the revelation (see note to 9:28, and my book *The God Protocol*). All instances appear in the notes and reference this verse.
2:196[5] Historically, head-shaving has been associated with piety, initiation, pilgrimage, war, and death. The facts with supportable bases are that *ḥajj* took place at Petra (see Notepad XVI) where the Nabataean Arabs converged at least once yearly at the sanctuary and burial city there to meet kin, bury their dead, to worship God, to trade, and — one must assume given the etymological meaning of the *ḥ-j-j* root — to debate, perhaps on questions of ultimate truth. It is my best guess that what is meant here with regard to shaving the head is that a man was to wait until a given day or a particular station in the *ḥajj* before shaving his head or cutting his hair in order to give him the time to hear out all the arguments before making a decision, a decision which was marked by the shaving of the head; however, these are speculations. Such speculations have no greater theological significance to us now than do speculations regarding the Qur'anic histories of ʿĀd or Fir'awn. The *ḥajj* mentioned in the Qur'an passed into the pages of history around 1,400 years ago. The details and form of that tradition were known to the people for whom Petra represented a cultural, religious, and social centre. If the specific details of that institution were important for all people and all times they would have been included in the Qur'an. They are not included in the Qur'an, a point which the Traditionalist readily (even vociferously) acknowledges. What remains with regard to *ḥajj* — as with all other Qur'anic histories — are principal lessons only. Shaving occurs at one other place (48:27).
2:196[6] Arabic: *hadya*. See note to 2:196.
2:196[7] Or *due time*. Arabic: *maḥill — place of alighting or stopping, time or place at which an obligation falls due*. These are the mundane senses gleaned from Wehr (p. 233) and Lane (p. 625), although Lane goes on to cite the Traditionalist's highly specific value of *place of sacrificial slaughter*. This term occurs at three places: 2:196, 22:33, 48:25. All instances treat of a single context (the duty of *ḥajj* at the time of the Messenger) which fact makes claims for specialised terms difficult to refute on the basis of pan-textual comparison. As the reader will have noticed, the Traditionalist chooses to extend the application for this part of the Qur'anic narrative in a way he would never do for others (see note to 2:125 for his reasons). In this edition, I give the present point to the Traditionalist in my translation, and confine my dissent to the notes. The broader question is entirely moot since *al masjid al ḥarām* was closed to believers within the time of the revelation (see note to 9:28, and my book *The God Protocol*). All instances appear in the notes and reference this verse.
2:196[8] Arabic root: *ʿ-dh-y*. See Notepad X.
2:196[9] Said by the Traditionalist to indicate something requiring the cutting of hair outside of known, prescribed contexts (i.e. those contexts which the Traditionalist himself claims to be binding upon believers but which are nowhere found in the Qur'an). One might as easily argue the opposite case: that it indicates something preventing the cutting of hair outside prescribed contexts. However, this is a point of no pressing moment for us now.
2:196[10] I.e. when you are not straitened (see note above).
2:196[11] For purposes of comparison beyond the assumed conclusions of Traditionalist interpretations, the non-sectarian Arabist A. J. Arberry renders *ilā* here as *until* (as also rendered here) *[…]then whosoever enjoys the Visitation until the Pilgrimage[…]*.
2:196[12] Arabic root: *ʿ-m-r*. See note to 2:196.
2:196[13] Arabic: *ḥajj — pilgrimage, debate*. See note to 2:158.
2:196[14] Arabic: *hadya*. See note to 2:196.
2:196[15] I.e. meaning that he cannot attend.
2:196[16] Arabic: *ḥajj — pilgrimage, debate*. See note to 2:158.
2:196[17] I.e. ten full days in total.
2:196[18] With Muhammad Asad, I take this to mean *permanently present* (i.e. habitually resident).
2:196[19] Arabic: *al masjid al ḥarām*. See Notepad VII.ii.
2:196[20] See note to *al muttaqūn* at 2:2.

¶2.25

2:197[1] Arabic: *ḥajj — pilgrimage, debate*. See note to 2:158.
2:197[2] Arabic: *ashhur — moons, months*.
2:197[3] Arabic: *maʿlūmāt — given*, *known*; *fixed*, *determined*, *appointed*. Nowhere in the Qur'an does it say that these months are appointed *by God*. For the only other instance of *maʿlūmāt* see 22:28.
2:197[4] Arabic: *ḥajj — pilgrimage, debate*. See note to 2:158.
2:197[5] Arabic root: *f-s-q*. See note to 2:26 and Notepad XI.vii.
2:197[6] Arabic: *ḥajj — pilgrimage, debate*. See note to 2:158.
2:197[7] See note to *al muttaqūn* at 2:2.
2:197[8] See note to *al muttaqūn* at 2:2.
2:198[1] Arabic: *junāḥ*. See Notepad XI.ii.
2:198[2] Or *expound upon*. Arabic: *'afāḍa*. This form IV verb occurs in 7 places (2:198, 2:199, 2:199, 7:50, 10:61, 24:14, 46:8).

The Traditionalist is forced to render this verb arbitrarily to achieve his predefined purposes. What we are looking for is a methodology. This verb has three basic meanings: *to speak at length*, *to expound* (either with no preposition, or with a proposition such as *fī*); *to be (fully) engaged in* or *to abandon oneself to* (which meanings take *fī*); *to pour forth* (a transitive verb taking an indirect object with *ʿalā*). Having reviewed all instances and found that the case at 24:14 admits of no other reading than *to speak at length*, *to expound* I take this as the baseline sense and render accordingly in all cases where that is admissible — namely, in those cases which do not take an indirect object with *ʿalā*. At 10:61 the particle is *fī* and the surrounding context requires *to be (fully) engaged in* or *to abandon oneself to* as the sense. Where the verb takes *ʿalā,* both the requirements of Arabic and the Qur'anic context dictate that the only possible meaning is *to pour forth* (in a transitive sense). In this particular case at 2:198, I have elected to render according to the Traditionalist's assertions — despite the fact that I reject them — and to confine my dissent to the notes. The broader question is entirely moot since *al masjid al ḥarām* was closed to believers within the time of the revelation (see note to 9:28, and my book *The God Protocol*). All instances appear in the notes and reference this verse.

2:198[3] Or *subjects known*. Arabic: *ʿarafāt*. This word occurs once only but its root occurs in other forms and has core senses of *to recognise, discover, find out, acknowledge as being true*. Given the preponderance of words based on this root in the Arabic language, my opinion is that *ʿarafāt* is a simple plural noun based on a variant of *ʿarfa* (*a question, questioning, respecting a subject of information, how to know it* — Lane, p. 2067) and therefore *ʿarafāt*, as a plural noun, means *known subjects*, *subjects known*, or *subjects which you know*. The Traditionalist affixes a highly arbitrary religious value to this word, one which serves his consistent aim of imposing a series of rites (on which he is the sole expert) upon the contents of the Qur'an (namely, that *ʿarafāt* is the name of a mountain near Mecca). As per other similar cases and contexts, it is not a point of doctrine with me what the meaning of *ʿarafāt* is or was. The verse treats of a former people, a people for whom *al masjid al ḥarām* was of religious significance. I have elected here to render according to the Traditionalist's assertions — despite the fact that I reject them — and to confine my dissent to the notes. The broader question is entirely moot since *al masjid al ḥarām* was closed to believers within the time of the revelation (see note to 9:28, and my book *The God Protocol*).

2:198[4] Or *the inviolable sense*. Arabic: *mash̲ʿar*. This word occurs once and means in Arabic, among other things: *sensory urge*, *sense*, *feeling* or *perception*. On that basis, then, *al mash̲ʿar al ḥarām* surely indicates one's inner conscience. The interested student may wish to review how this root is presented across all 40 instances in the text and that its dominant senses indicate *perception* and *awareness*: 2:9, 2:12, 2:154, 2:158, 2:198, 3:69, 5:2, 6:26, 6:109, 6:123, 7:95, 12:15, 12:107, 16:21, 16:26, 16:45, 16:80, 18:19, 21:5, 22:32, 22:36, 23:56, 26:113, 26:202, 26:224, 27:18, 27:50, 27:65, 28:9, 28:11, 29:53, 36:69, 37:36, 39:25, 39:55, 43:66, 49:2, 52:30, 53:49, 69:41. The Traditionalist affixes a highly arbitrary religious value to this word, one which serves his consistent aim of imposing a series of rites (on which he is the sole expert, naturally) upon the contents of the Qur'an, at the expense of its inherent message. As per other similar cases and contexts, it is not a point of doctrine with me what the meaning of *al mash̲ʿar al ḥarām* is or was. The verse treats of a former people, a people for whom *al masjid al ḥarām* was of religious significance. I have elected to render here according to the Traditionalist's assertions — despite the fact that I reject them — and to confine my dissent to the notes. The broader question is entirely moot since *al masjid al ḥarām* was closed to believers within the time of the revelation (see note to 9:28, and my book *The God Protocol*).

2:198[5] Arabic: *al ḍālūn*. See note to 3:90.

2:199[1] I.e. after he has guided you.

2:199[2] Or *expound*. Arabic: *ʿafāḍa*. See note to 2:198.

2:199[3] Or *in what manner*. Arabic: *min ḥayth̲u*. See note to 2:149. I understand the import here to be: *follow suit and observe protocol*.

2:199[4] Or *expounded*. Arabic: *ʿafāḍa*. See note to 2:198.

2:200[1] This is taken by the Traditionalist to imply a need for his supplanting literature. However, see notes to 2:128 and 9:28, and my book *The God Protocol*.

2:200[2] Arabic: *dh̲ikr — calling to mind, recalling, reminding; remembrance (of something past); history*.

2:200[3] This statement lends strong support to the thesis that Petra was the place of the pilgrimage. Petra is proven to be a tribal burial site going back into antiquity; clearly, remembering the names and deeds of the forebears of each family and clan formed a part of the offices performed at this place. I am indebted to Brother Usman for this insight.

2:200[4] Arabic: *dh̲ikr — calling to mind, recalling, reminding; remembrance (of something past); history*.

2:202[1] Arabic: *naṣīb — a portion*. This denotes not only an amount but can also mean a share in profits or return on investment.

2:203[1] See notes to 2:158 and 9:28 and Notepad XVI. Since a modern application is not possible, such portions of the Qur'an provide us today with historical background and moral and spiritual principles only.

2:203[2] Arabic: *ith̲m*. See Notepad XI.i.

2:203[3] Arabic: *ith̲m*. See Notepad XI.i.

2:203[4] See note to *al muttaqūn* at 2:2.

2:203[5] See note to *al muttaqūn* at 2:2.

2:204[1] This verse and the two which follow are of one cloth with what precedes. This point becomes clear when we understand the etymological root of the word *ḥajj* as *debate* and accept that debate was at least part of the object of that pilgrimage which was binding upon the followers of the Prophet until the instruction given at 9:28 which led later to the destruction of *al masjid al ḥarām* (see note to 9:28 and Notepad XVI as well as my book *The God Protocol*). See also notes to 2:198 and 2:199.

2:205[1] I have followed Muhammad Asad in my translation here, and include his excellent comment in full: *Lit., "he hastens about the earth [or "strives on earth"] to spread corruption therein and to destroy tilth and progeny". Most of the commentators see in this sentence an indication of a conscious intent on the part of the person thus described; but it is also possible that the particle li in li-yufsida (generally taken to mean "in order that he might spread corruption") plays in this context the role of what the grammarians call a lam al-dqibah, "the [letter] lam used to denote a consequence"- i.e., regardless of the existence or non-existence of a conscious intent. (By rendering the sentence the way I do it, both possibilities are left open.) As regards the expression harth (rendered by me as "tilth"), its primary significance is "gain" or "acquisition" through labour; and thus it often signifies "worldly goods" (see Lane II, 542), and especially the crops obtained by tilling land, as well as the tilled land itself. If harth is understood in this context as "tilth", it would apply, metaphorically, to human endeavours in general, and to social endeavours in particular. However, some commentators - basing their opinion on the Qur'anic sentence, "your wives are your tilth" (2:223)- maintain that harth stands here for "wives" (cf. Razi, and the philologist Al-Azhari, as quoted in Manar II, 248): in which case the "destruction of tilth and progeny" would be synonymous with an upsetting of family life and, consequently, of the entire social fabric. According to either of these two interpretations, the passage has the following meaning: As soon as the mental attitude described above is generally accepted and made the basis of social behaviour, it unavoidably results in widespread moral decay and, consequently, social disintegration.*

2:206[1] See note to *al muttaqūn* at 2:2.

2:206[2] I.e. his own sense of greatness. Arabic: *ʿizza — power*, *prestige*, *honour*, *respect* and *fame*.

2:206[3] Lit.: *the sin*. Arabic: *ith̲m*. See Notepad XI.i.

2:207[1] There is mention throughout of *the servants*. At times this convention is, by necessity, rendered *his servants*. The set is found at 2:207, 3:15, 3:20, 3:30, 3:182, 8:51, 22:10, 36:30, 40:31, 40:44, 40:48, 41:46, 50:11. All instances appear in the notes and reference this verse.

2:208[1] Arabic: *allad̲h̲īna āmanū*. See note to 2:257 and Notepad II.iv.

2:208[2] Arabic: *silm — peace* or *submission* or *surrender*. The Traditionalist attempts to conflate this abstract noun with the religion his predecessors created. Any attempt to correlate later developments with this word is based in deceit. It is God who guides, not a religion nor the creators thereof (cf. 2:213).

2:208[3] Or *adversary* (against the command of God). See Article SJC.

2:210[1] I.e. settled. Two parsings of the text are possible here, the one I have followed, which is how the non-sectarian A. J. Arberry renders here: *What do they look for, but that God shall come to them in the cloud -- shadows, and the angels? The matter is determined[...]* This may be compared with how Saheeh International renders the same portion: *Do they await but that Allāh should come to them in covers of clouds and the angels [as well] and the matter is [then] decided?* I have opted to parse as I do, firstly, because I found that the phrase rendered in my translation *And the matter is concluded* occurs (by general agreement) as a separate phrase also at 11:44 (interestingly, in a context treating of the Flood) and, secondly, because I do not find justification for Saheeh International's interpolations in the text.

2:210[2] Lit.: *the matters*.

¶2.26 2:211[1] Arabic: *āya*. See Notepad VIII.

2:211[2] I.e. for denial (cf. 14:28).

2:212[1] Arabic: *allad̲h̲īna kafarū*. See note to 2:6 and Notepad II.i.

2:212[2] Arabic: *allad̲h̲īna āmanū*. See note to 2:257 and Notepad II.iv.

2:212[3] See note to *al muttaqūn* at 2:2.

2:212[4] I.e. without a need to answer to anyone else on the part of the giver; without limit.

2:213[1] Arabic: *al kitāb*. See Notepad IX.ii.

2:213[2] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).

2:213[3] Arabic: *bagh̲y*. See note to 2:90 and Notepad XII.

2:213[4] Arabic: *allad̲h̲īna āmanū*. See note to 2:257 and Notepad II.iv.

2:213[5] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

2:214[1] Arabic: *am*. See note to 21:21.

2:214[2] Arabic: *math̲al*. Rendered here by default as *similitude*; particular contexts require *like* or *example* in English.

2:214[3] I.e. if this is the claim.

2:214[4] Arabic: *allad̲h̲īna āmanū*. See note to 2:257 and Notepad II.iv.

2:214[5] This is the answer to the condition posited at the beginning of the verse. The argument is: *if you expect anything other than what went before, then consider this: you are no different*.

2:214[6] Arabic: *alā*. See note to 2:12.

2:215[1] See note to 4:2.

2:215[2] Lit.: *son of the road*. See note to 2:177. Sc. *that is what you should spend*.

2:216[1] I.e. when necessary.

2:216[2] Lit.: *and*.

¶2.27 2:217[1] Arabic: *al sh̲ahr al ḥarām.* See note to 2:194; i.e. at such time as fighting is forbidden (by convention or treaty).

2:217[2] Lit.: *Fighting is during it*.

2:217[3] Arabic: *ṣadda + ʿan*. See note to 8:47.

2:217[4] Arabic: *al masjid al ḥarām*. See Notepad VII.ii.

2:217[5] The Traditionalist tends to understand the text here in a way which Saheeh International makes explicit by means of interpolations: *Say, "Fighting therein is great [sin], but averting [people] from the way of Allāh and disbelief in Him and [preventing access to] al-Masjid al-Ḥarām and the expulsion of its people therefrom are greater [evil] in the sight of Allāh.*

2:217[6] Arabic: *fitnah*. See note to 2:102.

2:217[7] I.e. damnation through denial of God is worse than killing and being killed.

2:217[8] Arabic: *dīn.* See Notepad V.

2:217[9] Arabic: *dīn.* See Notepad V.

2:217[10] Arabic: *kāfir*. Typically rendered *an unbeliever*. See note to 2:19 and Notepad II.iii. Lit.: *And dies and he is*.

2:218[1] Arabic: *allad̲h̲īna āmanū*. See note to 2:257 and Notepad II.iv.

2:219[1] Arabic: *ith̲m*. See Notepad XI.i.

2:219[2] Arabic: *ith̲m*. See Notepad XI.i.

2:219[3] Arabic: *al ʿafw — what is surplus* or *redundant*. This word has connotations of *freely given*, i.e. that which is given without constraint, or not asked for. In a context where the same question has already been asked and answered (2:215), it is possible to discern a sense in which the second asking of the question itself is also surplus. See also 7:199 and note thereto.

2:219[4] Arabic: *bayyana*. See note to 2:69.

2:219[5] Arabic: *āyāt*. See Notepad VIII.

2:220[1] See note to 4:2.

2:220[2] I take the purport of this clause to be — at least in part — that it is a benefit to us that God did not lay upon us set amounts to spend; we are meant to use our own judgment.

2:221[1] See note to Arabic root: *sh̲-r-k* at 6:78 and Notepad VI.

2:221[2] Arabic: *(al) mu'min*. See note to 8:2.

2:221[3] See note to Arabic root: *sh̲-r-k* at 6:78 and Notepad VI.

2:221[4] See note to Arabic root: *sh̲-r-k* at 6:78 and Notepad VI.

2:221[5] Arabic: *(al) mu'min*. See note to 8:2.

2:221[6] See note to Arabic root: *sh̲-r-k* at 6:78 and Notepad VI.

2:221[7] Arabic: *bayyana*. See note to 2:69.

2:221[8] Arabic: *āyāt*. See Notepad VIII.

¶2.28 2:222[1] Arabic root: *ʿ-dh-y*. See Notepad X.
2:222[2] Arabic: *min ḥaythu.* See note to 2:149.
2:223[1] See note to *al muttaqūn* at 2:2.
2:223[2] While most translators close the speech marks at some point in the previous verse, the final clause of the present verse suggests to me that the direct speech ends here.
2:223[3] See note to *(al) mu'minūn* at 8:2.
2:224[1] See note to *al muttaqūn* at 2:2.
2:225[1] I.e. for what you really meant.
2:226[1] Arabic: *shahr — moon, month.* My personal opinion is that in all cases where months are the measure of waiting it means a period beginning at the next new moon, the reason is that this method provides the most transparency for the community. See also note to 2:189.
2:226[2] I.e. if they change their minds, and go back to their women.
2:227[1] Arabic: *ṭalāq*. While translated as *divorce*, this does not fully convey the sense; the Qur'anic entry into and exit from married status is something for which Western culture has no exact parallel.
2:228[1] See note to 58:4 for Qur'anic usage of *to believe in*.
2:228[2] Arabic: *aḥaqq-*. See Notepad XVII.
2:228[3] I.e. over the period just mentioned.
2:228[4] I.e. reconciliation.
2:228[5] Lit.: *them* (feminine plural).
2:228[6] I.e. of rights.
2:228[7] Arabic: *maʿrūf*. See note to 2:178.
2:228[8] The context is clear: responsibility for initiative falls to the man.
2:228[9] Grammar: feminine plural.

¶2.29 2:229[1] Arabic: *maʿrūf*. See note to 2:178.
2:229[2] Lit.: *them* (feminine plural).
2:229[3] Grammar: dual.
2:229[4] I.e. have reason to fear. See note to 2:182.
2:229[5] Grammar: dual.
2:229[6] A careful reading indicates the involvement of an outside party made up of believers.
2:229[7] I.e. have reason to fear. See note to 2:182.
2:229[8] Grammar: dual.
2:229[9] Grammar: dual.
2:229[10] Arabic: *junāḥ*. See Notepad XI.ii.
2:229[11] I.e. the man has no claim over that which he has given the woman. However, the woman can choose to return what she likes to him if she wishes in order to facilitate an exit from the marriage.
2:229[12] **Qur'anic usage**: *ẓālimūn*. This is generally (and correctly) rendered by the Traditionalist as *wrongdoers*. However, the Qur'anic usage here adds a perspective which is easily lost today, namely: *whoso transgresses the limits of God*. I render *ẓālimūn* as *wrongdoers* throughout and reference each instance to this verse.
2:230[1] I.e. if he goes through with the divorce.
2:230[2] I.e. the second husband.
2:230[3] Grammar: dual.
2:230[4] Arabic: *junāḥ*. See Notepad XI.ii.
2:230[5] Grammar: dual.
2:230[6] Grammar: dual.
2:230[7] Arabic: *bayyana*. See note to 2:69.
2:231[1] Arabic: *maʿrūf*. See note to 2:178.
2:231[2] Arabic: *maʿrūf*. See note to 2:178.
2:231[3] Arabic: *āyāt.* See Notepad VIII.
2:231[4] Arabic: *al kitāb*. See Notepad IX.ii.
2:231[5] See note to *wisdom* (*ḥikma*) at 33:34.
2:231[6] See note to *al muttaqūn* at 2:2.

¶2.30 2:232[1] Arabic: *maʿrūf*. See note to 2:178.
2:232[2] See note to 58:4 for Qur'anic usage of *to believe in*.
2:233[1] Grammar: feminine plural.
2:233[2] Grammar: feminine plural.
2:233[3] Arabic: *maʿrūf*. See note to 2:178.
2:233[4] I.e. of the father.
2:233[5] Grammar: dual.
2:233[6] Grammar: dual.
2:233[7] Grammar: dual.
2:233[8] Arabic: *junāḥ*. See Notepad XI.ii.
2:233[9] Arabic: *junāḥ*. See Notepad XI.ii.
2:233[10] Arabic: *sallama*. With the preposition *ʿalā*, this form II verb means *to greet* (24:27, 24:61, 33:56). At 4:65 followed by the repeating noun form object it means *to submit.* At 8:43 where it occurs without an object the sense is *to preserve* or *to deliver*. While I accept this last case as operative here also (that is, ensuring the safety — I assume — of *the infant*), the note is certainly present on which translators commonly place emphasis, namely that of *payment* (i.e. for the services of a wet nurse). It is hoped that the clause as rendered here admits both aspects.
2:233[11] Arabic: *maʿrūf*. See note to 2:178.
2:233[12] See note to *al muttaqūn* at 2:2.
2:234[1] Grammar: feminine plural.
2:234[2] Arabic: *shahr — moon, month.*
2:234[3] I.e. four lunar months and ten days.
2:234[4] Grammar: feminine plural.
2:234[5] Arabic: *junāḥ*. See Notepad XI.ii.
2:234[6] Grammar: feminine plural.
2:234[7] Arabic: *maʿrūf*. See note to 2:178.
2:235[1] Arabic: *junāḥ*. See Notepad XI.ii.
2:235[2] Grammar: feminine plural.
2:235[3] Grammar: feminine plural.
2:235[4] Arabic: *maʿrūf*. See note to 2:178.
2:235[5] Arabic: *qawl — speech*; *teaching*, *doctrine*; *saying, word*.
2:235[6] Arabic: *al kitāb*. See Notepad IX.ii.
2:235[7] I.e. until that which is written (either in contract or in the Law of God) is fulfilled.

¶2.31 2:236[1] Arabic: *junāḥ*. See Notepad XI.ii.
2:236[2] I.e. a dowry.
2:236[3] Arabic: *maʿrūf*. See note to 2:178.
2:236[4] Arabic: *ḥaqqan ʿalā*. See Notepad XVII (ḥaqq- i.).
2:237[1] I.e. a dowry.
2:237[2] I.e. women may keep this as their right.
2:237[3] The woman has a right to half the dowry promised; the man may choose to make her a gift of the second half also; the woman may choose to release him from the half to which she is entitled.
2:237[4] See note to *al muttaqūn* at 2:2.
2:238[1] Arabic: *ṣalawāt* (plural of *ṣalāt*); i.e. such duties as are incumbent. See note to 2:3 and Article SZC. Let us remember the surrounding context: God's rules for right dealings with women. Here, however, the Traditionalist would have the reader believe that 2:238-239 intersects this topic with a reminder to keep up his non-Qur'anic ritual (with special emphasis on one at mid-afternoon), and of maintaining that regime when out and about. This is only achieved by his typical means: shattering the

context, inserting specious values for words, interpolation, and reliance upon the reader's textual ignorance and reluctance to challenge those he considers experts. Traditionalist translators Hilali & Khan, for example, have here: *Guard strictly (five obligatory) As-Salawat (the prayers) especially the middle Salat (i.e. the best prayer - ʿAsr). And stand before Allah with obedience [and do not speak to others during the Salat (prayers)]. And if you fear (an enemy), perform Salat (pray) on foot or riding. And when you are in safety, offer the Salat (prayer) in the manner He has taught you, which you knew not (before).* Even the most enthusiastic follower of the Traditionalist senses that such an imposition upon the text ruptures the narrative flow. But with the values we have established in this work, there is no rift in the text: we are to fear God and keep to a moderate course in our dealings with women; to apply the principles we are given the best we can; where we are lacking in knowledge and in an insecure situation, we are to do the best we can with what we know; when we are secure again, we are to verify and improve our knowledge. The notes following to 2:238-239 supply some additional information in support of the points made here.
2:238[2] Arabic: *wusṭā*. This word occurs once. The Traditionalist claims a specific and specious religious value for it (namely a *middle* prayer — one which he takes to be what he thinks of as the afternoon prayer, and claims to know the details of). The facts as found in the Qur'an are these: the *w-s-ṭ* root occurs 5 times (2:143, 2:238, 5:89, 68:28, 100:5) and in all cases it denotes a middle-point between extremes; the meaning of *ṣalāt* is established on a Qur'anic basis as *duty* (see note to 2:3 and Article SZC); and the Qur'anically established value for *ṣalāt* fits perfectly with a Qur'anically consistent value for the *w-s-ṭ* root in the context here.
2:238[3] Arabic: *ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC.
2:238[4] Naturally, the Traditionalist wants to secure a value here which confirms his externally derived prayer regime. However, the construction here is *qāma + li*, and we can cross-reference its meaning by looking at the two places where the same construction occurs. In both cases (4:127 and 34:46) the sense is *stand in support of, take the side of*. This is the only reading which works over all three instances, an assertion which can be confirmed by comparing them and then trying to fit the Traditionalist's rendering at 2:238 (i.e. *stand in prayer to*) in the two remaining cases. Cf. also 5:8.
2:238[5] I.e. stand up for God by remaining in prudent fear of him and obeying what he has commanded.
2:239[1] I.e. have reason to fear. See note to 2:182. I take the meaning here to be: should you have reason to fear that you have erred in the matter of right dealings concerning marriage.
2:239[2] I.e. on the go; do the best you can at the time.
2:240[1] I.e. if they leave after provision has been made for them.
2:240[2] Arabic: *junāḥ*. See Notepad XI.ii.
2:240[3] Arabic: *maʿrūf*. See note to 2:178.
2:241[1] Arabic: *maʿrūf*. See note to 2:178.
2:241[2] Arabic: *ḥaqqan ʿalā*. See Notepad XVII (ḥaqq- i.).
2:241[3] See note to *al muttaqūn* at 2:2.
2:242[1] Arabic: *bayyana*. See note to 2:69.
2:242[2] Arabic: *āyāt.* See Notepad VIII.
2:242[3] From 2:219 through to this point is cut from whole cloth — the best and right treatment of women and children — beginning with discouragement of the use of alcohol and gambling (two vices from which countless families have suffered, predominantly at the hands of fathers).

¶2.32 2:243[1] Arabic: *alam tara*. Lit.: *dost thou not see?* This formula occurs 31 times (2:243, 2:246, 2:258, 3:23, 4:44, 4:49, 4:51, 4:60, 4:77, 14:19, 14:24, 14:28, 19:83, 22:18, 22:63, 22:65, 24:41, 24:43, 25:45, 26:225, 31:29, 31:31, 35:27, 39:21, 40:69, 58:7, 58:8, 58:14, 59:11, 89:6, 105:1). Having identified the set, one needs criteria for distinguishing between those cases where it can be rendered literally and where not. Having considered the context for each of the components which make up the set, the criteria I use are: where the following word is *ilā* (as here) or *kayfa* (*how*), I render *Hast thou not considered?* In all other cases I render *Dost thou not see?* All instances reference this verse. See also note to 13:41.
2:243[2] Arabic: *kharaja — to go forth, to go out*. This is the same verb as used at 2:240, indicating a thematic and didactic connection between the two verses.
2:243[3] Lit.: *and they thousands*.
2:245[1] Comparison and consideration of all instances of this word (2:245, 5:12, 57:11, 57:18, 64:17, 73:20) make clear that what is meant is wealth spent on fighting in the cause of God.
2:246[1] Arabic: *alam tara*. See note to 2:243.
2:246[2] Arabic: *ẓālimūn*. See note to 2:229.
2:247[1] Arabic: *ṭālūt*. Typically identified with the Saul of the Hebrew scriptures. See Notepad XV.
2:247[2] Arabic: *aḥaqq-*. See Notepad XVII.
2:248[1] Arabic: *āya.* See Notepad VIII.
2:248[2] Arabic: *tābūt* (see Lane, p. 321). Said to mean *ark*, *box*. Muhammad Asad — who in turn agrees with Zamakhshari — says that identification here of *tābūt* with the Ark of the Covenant is derived from Talmudic legends, and that the actual reference is to the heart.
2:248[3] Arabic: *hārūn*. Typically identified with the Aaron of the Hebrew scriptures. See Notepad XV.
2:248[4] I.e. a heart to stand and fight in the cause of God, echoing the deeds of Mūsā and Hārūn. Such deeds marked the reign of Ṭālūt (typically identified with the Saul of the Hebrew scriptures), instances of which are given in summary in the following verses. See Notepad XV.
2:248[5] Grammar: the Arabic is in the active voice.
2:248[6] Arabic: *āya.* See Notepad VIII.
2:248[7] See note to *(al) mu'minūn* at 8:2. See grammar note to 2:91.

¶2.33 2:249[1] Arabic: *ṭālūt*. Typically identified with the Saul of the Hebrew scriptures. See Notepad XV.
2:249[2] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv. Here: those who had obeyed the command not to drink water at the river.
2:249[3] Arabic: *jālūt*. Typically identified with the Goliath of the Hebrew scriptures. See Notepad XV.
2:249[4] Arabic: *al ṣābirūn*. See note to 2:155.
2:250[1] I.e. *grant Thou us victory*.
2:250[2] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii. One should remember that this term — at least as defined in the Qur'an and applied in this work — references a particular type of deluded hypocrite. That taken as given, this instance might refer to that part of the army the forces of Ṭālūt (typically identified with the Saul of the Hebrew scriptures) left at the river, and which those speaking here now identify as an enemy; thus, they have an enemy both before them and behind them. This clause repeats at the very end of the present chapter.

2:251[1] Arabic: *dāwūd*. Typically identified with the David of the Hebrew scriptures. See Notepad XV.
2:251[2] See note to *wisdom* (*ḥikma*) at 33:34.
2:252[1] Arabic: *āyāt.* See Notepad VIII.
2:252[2] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).
2:253[1] I.e. those among whom thou art an emissary.
2:253[2] Lit.: *degrees*.
2:253[3] See Notepad XVI and Notepad XVIII.
2:253[4] See Notepad XVI and Notepad XVIII.

¶2.34 2:254[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
2:254[2] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.
2:254[3] Arabic: *ẓālimūn*. See note to 2:229.
2:255[1] Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:62, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.
2:255[2] Lit.: *between their hands*. I understand this to mean here: *what is at their time*. See note to 2:66.
2:255[3] Grammar: dual.
2:256[1] Arabic: *dīn*. See Notepad V. While this important statement is generally softened by translators to imply that such *should* not be the case, the highly sectarian translators Hilali & Khan render here without that interpolation: *There is no compulsion in religion.*
2:256[2] Arabic: *ṭāghūt*. The root of this word is connected with *excess*, *transgression* and *falsity*. From the general contexts in which it is found I take *ṭāghūt* to indicate a false, oppressive order, and belief in the same. Modern society pretends to be secular; it is anything but that. It is run by highly religious Satanic orders, a fact which is visible to anyone with even moderate levels of discernment or investigative powers. Any object of attention and dedication, whether physical, mental, or spiritual, which denies the right of the Creator to be acknowledged and denies his laws is an idol. As Confucius famously noted: 'Signs and symbols rule the world, not rules and law'. Archetypal signs and symbols are understood by the ruling elite and, generally, worshipped unconsciously by those over whom they rule.
2:256[3] See note to 58:4 for Qur'anic usage of *to believe in*.
2:257[1] **Qur'anic definition**: *alladhīna āmanū*. Typically rendered *those who believe*. The definition of *alladhīna āmanū* is derived by comparison with its antonym. We know from the Qur'anic definition at 2:6 that *alladhīna kafarū* means *those who ignore warning* (see note to 2:6 and Notepad II.i.). At 2:257 this known value is set in unambiguous contradistinction with *alladhīna āmanū*. The Qur'anic value for *alladhīna āmanū*, then, is *those who heed warning*. All instances appear in the notes and reference this verse. See Notepad II.iv.
2:257[2] Lit.: *darknesses*.
2:257[3] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.
2:257[4] Arabic: *ṭāghūt*. See note to 2:256.
2:257[5] Lit.: *darknesses*.

¶2.35 2:258[1] Arabic: *alam tara*. See note to 2:243.
2:258[2] Arabic: *alladhīna kafarū* (here singular: *alladhī kafara*). See note to 2:6 and Notepad II.i.
2:258[3] Arabic: *ẓālimūn*. See note to 2:229.
2:259[1] Refers back to the opening of 2:258: *Hast thou not considered[…]?*
2:259[2] Arabic: *khāwiyatun ʿalā ʿurūshihā*. Lit.: *fallen upon its roofs*, i.e. desolate and in ruins.
2:259[3] Arabic: *bal*. See note to 2:88.
2:259[4] Arabic: *āya.* See Notepad VIII.
2:260[1] Arabic: *balā*. See note to 2:81.
2:260[2] Various Traditionalist interpretations present Ibrāhim chopping up birds at this point; I am not convinced. Ibrāhim was to *cause them to incline* to him (i.e. to tame and train them). Such a context does not fit easily with the physical dismemberment which the Traditionalist discerns; but God knows best.

¶2.36 2:262[1] Arabic: *ʿatbaʿa.* While this is a form IV verb and as such is technically a transitive verb meaning *to cause to follow*, *to subordinate*, Lane (p. 239) notes that it also takes many form I meanings (i.e. generally, *to follow*). This verb is treated in both senses by Traditionalist translators and I have done likewise, on the basis of context. All instances appear in the notes and reference this verse (2:262, 7:175, 10:90, 11:59, 11:60, 11:99, 15:18, 18:85, 18:89, 18:92, 20:78, 23:44, 26:60, 28:42, 37:10, 77:17).
2:262[2] Arabic: *mann*. Lit.: *favour, gracious bestowal*. In the context it is best understood as a demonstration of one's superiority over — or condescension towards — one to whom a gift has been made.
2:262[3] Arabic root: *ʿ-dh-y*. See Notepad X.
2:263[1] Arabic: *maʿrūf*. See note to 2:178.
2:263[2] Lit.: *forgiveness, overlooking* (i.e. pretending not to see another's lack in order to preserve his dignity). With Muhammad Asad, I am indebted to Baghawi here.
2:263[3] Arabic root: *ʿ-dh-y*. See Notepad X.
2:264[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
2:264[2] Arabic root: *ʿ-dh-y*. See Notepad X.
2:264[3] See note to 58:4 for Qur'anic usage of *to believe in*.
2:264[4] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.
2:265[1] Arabic: *tathbīt — confirmation; strengthening; corroboration, substantiation.*
2:265[2] I.e. to prove their faith by deeds.
2:265[3] Or *dew*.
2:266[1] Arabic: *min kulli*. See note to 2:164.
2:266[2] Sc. *Of course!*
2:266[3] The garden represents the man's entire material provision.
2:266[4] Arabic: *bayyana*. See note to 2:69.
2:266[5] Arabic: *āyāt.* See Notepad VIII.

¶2.37 2:267[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
2:268[1] Or *adversary* (against the command of God). See Article SJC.
2:268[2] Arabic: *fāḥishat, faḥshā'*. See Notepad XI.iii.
2:269[1] See note to *wisdom* (*ḥikma*) at 33:34.
2:269[2] See note to *wisdom* (*ḥikma*) at 33:34.
2:270[1] Cf. 9:121.
2:270[2] Arabic: *ẓālimūn*. See note to 2:229.
2:271[1] Arabic: *sayyi'āt*. See Notepad XI.x.
2:272[1] Cf. 28:56, 35:8.
2:272[2] Cf. Article SZC.
2:273[1] I parse here in order to join this clause with that which logically precedes. Other translators typically achieve the same sense by means of punctuation or interpolation.
2:273[2] Lit.: *beat in the earth* (cf. English: *to beat a path*).
2:273[3] Lit.: *from the reticence*.
2:273[4] I.e. distinguishing mark. Arabic: *sīmā — mark, sign, characteristic; mien, expression*. Occurs at 2:273, 7:46, 7:48, 47:30, 48:29, 55:41.

¶2.38 2:275[1] Or *adversary* (against the command of God). See Article SJC.
2:275[2] Lit.: *of the touch*; i.e. one in whom normal functioning has been replaced by affliction or possession.
2:275[3] Arabic: *dhālika bianna*. See note to 22:6 and Notepad XIV.
2:277[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
2:277[2] *al ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC. In the current context, the salient duty is, surely, to refrain from usury.
2:277[3] Arabic: *al zakāt*. See note to 2:43 and Article SZC.
2:278[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
2:278[2] See note to *al muttaqūn* at 2:2.
2:278[3] See note to *(al) mu'minūn* at 8:2. See grammar note to 2:91.
2:279[1] Lit.: *the heads of your wealth*.
2:280[1] I.e. one who owes you money.
2:281[1] See note to *al muttaqūn* at 2:2.

¶2.39 2:282[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
2:282[2] Lit.: *he upon whom is the obligation*. Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq ii.).
2:282[3] See note to *al muttaqūn* at 2:2.
2:282[4] Lit.: *deprive*.
2:282[5] Lit.: *he upon whom is the obligation*. Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq ii.).
2:282[6] I follow A. J. Arberry in his literal rendering of this phrase.
2:282[7] Grammar: dual.
2:282[8] Grammar: dual.
2:282[9] The Qur'an does not concern itself with fads of sexual politics serving covert agendas; it concerns itself with reality. The fact is that women, in general, are less knowledgeable about business than are men. A second fact is that in different circumstances (those where a wife is accused of infidelity by her husband alone) a woman's sole witness prevails over that of a man. And in slightly different circumstances it would take four male witnesses to condemn her.
2:282[10] Lit.: *nearer*.
2:282[11] Arabic: *junāḥ*. See Notepad XI.ii.
2:282[12] Arabic root: *f-s-q*. See note to 2:26 and Notepad XI.vii.
2:282[13] See note to *al muttaqūn* at 2:2.
2:283[1] See note to *al muttaqūn* at 2:2.

¶2.40 2:284[1] This type of declaration, common in the Qur'an, does not indicate caprice; rather, it serves to emphasise the point that God is not bound by man's ideas about religion, 'chosenness', or anything else of that sort.
2:285[1] See note to 58:4 for Qur'anic usage of *to believe in*.
2:285[2] Lit.: *and*.
2:285[3] See note to *(al) mu'minūn* at 8:2.
2:285[4] See note to 58:4 for Qur'anic usage of *to believe in*.
2:285[5] Arabic: *kutub*. See Notepad IX.ii.
2:285[6] Sc. *is what we seek*.
2:286[1] Lit.: *and upon it (is)*.
2:286[2] Arabic root: *kh-ṭ-ʾ*. See Notepad XI.vi. Lit.: *if we forgot or committed offence.*
2:286[3] Arabic: *iṣr — covenant, compact; burden*.
2:286[4] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii. This clause echoes the last clause at 2:250.

3

3:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
3:0[2] The third chapter of the Qur'an is by convention called *āl ʿimrān* or *The House of ʿImrān*.
3:1[1] See note to 2:1 and Article MLQ.
alif lām mīm:
1:1-7 (*al fātiḥah*).
3:2[1] Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:62, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.
3:3[1] Arabic: *al kitāb*. See Notepad IX.ii.
3:3[2] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).
3:3[3] Lit.: *between its hands*. I understand this to mean here: *what was within its scope*; i.e. that which it treated of or concerned itself with. See note to 2:66.
3:3[4] Arabic: *injīl*. See note to 5:46.
3:4[1] Arabic: *furqān*. In the Qur'an, *furqān* has a connotation of *division* between the people of God and the world at large; those who believe and those who reject. See note to 2:53.
3:4[2] Arabic: *āyāt.* See Notepad VIII.
3:6[1] Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:62, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.
3:6[2] Arabic: *al ʿazīz al ḥakīm*. See note to 3:18.
3:7[1] Arabic: *al kitāb*. See Notepad IX.ii.
3:7[2] Arabic: *min hu*.
3:7[3] Arabic: *muḥkamāt — strengthened*, *reinforced*; *firm*, *solid*, *sturdy*; *perfect*; *accurate*, *precise*, *exact*. These are those statements which can be fully understood alone and are context-independent; for example *there is no god but God*. Such a statement does not require further elucidation or context.
3:7[4] Arabic: *āyāt.* See Notepad VIII.
3:7[5] Grammar: plural feminine personal pronoun agreeing with *proofs*.
3:7[6] Lit. *mother*.
3:7[7] Arabic: *al kitāb*. See Notepad IX.ii.
3:7[8] Or *are alike* (i.e. each other), or *allegorical*. Arabic: *mutashābihat — ambiguous, resemblances, similarities, likenesses* (e.g. something knowable only by means of comparison, context, deeper insight and investigation). This can apply to appeals to and descriptions of eternal verities, but also to concerns of this life; for example, the statement: *Kill them wheresoever you find them* (2:191). The verse is preceded by a clear call to fight only those who fight you and not to transgress bounds; to cite 2:191 without the surrounding context (something practiced both by some of those in favour of brand Islam and by some of those against it) is to twist this Qur'anic imperative into deceit and calumny. The Traditionalist's highly selective reading of other particular statements may also be cited in this regard. The most common instance of this is the refrain one hears *ad nauseam* from the Traditionalist: *[…]what the Messenger gives you, take it[…]* (59:7). Here, he wrests part of a verse out of its context as a cover for opening the floodgates to what is the real basis of his religion: the *ḥadīth*. The logical, philosophical and factual errors in this one statement used thus are legion. In short, those who wish to wrest Qur'anic context- and comparison-dependent statements from their places will find that they are able to do so. We ourselves should be wary of doing likewise if we fear God and the Last Day. Those who are heedless in this regard will be held responsible. All one can do is advise such people against that course and, if they will not desist, leave them to it.

3:7[9] Arabic: *fitnah*. See note to 2:102.
3:7[10] Some parse this verse differently with the result that God alone is the one who knows the interpretation spoken about. I disagree on two counts. Firstly, I find it unlikely that God would give mankind a message it was never intended to understand; secondly, the Qur'an tells us to reason, and to consider it with care. On this basis, I conclude that what is given is susceptible to human reason and intelligence.
3:7[11] See note to 58:4 for Qur'anic usage of *to believe in*.
3:7[12] I.e. both the explicit proofs and that which is known by means of context and comparison.

¶3.2

3:10[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.
3:10[2] The motif of *wealth and children* occurs 19 times. While physical children are mentioned — and the significance thereof stands on its own, explicit terms — it is a reference perhaps also to *numbers* (i.e. to the quantity of those who follow or who agree with one). No matter what resources and numbers be ranged against it, the truth is the truth; all will die; the Day of Judgment will take place. The full set is found at 3:10, 3:116, 8:28, 9:55, 9:69, 9:85, 17:6, 17:64, 18:39, 18:46, 19:77, 34:35, 34:37, 57:20, 58:17, 63:9, 64:15, 68:14, 71:21.
3:10[3] Lit.: *the fuel of the Fire;* I understand this to mean they will both burn therein themselves and draw others into it.
3:11[1] Arabic: *da'b — custom, wont, habit; case, affair; persistence, eagerness, perseverance*.
3:11[2] Arabic: *fir'awn*. See note to 2:49.
3:11[3] Arabic: *āyāt*. See Notepad VIII.
3:11[4] Arabic: *dhunūb*. See Notepad XI.iv.
3:12[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.
3:13[1] Arabic: *āya*. See Notepad VIII.
3:14[1] Arabic: *al qanāṭīr al muqanṭara*. The four-letter-root verb *qanṭara* means *to possess tremendous riches*. The related noun is found in the plural here and in the singular at 3:75 and 4:20. The form II passive participle (rendered here *amassed*) occurs once only.
3:14[2] Arabic: *al ma'āb — place of return; place to which one returns*.
3:15[1] See note to *al muttaqūn* at 2:2.
3:15[2] See note to 2:207.
3:16[1] Arabic: *dhunūb*. See Notepad XI.iv.
3:17[1] Arabic: *al ṣābirūn*. See note to 2:155.
3:18[1] Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:62, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.
3:18[2] Lit.: *and*.
3:18[3] **Qur'anic usage**: *al qisṭ — equity, rectitude, correctness* or *integrity*. Here the usage relates *al qisṭ* to the fact that *there is no god save he*. God bears witness, as do the angels and men of knowledge to this fact. I render *al qisṭ* as *equity* throughout. The full set is found at 3:18, 3:21, 4:127, 4:135, 5:8, 5:42, 6:152, 7:29, 10:4, 10:47, 10:54, 11:85, 21:47, 55:9, 57:25. All instances appear in the notes and reference this verse.
3:18[4] Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:62, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.
3:18[5] Arabic: *al 'azīz al ḥakīm — the Mighty, the Wise*. This formula occurs at 2:129, 3:6, 3:18, 3:62, 3:126, 5:118, 14:4, 16:60, 27:9, 29:26, 29:42, 30:27, 31:9, 34:27, 35:2, 39:1, 40:8, 42:3, 45:2, 45:37, 46:2, 57:1, 59:1, 59:24, 60:5, 61:1, 62:1, 62:3, 64:18. All instances appear in the notes and reference this verse.
3:19[1] Arabic: *dīn*. See Notepad V.
3:19[2] Arabic: *al islām*. This is an abstract noun and means *peace* or *submission*; here: in accordance with *equity* (the principle that *there is no god save he*) as per the previous verse. The idea that *al islām* is a religion (in the sense of dogma and rite with a priesthood) is a later construct and found nowhere in the Qur'an, as the following verse indicates.
3:19[3] Arabic: *alladhīna ūtū al kitāb*. See Notepad IX.xi.
3:19[4] Arabic: *al kitāb*. See Notepad IX.ii.
3:19[5] Arabic: *baghy*. See note to 2:90 and Notepad XII.
3:19[6] Arabic: *āyāt*. See Notepad VIII.
3:20[1] Arabic: *wajh — countenance, face, character, self, personality*.
3:20[2] Lit.: *and*.
3:20[3] Arabic: *alladhīna ūtū al kitāb*. See Notepad IX.xi.
3:20[4] Arabic: *al kitāb*. See Notepad IX.ii.
3:20[5] Arabic: *ummiyyun*. See note to 2:78.
3:20[6] I.e. to God alone.
3:20[7] See note to 2:207.

¶3.3

3:21[1] Arabic: *āyāt*. See Notepad VIII.
3:21[2] Arabic: *bi ghayri (al) ḥaqq*. See Notepad XVII.
3:21[3] See note to 3:18.
2:23[1] Arabic: *alam tara*. See note to 2:243.
3:23[1] Arabic: *al kitāb*. See Notepad IX.ii. I take *those given a portion of the Writ* to denote those who have access to some part — or even all — of an authentic revelation, yet who — either by force of social conditioning, informational distractions, supplanting doctrines and sources, or for some other reason — manage only an imperfect or warped understanding of that revelation. This convention occurs at 3:23, 4:44, 4:51. Cf. 7:37.
3:23[2] Arabic: *al kitāb*. See Notepad IX.ii.
3:23[3] Arabic: *kitāb allah*. See Notepad IX.vi.
3:24[1] Arabic: *dhālika bianna*. See note to 22:6 and Notepad XIV.
3:24[2] The invention of extra-scriptural sources and supplanting the word of God by means of such sources is a common motif in the history of humanity, and far from something limited to those who claim the Hebrew scriptures or Christian texts. See 6:112.
3:24[3] Arabic: *dīn*. See Notepad V.
3:25[1] Lit.: *Then how[...]?*
3:27[1] I.e. without need to explain to anyone else; without limit.
3:28[1] See note to *(al) mu'minūn* at 8:2.
3:28[2] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.
3:28[3] Arabic: *min dūni*. See note to 2:23.
3:28[4] See note to *(al) mu'minūn* at 8:2.
3:28[5] See note to *al muttaqūn* at 2:2.
3:28[6] This verse requires some attention since it features in arguments both for and against the doctrine of *taqiyah*, which word has come to be associated with a justification for dissimulation or outright falsehood. To begin: any mindset — 'religious' or otherwise — which wishes to find justification for lying will find it. To restrict ourselves to the realm of religion, one sees that in Christianity, Paul is much cited by those who wish to achieve such an end (e.g. Rom. 3.7, 1 Cor. 9.19-23, 2 Cor. 12.15-16), while observant Jews ask God to forgive them for the lies they will tell in the coming year in the Kol Nidre ceremony at Yom Kippur. To return to the Qur'anic text, I would make the following points: 1. The word *taqiyah* (تقيـة) is not found in the verse at 3:28 — or in any other verse of the Qur'an in the standard text — although it is an accepted variant reading of the standard word *tuqāt* (تقـاة), and the two are regarded by Lane (p. 310) as synonyms, where he provides values covering: what

one should fear, or what one should preserve oneself from. 2. The context at 3:28 has a military and political application (treating of the taking of allies). 3. The two verses immediately following 3:28 make plain that the intention of the heart is not hidden from God, and issue sobering warnings in that regard. Now that we have established these points, I would add the following: in military and political matters — especially when dealing with a superior force — the ability to mask one's intentions is vital; the believer can — in fact, must — do so, as must any individual or state which wishes to survive. However, the belief and intention in the case of the believer must not be compromised. This is an entirely different case to that which is both practiced by some called Muslims — or that of which others accuse them — namely, cynical and outright deception for gain. Both camps should discuss 3:28 only in the context of 3:29-30. Traditionalist translators Hilali & Khan render here: *except if you indeed fear a danger from them*, while Saheeh International has: *except when taking precaution against them in prudence*. Non-sectarian translator A. J. Arberry has: *unless you have a fear of them*, while N. J. Dawood has: *except in self-defence*. For myself, I take the import to be that we should have *taqwā* (prudent fear) and not let our guard down when we are among *al kāfirūn*, understanding that they are an enemy to us. The value here of *the false claimers of guidance* for *al kāfirūn* makes the dissimulation from their side more obvious in translation than is the case in other presentations; to be fully frank and trusting with such people is not virtue, but recklessness.
3:30[1] Arabic: *sū'* (sg.), *aswā'* (pl.). See Notepad XI.v.
3:30[2] Lit.: *between it and it* — i.e. between the soul and what it did of evil.
3:30[3] See note to 2:207.

¶3.4

3:31[1] Cf. 3:20.
3:31[2] Arabic: *dhunūb*. See Notepad XI.iv.
3:32[1] This imperative has been much abused by the Traditionalist. The Qur'an is that message the Messenger brought. In any event, the messenger through whom the message came to Muḥammad was Jibrīl. I acknowledge Brother Hamza Abdul Malik for this last point.
3:32[2] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.
3:33[1] Typically identified with the Noah of the Hebrew scriptures. See Notepad XV.
3:33[2] Arabic: *'imrān*. Typically identified with the Amram of the Hebrew scriptures, father of Moses (though typically rendered Imran in English translations of the Qur'an); clearly, if this identification is correct, there is a striking disconnect between the timeline as presented by the dominant Egypt-Palestine thesis (or, rather, its Christian extension which places the Messiah at Jerusalem around 2,000 years ago) and the narrative here if Maryam and ʿĪsā are taken as the Mary and Jesus of the New Testament. Of interest is the fact that under the ʿAsīr-Ḥejāz thesis Maryam, ʿĪsā and other personalities connected with them lived many centuries earlier, and the stories connected with the Christianity which developed in the 1st century CE are calques upon these original stories, later conflated with embellishments and other historical characters and transposed upon a different geography. See Notepad XVIII and Notepad XV.
3:34[1] Also possible as *alike*. See note to 9:67.
3:34[2] Muhammad Asad also renders here in the past tense and connects this phrase with what follows. He comments: *My joining of this phrase with the following passage is in agreement with the interpretation advanced by Muhammad 'Abduh and Rashid Rida' (Manar III, 289).* Cf. 3:121.
3:35[1] The adverb *idh* has within it a secondary implication, one which becomes apparent in the light of the fact that certain clauses in the chapter seem incomplete. They are not incomplete; rather, they reference the fact that *God was (or is) hearing and knowing*. This convention is found twice (3:34, 3:121) and is a defining characteristic of the chapter — a point which is confirmed by those statements which remind the Messenger that he was not present at such times or places. This mechanism (the use of *idh* in the manner described above) is observed in the notes accompanying this chapter.
3:36[1] Arabic: *maryam*. This note expands upon comments found at 3:33. Hebrew texts claim Amram as the father of Moses; and other sources claim 'Imrān as the Arabicised version of Amram. The children of Amram — according to Hebrew sources — were Moses, Aaron and Miriam (the latter name Anglicised in the Christian Bible as Mary). An accusation levelled at the Qur'an by its detractors is that it conflates or confuses historical personalities: Miriam (sister of Aaron and Moses) and Miriam or Maryam (i.e. Mary), mother of ʿĪsā (assumed to be materially the same person as the man known today as Jesus who lived in Palestine 2,000 years ago). The passage here and that at 19:28 where Maryam is called '*sister of Hārūn*' are often presented in support of such assertions; such positions assume their conclusions and proceed on that basis. I refer the interested reader to Notepad XVI and Notepad XVIII for summaries of theses which address these points.
3:36[2] Or *adversary* (against the command of God). See Article SJC.
3:37[1] Arabic: *zakariyyā*. In the Christological expansion on the Egypt-Palestine thesis, Zakariyyā (Zachariah) is the husband of Maryam's (Mary's) cousin; under the ʿAsīr-Ḥejāz thesis the entire narrative predates the Christian era by a number of centuries. See Notepad XVI and Notepad XVIII.
3:37[2] See Notepad XVI and Notepad XVIII.
3:37[3] I.e. without a need to answer to anyone else on the part of the giver; without limit.
3:39[1] Arabic root: *ṣ-l-w*; i.e. to do such duty as is incumbent. See note to 2:3 and Article SZC. Generically, *ṣallā* means *to perform (the* or *one's) duty*. His duty (*salāt*) in the chamber (which in the context of a high priest implies a location in the Temple) was to carry out the rites given to Mūsā.
3:39[2] Arabic: *yahyā*. Typically identified with John of the Christian Bible under the Christian extension of the Egypt-Palestine thesis; emerges as a different person entirely under the ʿAsīr-Ḥejāz thesis. All instances appear in the notes and reference this verse. See Notepad XV.
3:39[3] 'Īsā was the word from God (c.f. 3:45).
3:39[4] Lit.: *and*.
3:41[1] Arabic: *āya*. See Notepad VIII.
3:41[2] Arabic: *āya*. See Notepad VIII.
3:41[3] See note to *s-b-ḥ* root at 2:30.

¶3.5

3:42[1] The use of *idh* here references 3:34 which emphasises God's knowledge of events. Cf. *God was hearing and knowing[...].*
3:42[2] See Notepad XVI and Notepad XVIII.
3:43[1] See Notepad XVI and Notepad XVIII.
3:43[2] Arabic: *sajada*. See Notepad IV.
3:43[3] Arabic: *rakaʿa — to be lowly* (i.e. *before God*). See Notepad III.
3:43[4] Arabic: *rakaʿa — to be lowly* (i.e. *before God*). See Notepad

III.

3:44[1] **Qur'anic usage**: *waḥī* and *awḥā*. We can understand some part of the meaning of the noun *waḥī* and verb *awḥā* by the usage here. Clearly, *waḥī* denotes the transference of knowledge from one realm — in this case the transcendent (the realm of God) — to this temporal, material realm. (The point is repeated at 11:49 and 12:102.) However, it can also denote the transference of human will or knowledge (19:11). Traditionalist translations focus on *inspiration* and *revelation*, but I think they are missing a part of the point — especially given the undeniable human application of the concept at 19:11. Where God gives instruction we can take it as granted that a revelatory process is at work, but the operative value is that of passing information containing an imperative either to action or to instinct (see 16:68 and 41:12 which treat of bees and created heavens). In English, *instruct* and *instruction* cover the majority of required nuances. I use both *reveal* and *instruct* depending on context. All instances appear in the notes and reference this verse.

3:44[2] Lit.: *staffs*, *reeds* or *pens*.

3:44[3] See Notepad XVI and Notepad XVIII.

3:45[1] The use of *idh* here references 3:34 which emphasises God's knowledge of events. Cf. *God was hearing and knowing[...].*

3:45[2] See Notepad XVI and Notepad XVIII.

3:45[3] Lit.: *anointed one*. Arabic: *masīḥ* — from the verb root *m-s-ḥ*; *messiah*. Christianity has distorted this word beyond all recognition from its original sense. The root meaning is common to Hebrew and Arabic. It simply means *one anointed* (usually for a particular task or office). The term occurs thirty-nine times in the Hebrew Scriptures, and once even references a non-Israelite king. (Saul — 12 times: I Sam. 12:3, 5; 24:6 (twice), 10; 26:9, 11, 16, 23; II Sam. 1:14, 16, 21; Messiah to come — 9 times: I Sam. 2:10, 35; Ps. 2:2; 89:51; 132:10, 17; Dan. 9:25, 26; Hab. 3:13; David — 6 times: II Sam. 19:21; 22:51; 23:1; Ps. 18:50; 20:6; 28:8; priest — 4 times: Lev. 4:3, 5, 16; 6:22; reigning king — 3 times: Lam. 4:20; Ps. 84:9; 89:38; patriarchs — twice: Ps. 105:15; I Chron. 16:22; Solomon — once: II Chron. 6:42; prospective king — once: I Sam. 16:6; Cyrus — once: Isa. 45:1.) Thus, the Christian claims for this word are exaggerated and assume an ideology nowhere found in the Hebrew scriptures. All instances appear in the notes and reference this verse.

3:45[4] See Notepad XVI and Notepad XVIII.

3:45[5] See Notepad XVI and Notepad XVIII.

3:45[6] All references concerning *those brought near* in the Hereafter are found at 3:45, 56:88, 83:21, 83:28.

3:48[1] Arabic: *al kitāb*. See Notepad IX.ii.

3:48[2] See note to *wisdom* (*ḥikma*) at 33:34.

3:48[3] Arabic: *injīl*. See note to 5:46.

3:49[1] Arabic: *āya.* See Notepad VIII.

3:49[2] Arabic: *āya.* See Notepad VIII.

3:49[3] See note to *(al) mu'minūn* at 8:2. See grammar note to 2:91.

3:50[1] Lit.: *between my hands*. I understand this to mean here: *what is within my grasp*; i.e. that which remained, or that to which he had access. See note to 2:66.

3:50[2] See note to *injīl* at 5:46. It is my understanding that the *injīl* confirmed the Torah and relaxed some of its requirements. The concept of *gospel* as a man-god death cult was a later invention decreed into canon by Constantine, a sun-worshipping pagan. How such statements may be integrated with the theses summarised in Notepad XVI and Notepad XVIII is a subject requiring further study.

3:50[3] Arabic: *āya.* See Notepad VIII.

3:50[4] See note to *al muttaqūn* at 2:2.

3:50[5] Cf. 3:50, 26:108, 26:110, 26:126, 26:131, 26:144, 26:150, 26:163, 26:179, 43:63.

3:52[1] See Notepad XVI and Notepad XVIII.

3:52[2] Arabic: *al ḥawāriyyūn.* Muhammad Asad comments here: *Al-hawariyyun (sing. hawari) is the designation applied in the Qur'an to the disciples of Jesus. [...]and the evidence provided by the recently discovered Dead Sea Scrolls strongly supports this view - that the term hawari was popularly used to denote a member of the Essene Brotherhood, a Jewish religious group which existed in Palestine at the time of Jesus, and to which, possibly, he himself belonged. The Essenes were distinguished by their strong insistence on moral purity and unselfish conduct, and always wore white garments as the outward mark of their convictions; and this would satisfactorily explain the name given to them.* Asad holds to the dominant Egypt-Palestine thesis and the Christian extension thereof. The competing theses summarised in Notepad XVI and Notepad XVIII would, perhaps, see the Essenes as a sect which carried the teachings of the original ʿĪsā, a man who predated the Yeshua — or Jesus — figure by centuries and who was active in Arabia. Certainly, the names ʿĪsā and Essene bear an easy comparison.

3:52[3] See note to 58:4 for Qur'anic usage of *to believe in*.

3:52[4] See note to *muslim* at 2:128. Since the addressee in the verse that follows changes, I close the current speech marks here.

3:53[1] See note to 58:4 for Qur'anic usage of *to believe in*.

3:53[2] ʿĪsā was a messenger in that he conveyed the message given him by God.

3:54[1] I.e. the enemies of ʿĪsā.

¶3.6 3:55[1] The use of *idh* here references 3:34 which emphasises God's knowledge of events. Cf. *God was hearing and knowing[...].*

3:55[2] See Notepad XVI and Notepad XVIII.

3:55[3] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

3:55[4] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

3:56[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

3:57[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

3:57[2] Arabic: *ẓālimūn*. See note to 2:229.

3:58[1] Arabic: *āyāt*. See Notepad VIII.

3:58[2] Arabic: *dhikr — calling to mind, recalling, reminding; remembrance (of something past); history*.

3:59[1] See Notepad XVI and Notepad XVIII.

3:59[2] Cf. 3:47.

3:60[1] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

3:61[1] Or *it*. However, the subject is clearly ʿĪsā.

3:62[1] I.e. each group is to claim its narrative regarding the Messiah to be true. Some Christians make exaggerated claims for the man they say they follow on the basis of writings which are corrupted, not available in the original tongue, and which contradict themselves. My view is that while such people may not be culpable for what they do not know, if they persist in pushing their assumptions upon those who have the Qur'an — a preserved scripture — this (i.e. what is outlined at 3:61-62) is the recommended course. Some translators do not regard 3:62 as I do, as a continuation of the challenge outlined at 3:61, but see it as an aside. To my mind, the narrative flow is clear, and I have rendered accordingly.

3:62[2] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

3:62[3] Arabic: *al ʿazīz al ḥakīm*. See note to 3:18.

¶3.7 3:64[1] Arabic: *ahl kitāb.* See Notepad IX.iv.

3:64[2] I.e. equal terms.

3:64[3] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

3:64[4] Arabic: *min dūni*. See note to 2:23. Lit.: *And that some of us take not others as lords instead of God.*

3:64[5] For this to be true, a body of believers must reject the authority of any priesthood both in deed as well as in word. The Traditionalist claims not to have a priesthood. This claim is true in word but not in deed. If it were true in deed there would exist no person considered qualified to pronounce another man apostate and pass judgment on him on that basis; nor would the opinions of men a thousand years dead be considered inviolable and beyond intelligent review.

3:64[6] Grammar: this imperative is in the plural, which point I have made explicit in the translation.

3:64[7] See note to *muslim* at 2:128.

3:65[1] Arabic: *ahl kitāb.* See Notepad IX.iv.

3:65[2] Arabic: *injīl*. See note to 5:46.

3:65[3] Arabic: *afalā*. See Notepad XIV.

3:67[1] Arabic: *yahūdī*. Understood here as those thought of today as Jews by faith, but not necessarily of Israelite descent. See Notepad XIII.i.

3:67[2] Arabic: *naṣārā*. See Notepad XIII.ii.

3:67[3] Arabic: *ḥanīf — inclining to a right state or tendency; spurning falsehood*. See note to 2:130.

3:67[4] See note to *muslim* at 2:128.

3:67[5] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

3:68[1] Lit.: *and*. I have rendered this *as have* in order to remove an ambiguity from the English. The Traditionalist frequently capitalises on this ambiguity to include '*this prophet*' as someone those closest to Ibrāhīm (also) follow. However, there is no ambiguity in the Arabic, and Muhammad Asad adheres to the facts in his rendering of this point: *Behold, the people who have the best claim to Abraham are surely those who follow him - as does this Prophet[...].*

3:68[2] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

3:68[3] See note to *(al) mu'minūn* at 8:2.

3:69[1] Arabic: *ahl kitāb.* See Notepad IX.iv.

3:70[1] Arabic: *ahl kitāb.* See Notepad IX.iv.

3:70[2] Arabic: *āyāt*. See Notepad VIII.

3:70[3] I.e. when you yourselves bear witness to their veracity.

3:71[1] Arabic: *ahl kitāb.* See Notepad IX.iv.

3:71[2] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

3:71[3] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

3:71[4] I.e. you know this to be the case (cf. 2:22, 2:42, 2:75, 2:146, 2:188, 3:71, 3:75, 3:78, 3:135, 8:27, 43:86, 58:14).

¶3.8 3:72[1] Arabic: *ahl kitāb.* See Notepad IX.iv.

3:72[2] See note to 58:4 for Qur'anic usage of *to believe in*.

3:72[3] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

3:73[1] Arabic: *dīn.* See Notepad V.

3:73[2] This answer addresses objections raised by those holding previous scriptures who reject the Qur'an on the basis of divergences between it and their own texts. A number of readings of this tricky segment are presented by translators. Saheeh International has: *And do not trust except those who follow your religion." Say, "Indeed, the [true] guidance is the guidance of Allāh. [Do you fear] lest someone be given [knowledge] like you were given or that they would [thereby] argue with you before your Lord?"* Meanwhile, Hilali & Khan have: *And believe no one except the one who follows your religion. Say (O Muhammad SAW): "Verily! Right guidance is the Guidance of Allah" and do not believe that anyone can receive like that which you have received (of Revelation) except when he follows your religion, otherwise they would engage you in argument before your Lord.* A. J. Arberry has: *and believe not any but him who follows your religion.' Say: 'The true guidance is God's guidance -- that anyone should be given the like of what you have been given, or dispute with you before your Lord.'* Muhammad Asad renders the passage: *Say: "Behold, all [true] guidance is God's guidance, consisting in one's being granted [revelation] such as you have been granted."* I agree with Asad's reasoning, though I render closer to Arberry, providing the logical bridge tersely (by means of a comma introducing a subordinate clause).

3:75[1] Arabic: *ahl kitāb.* See Notepad IX.iv.

3:75[2] See note to 3:14.

3:75[3] The dinar was, of course, the currency in the Roman empire — a territory which included northern parts of Arabia: Arabia Petraea. See Notepad XVI.

3:75[4] Arabic: *dhālika bianna*. See note to 22:6 and Notepad XIV.

3:75[5] Lit.: *there is no path against us concerning*.

3:75[6] Arabic: *ummiyyun*. See note to 2:78.

3:75[7] I.e. they know this to be the case (cf. 2:22, 2:42, 2:75, 2:146, 2:188, 3:71, 3:75, 3:78, 3:135, 8:27, 43:86, 58:14).

3:76[1] Arabic: *balā*. See note to 2:81.

3:76[2] See note to *al muttaqūn* at 2:2.

3:76[3] See note to *al muttaqūn* at 2:2.

3:77[1] I take this to be a reference to *al fātiḥah* in the first instance. See note to 2:27.

3:77[2] Arabic: *zakkā*. See note to 2:129.

3:78[1] Arabic: *al kitāb*. See Notepad IX.ii.

3:78[2] Arabic: *al kitāb*. See Notepad IX.ii.

3:78[3] Arabic: *al kitāb*. See Notepad IX.ii.

3:78[4] I.e. they know this to be the case (cf. 2:22, 2:42, 2:75, 2:146, 2:188, 3:71, 3:75, 3:78, 3:135, 8:27, 43:86, 58:14).

3:79[1] Arabic: *al kitāb*. See Notepad IX.ii.

3:79[2] Arabic: *min dūni*. See note to 2:23.

3:79[3] Arabic: *rabbāniyyīn*. Muhammad Asad's comment on this word is the most convincing of those I have read: *According to Sibawayh (as quoted by Razi), a rabbani is "one who devotes himself exclusively to the endeavour to know the Sustainer (ar-rabb) and to obey Him": a connotation fairly close to the English expression "a man of God".* I have rendered here in line with Asad's reasoning and as *rabbis* at the remaining two instances at 5:44 and 5:63. The linguistic connection between the two connotations is clear, regardless of the deviant actions of some individual rabbis.

3:79[4] Arabic: *al kitāb*. See Notepad IX.ii.

3:80[1] See note to *muslim* at 2:128.

¶3.9 3:81[1] The use of *idh* here references 3:34 which emphasises God's knowledge of events. Cf. *God was hearing and knowing[...].*

3:81[2] The definite article is absent here, a fact which sectarian translators Saheeh International and Hilali & Khan disregard for reasons we may guess at. A. J. Arberry, however, renders according to the text: *That I have given you of Book[...].* Arabic: *kitāb.* See Notepad IX.iii.

3:81[3] See note to *wisdom* (*ḥikma*) at 33:34.

3:81[4] See note to 58:4 for Qur'anic usage of *to believe in*.

3:81[5] Or possibly *it*.

3:81[6] Arabic: *iṣr — covenant, compact; burden*.
3:82[1] Arabic root: *ṣ-ṣ-q*. See note to 2:26 and Notepad XI.vii.
3:83[1] Arabic: *dīn*. See Notepad V.
3:84[1] See note to 58:4 for Qur'anic usage of *to believe in*.
3:84[2] Arabic: *al asbāṭ*. The grandsons of Ibrāhīm. See note to 2:136.
3:84[3] See Notepad XVI and Notepad XVIII.
3:84[4] See note to *muslim* at 2:128.
3:85[1] Arabic: *dīn*. See Notepad V.
3:85[2] Arabic: *al islām*. This is an abstract noun and means *peace* or *submission* (to God). Cf. 3:18-19 and notes thereto. Monotonous repetition of the first part of this verse is the go-to reflex of much of the Traditionalist's less impressive support base. They repeat it in the mistaken belief that it describes the religion which they call by this name, and think is found somewhere in the Qur'an, but cannot say where exactly. The effect of this mantra is to keep the indoctrinated onside, the ignorant in line, and the genuinely curious at bay; and the tragic irony of their conviction is lost on no one with a functioning intellect who has read the context surrounding this verse in the Qur'an and understood it.
3:86[1] I.e. the message brought by the messenger to their time and place. The Qur'an lists multiple examples.
3:86[2] Arabic: *ḥaqqun*. See Notepad XVII (ḥaqq- vi.).
3:86[3] Arabic: *ẓālimūn*. See note to 2:229.
3:90[1] Arabic: *allaḏẖīna kafarū*. See note to 2:6 and Notepad II.i.
3:90[2] **Qur'anic definition**: *al ḍālūn*. Typically rendered (and rendered here) *those who go astray,* we find that a fuller Qur'anic definition is: *those who ignore warning after their faith then grow in denial*. All instances appear in the notes and reference this verse.
3:91[1] Arabic: *allaḏẖīna kafarū*. See note to 2:6 and Notepad II.i.
3:91[2] Arabic: *kuffār*. See note to 2:109.
3:91[3] The naked verb *to ransom* in English is a perfective idea assuming a successful outcome. The uncertain outcome of a verb is made explicit in English by use of such words as *to seek to* — which I have employed here.

¶3.10

3:93[1] I.e. in order to verify that the children of Israel lived without any law regarding food until such time as God gave Mūsā the dietary laws. The argument is against the claim of the children of Israel that their law was synonymous with righteousness — since Ibrāhīm was righteous and lived before their law was given.
3:93[2] See grammar note to 2:91.
3:94[1] Arabic: *ẓālimūn*. See note to 2:229.
3:95[1] Arabic: *ḥanīf — inclining to a right state or tendency; spurning falsehood*. See note to 2:130.
3:95[2] See note to Arabic root: *ṯ-r-k* at 6:78 and Notepad VI.
3:96[1] The area around Petra is known to have been inhabited for around 9,000 years and used as a tomb site since antiquity. See Notepad XVI.
3:96[2] Arabic: *bakka*, from Hebrew: בָּכָא — *weeping, deep sorrow*. Petra was a burial site from ancient times — and thus a place of mourning. See Notepad XVI.
3:96[3] I see 3:97 as a flashback, which I have intimated by means of parenthesis and a colon connecting 3:96 and 3:97. However, in the translation I concede my reservations about grammatical tense (I would argue for the past tense) to the Traditionalist since the broader point is entirely moot. The location I find convincing is at Petra (see Notepad XVI) though it no longer matters where it was located since the original site is now closed (see note to 9:28 and my book *The God Protocol*, both of which by different routes show that the site of *al masjid al ḥarām* must be closed). Lastly, objectively the narrative here references a time in the distant past. Thus, the point is not the house; the point is a historical instance of God's expectation of men in response to what he had given them. That very point is the focus of what follows: the doctors of the Law have the commandments of God in their scriptures, why do they not follow those? These points are lost on those whose primary focus is to repeat procedures they found their fathers engaged in, but can find nowhere in the Qur'an.
3:97[1] Arabic: *āyāt*. See Notepad VIII.
3:97[2] Arabic: *maqām*. See note to 2:125.
3:97[3] Petra was a city of sanctuary from ancient times. See Notepad XVI.
3:97[4] Arabic: *ḥijj*. The Traditionalist understands this word to indicate *pilgrimage*. I think it more likely indicates *debate* (see notes to 2:158). Since it doesn't much matter now and I cannot definitively prove my case, I allow the Traditionalist the point in my translation. As noted above, I regard verses 3:96-97 in the past tense. The place of pilgrimage is closed to believers (see note to 9:28 and my book *The God Protocol*). The scenario here is a history with a moral purpose which serves to set up the exhortations in the following verses.
3:97[5] I.e. able to do it.
3:98[1] Arabic: *ahl kitāb*. See Notepad IX.iv.
3:98[2] Arabic: *āyāt*. See Notepad VIII.
3:99[1] Arabic: *ahl kitāb*. See Notepad IX.iv.
3:99[2] Arabic: *ṣadda + 'an*. See note to 8:47.
3:100[1] Arabic: *allaḏẖīna āmanū*. See note to 2:257 and Notepad II.iv.
3:100[2] Arabic: *allaḏẖīna ūtū al kitāb*. See Notepad IX.xi.
3:100[3] Arabic: *al kitāb*. See Notepad IX.ii.
3:100[4] Arabic: *(al) kāfirūn*. Typically rendered *(the) unbelievers*. See note to 2:19 and Notepad II.iii.
3:101[1] Arabic: *āyāt*. See Notepad VIII.
3:101[2] I.e. to what God sent down, and not to invented religions.

¶3.11

3:102[1] Arabic: *allaḏẖīna āmanū*. See note to 2:257 and Notepad II.iv.
3:102[2] See note to *al muttaqūn* at 2:2.
3:102[3] Arabic: *ḥaqqa*. See Notepad XVII (ḥaqq- v.).
3:102[4] See note to *muslim* at 2:128.
3:103[1] Arabic: *bayyana*. See note to 2:69.
3:103[2] Arabic: *āyāt*. See Notepad VIII.
3:104[1] Arabic: *ma'rūf*. See note to 2:178.
3:104[2] **Qur'anic usage**: *munkar*. Arabic: *munkar — denied; not recognised, unacknowledged, disavowed, disclaimed*. In the context of revelation-based faith, the reference can only be to that which is alien to that revelation. One also sees that *munkar* functions often in contradistinction to *what is fitting* (Arabic: *ma'rūf*). What is contrary to what is right and good and fitting may be rendered as *perverse* — which means *that which is contrary to what is good and right*. I render as *perversity* where there is a definite article and as *what is perverse* where there is none. All instances appear in the notes and reference this verse.
3:104[3] Cf. 2:5, 3:104, 7:8, 7:157, 9:88, 23:102, 24:51, 30:38, 31:5, 59:9, 64:16.
3:108[1] Arabic: *āyāt*. See Notepad VIII.
3:108[2] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).
3:109[1] Lit.: *the matters*.

¶3.12

3:110[1] Arabic: *ma'rūf*. See note to 2:178.
3:110[2] See note to *munkar* at 3:104.
3:110[3] See note to 58:4 for Qur'anic usage of *to believe in*.
3:110[4] Arabic: *ahl kitāb*. See Notepad IX.iv.
3:110[5] The conception of *(al) mu'minūn* (*the believers*) has no one-to-one relationship with a particular creed or community.
3:110[6] Arabic root: *ḥ-ṣ-ṣ*. See note to 2:26 and Notepad XI.vii.
3:111[1] Arabic root: *'-ḏẖ-y*. See Notepad X.
3:111[2] Lit.: *the backs*.
3:112[1] I.e. a way out, a treaty, or protection.
3:112[2] The application of tense among translators varies appreciably in this verse. With non-sectarian Arabist A. J. Arberry, I render what precedes this point in the verse without reference to the past tense.
3:112[3] Arabic: *ḏẖālika bianna*. See note to 22:6 and Notepad XIV.
3:112[4] Arabic: *āyāt*. See Notepad VIII.
3:112[5] Arabic: *bi ġẖayri (al) ḥaqq*. See Notepad XVII.
3:112[6] Arabic: *ḏẖālika bimā*. See note to 22:10 and Notepad XIV.
3:113[1] Arabic: *ahl kitāb*. See Notepad IX.iv.
3:113[2] Arabic: *āyāt*. See Notepad VIII.
3:113[3] Arabic: *sajada*. See Notepad IV.
3:114[1] See note to 58:4 for Qur'anic usage of *to believe in*.
3:114[2] Arabic: *ma'rūf*. See note to 2:178.
3:114[3] See note to *munkar* at 3:104.
3:115[1] See note to *al muttaqūn* at 2:2.
3:116[1] Arabic: *allaḏẖīna kafarū*. See note to 2:6 and Notepad II.i.
3:118[1] Arabic: *allaḏẖīna āmanū*. See note to 2:257 and Notepad II.iv.
3:118[2] Arabic: *min dūni*. See note to 2:23.
3:118[3] Lit.: *other than you*.
3:118[4] Arabic: *bayyana*. See note to 2:69.
3:118[5] Arabic: *āyāt*. See Notepad VIII.
3:119[1] See note to 58:4 for Qur'anic usage of *to believe in*.
3:119[2] Arabic: *al kitāb*. See Notepad IX.ii.
3:119[3] I.e. be as angry as you like.
3:120[1] Arabic: *sayyi'a*. See Notepad XI.ix.
3:120[2] See note to *al muttaqūn* at 2:2.

¶3.13

3:121[1] The use of *iḏẖ* here references 3:34 which emphasises God's knowledge of events. Cf. *God was hearing and knowing[...]*.
3:121[2] See note to *(al) mu'minūn* at 8:2.
3:121[3] Here the convention *God was hearing and knowing[...]* refreshes the force of that found at 3:34. Muhammad Asad also renders here in the past tense and connects this phrase with what follows. Cf. 3:34 and note thereto.
3:122[1] Elsewhere rendered *numbers*, I have had to use a synonym under the influence of *two*.
3:122[2] Grammar: dual.
3:122[3] See note to *(al) mu'minūn* at 8:2.
3:123[1] Or *with a full moon*. The Traditionalist has some stories which he connects with this word, and claims them in support of his broader narrative. To claim a specific location invites suspicion given the sparsity of place names in the Qur'an in general and the Traditionalist's record, but God knows best. Of interest is the fact that *badr* means *full moon* (Hans Wehr p. 57; Lane, p. 165). Additionally, the particle *bi* has a range of meanings, including *with, through, by means of* (designating instrumentality or agency).
3:123[2] See note to *al muttaqūn* at 2:2.
3:124[1] The use of *iḏẖ* here references 3:121 which emphasises God's knowledge of events. Cf. *God was hearing and knowing[...].*
3:124[2] See note to *(al) mu'minūn* at 8:2.
3:125[1] Arabic: *balā*. See note to 2:81.
3:125[2] See note to *al muttaqūn* at 2:2.
3:125[3] I.e. the enemy.
3:125[4] I.e. of distinction.
3:126[1] I.e. victory.
3:126[2] Arabic: *al 'azīz al ḥakīm*. See note to 3:18.
3:127[1] Arabic: *allaḏẖīna kafarū*. See note to 2:6 and Notepad II.i.
3:128[1] I.e. relent towards them.
3:128[2] With Muhammad Asad, I connect this line with what follows. Arabic: *ẓālimūn*. See note to 2:229.

¶3.14

3:130[1] Arabic: *allaḏẖīna āmanū*. See note to 2:257 and Notepad II.iv.
3:130[2] See note to *al muttaqūn* at 2:2.
3:131[1] See note to *al muttaqūn* at 2:2.
3:131[2] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.
3:132[1] The messenger in this case is dead; we have today what God sent through him: the Qur'an.
3:133[1] See note to *al muttaqūn* at 2:2.
3:135[1] Arabic: *fāḥišẖat, faḥšẖā'*. See Notepad XI.iii.
3:135[2] Arabic: *ḏẖunūb*. See Notepad XI.iv.
3:135[3] Arabic: *ḏẖunūb*. See Notepad XI.iv.
3:135[4] I.e. they know this to be the case (cf. 2:22, 2:42, 2:75, 2:146, 2:188, 3:71, 3:75, 3:78, 3:135, 8:27, 43:86, 58:14).
3:136[1] Lit.: *the doers (of it)*.
3:137[1] Arabic: *sunnah* (here: plural — *sunan*), i.e. established way (of doing things). In Arabic *sunnah* means *method* or *mode of treatment* or *way of doing or living* and is a word one hears *ad nauseam* among those who have inherited or fallen for the Traditionalist's bait-and-switch manoeuvre (i.e. the supplanting of the Qur'an by an entirely different literature). By this word such people mean a fluid, arbitrary subset of the broader literature which they prefer to follow over the Qur'an which takes as its focus actions ascribed to Muḥammad, many of which contradict both the spirit and letter of the Qur'an. The word *sunnah* occurs in the Qur'an sixteen times (3:137, 4:26, 8:38, 15:13, 17:77, 17:77, 18:55, 33:38, 33:62, 33:62, 35:43, 35:43, 35:43, 40:85, 48:23, 48:23). In none of the instances in which the Qur'an uses this word does it signify actions performed by any prophet. All instances appear in the notes and reference this verse.
3:138[1] Traditionalist translators tend to insinuate that the Qur'an is meant here, but the context is such that the plainest subject is the preceding verse. Muhammad Asad, though broadly a Traditionalist, is above this type of facile tinkering; he connects this line with what precedes, and renders here: *this [should be] a clear lesson unto all men, and a guidance and an admonition unto the God-conscious.* We are meant to learn from the remaining traces of those who preceded us in this world, and apply the lessons they hold for us to our lives.
3:138[2] Arabic: *bayān — clearness, plainness, patency, obviousness; statement, information; declaration, announcement; manifestation; demonstration; eloquence*. This word occurs three times (3:138, 55:4, 75:19). Context requires some variation of renderings. The remaining instances appear in the notes and reference this verse.
3:138[3] See note to *al muttaqūn* at 2:2. We are meant to investigate the end of those who came before us. Their end is (or should be) instructive to us.
3:139[1] See note to *(al) mu'minūn* at 8:2. See grammar note to 2:91.

3:140[1] I.e. nothing you can experience has not been experienced before.
3:140[2] I.e. days of this kind; or those in which we live.
3:140[3] Lit.: *and*.
3:140[4] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
3:140[5] This word (sg. *shāhid*, pl. *shuhadā'*) has been repurposed by the Traditionalist to mean *martyr* (which, in practice, is a somewhat generous way of describing people killed in military action). A witness may, in fact, be called upon to become a martyr. However, the fact of dying in a non-Qur'anic struggle to set up a temporal empire with a non-Qur'anic religion at its core means nothing in this context. A *witness* in the Qur'anic sense is someone who stands up and warns a society to turn to God alone (not to a religion of human contrivance). The purpose in fighting is to protect the community so that it might continue to engage in the primary obligation of the type just mentioned.
3:140[6] Arabic: *ẓālimūn*. See note to 2:229.
3:141[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
3:141[2] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.
3:142[1] Lit.: *and*.
3:142[2] Arabic: *al ṣābirūn*. See note to 2:155.
3:143[1] Lit.: *when you were looking on*. Sc. *and were afraid.*

¶3.15 3:145[1] Arabic: *kitāb.* See Notepad IX.iii.
3:145[2] Arabic: *mu'ajjal. Determined, defined, or limited, as to time* (Lane, p. 26).
3:146[1] Lit.: *with*.
3:146[2] **Qur'anic definition**: *ribbiyyūn*. This is the only occurrence of this word and lexicons generally have little of objective use to contribute. However, we can say the following: *ribbiyyūn* is from the *r-b-b* root (as is *rabb* meaning *lord, sustainer, master, owner*); *ribbiyyūn* is said to be of Hebrew or Syriac origin and to mean *godly men* or *devout men*. Happily, we can corroborate this value by means of what follows in the verse, and I use this at the basis for the definition. Meanwhile, Saheeh International uses *religious scholars*, Hilali & Khan use *religious learned men*, and Muhammad Asad uses *God-devoted men*, all of which are in the same general area of meaning.
3:146[3] Arabic: *al ṣābirūn*. See note to 2:155.
3:147[1] Arabic: *qawl — speech*; *teaching*, *doctrine*; *saying, word*.
3:147[2] Arabic: *dhunūb*. See Notepad XI.iv.
3:147[3] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii. Cf. 2:250, 2:286.

¶3.16 3:149[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
3:149[2] Arabic: *alladhīna kafarū.* See note to 2:6 and Notepad II.i.
3:150[1] Arabic: *bal*. See note to 2:88.
3:151[1] Arabic: *alladhīna kafarū.* See note to 2:6 and Notepad II.i.
3:151[2] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.
3:151[3] Arabic: *ẓālimūn*. See note to 2:229.
3:152[1] Arabic: *qad*. I have rendered the perfective mood here using emphasis.
3:152[2] I.e. the promise made at 3:151.
3:152[3] I take *idh* here to reference 3:121 which emphasises God's knowledge of events. Cf. *God was hearing and knowing[...].* Other translators — who do not follow the *idh* chain in this chapter — join this with what follows; for example, Saheeh International has here: *And Allāh had certainly fulfilled His promise to you when you were killing them [i.e., the enemy] by His permission*. This rendering assumes a value for *ḥassa* which I discuss below.
3:152[4] Arabic: *ḥassa — to perceive*, *be aware*; *to slay*. I am wary of the Traditionalist's handling of this word. He renders it *killing*, *slaying* and synonyms. The reader should know that this is the only instance of the form I of *ḥassa* in the text. It is true that *ḥassa* is said, when marked *ḥissa*, to mean *to slay* in some lexicons, but I cannot tell whether that is a genuine instance of Qur'anic Arabic or a later development which grew out of a culture infested with 'prophetic' traditions. What I can say is that the form III verb occurs three times and means *to perceive* in all cases (3:52, 19:98, 21:12). The form V verb occurs just once and means *to enquire* (12:87). The noun occurs once at 21:102 and indicates *sound* (i.e. a sound which can just be perceived). On this backdrop, the claim for a single instance of the form I verb as *to slay*, *to kill* should be treated with scepticism, especially in a context where *to be aware* makes sense and *to slay* makes almost none. One may lose heart when one becomes aware of an enemy, but when speaking of losing heart *to slay* ill fits the context. The passage and what follows treat of cowardice and failure in battle, not of a lack of motivation to slaughter remaining enemies.
3:152[5] Arabic: *ḥattā idhā*. This collocation is rendered generally by translators as *until when* — and this is its function today in Arabic. However, a detailed review of all instances of *ḥattā idhā* in the Qur'an reveals another nuance. Here, the sense is consistently: *when + the perfective mood* (e.g. *And when he had reached the sea*) and I have rendered accordingly throughout. The full set is found at 3:152, 4:6, 4:18, 6:25, 6:31, 6:44, 6:61, 7:37, 7:38, 7:57, 9:118, 10:22, 10:24, 10:90, 11:40, 12:110, 18:71, 18:74, 18:77, 18:86, 18:90, 18:93, 18:96, 18:96, 19:75, 21:96, 23:64, 23:77, 23:99, 24:39, 27:18, 27:84, 34:23, 39:71, 39:73, 40:34, 41:20, 43:38, 46:15, 47:4, 47:16, 72:24. All instances appear in the notes and reference this verse.
3:152[6] Said by the Traditionalist to indicate spoil. The context does not treat so much of spoil in my view, as of the chance to escape with one's life.
3:152[7] Sc. *His promise ceased to be binding upon Him.*
3:152[8] See note to *(al) mu'minūn* at 8:2.
3:153[1] The use of *idh* here references 3:121 which emphasises God's knowledge of events. Cf. *God was hearing and knowing[...].*
3:153[2] Lit.: *in your rear*.
3:153[3] Understood by some to indicate spoil; this makes sense since the ability to fall back in a disciplined manner without giving way to an inclination to plunder is a key component of military success. However, it may possibly indicate an honourable death in the cause of God followed by the Garden.
3:154[1] Arabic: *ahammathum anfusuhum*. This form IV verb occurs only once in the text. The collocation here is bent into various shapes by translators. For example, Saheeh International has here: *another faction worried about themselves*; while Hilali & Khan have: *while another party was thinking about themselves (as how to save their own selves, ignoring the others and the Prophet SAW).* Standard dictionaries such as Wehr (p. 1210) list meanings as: *to grieve, distress, concern; to be on one's mind; to worry, to trouble* — all of which take a direct object, as here. Here, *anfusuhum* (*their souls; their selves*) is the subject. Thus the sense which holds most weight on that basis, is a reflexive value based in *grieved* or *distressed*, which is how Arabist A. J. Arberry renders the segment: *and a party themselves had grieved*; and I follow his logic, though not his exact wording.
3:154[2] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).
3:154[3] Lit.: *anything*.
3:154[4] Lit.: *anything*.

3:154[5] I.e. if it had been up to us our brothers-in-arms would not have been slain.
3:154[6] Lit.: *beds*.
3:155[1] Or *adversary* (against the command of God). See Article SJC.

¶3.17 3:156[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
3:156[2] Arabic: *alladhīna kafarū.* See note to 2:6 and Notepad II.i.
3:159[1] This is the Qur'anic model for executive decision-making: 1. Consult with those affected. 2. Make a decision. 3. Trust in God.
3:159[2] Arabic: *mutawakkilūn — those who place their trust.* Clearly, every man places his trust in something whether he understands or admits that fact to himself or not — so something more than *those who place their trust* must be meant. After consideration of all instances (3:159, 12:67, 14:12, 39:38) it is clear that what is meant is *those who would place their trust aright* (i.e. they intend to place it where it is justified). The following verse argues in favour of such a course. All instances appear in the notes and reference this verse.
3:160[1] I.e. when he has forsaken you.
3:160[2] See note to *(al) mu'minūn* at 8:2.
3:161[1] Arabic: *ghalla — to shackle*, *to fetter* (Wehr, p. 795). The broader context treats of forcing followers; I therefore render in this context as *coerce*. Certainly, this verb is rendered by the Traditionalist in the same vain as Wehr lists in most of its remaining contexts (5:64, 69:30; see also nouns at 7:43, 7:157, 13:5, 15:47, 34:33, 36:8, 40:71, 59:10, 76:4, and the passive participle at 5:64, 17:29). However, typically, the Traditionalist is committed here to his theme of *war booty*, and renders accordingly. Arabist A. J. Arberry, however, focuses here on *fraudulent*, and Muhammad Asad uses *deceive* (which meanings are found in addition to those supplied by Wehr, in Lane, p. 2332), and Asad supplies the following comment: *I.e., by attributing his own opinions to God, and then appealing to the believers to place their trust in Him alone. However contrary to reason such deceit may be, it is a common view among non-believers that the Prophet himself "composed" the Qur'an and thereupon falsely attributed it to divine revelation.*
3:162[1] The Qur'an asks the reader a series of comparative questions; some are fully formed, some have implicit conclusions. They all open following the same convention: *Is then he who[...]?* The full set is found at 3:162, 9:109, 10:35, 11:17, 13:19, 13:33, 16:17, 28:61, 32:18, 35:8, 39:19, 39:22, 39:24, 41:40, 47:14, 67:22. All instances appear in the notes and reference this verse.
3:163[1] Lit.: *They are*.
3:163[2] I.e. distinguished by differences in degree.
3:164[1] See note to *(al) mu'minūn* at 8:2.
3:164[2] Arabic: *āyāt*. See Notepad VIII.
3:164[3] Arabic: *zakkā*. See note to 2:129.
3:164[4] Arabic: *al kitāb*. See Notepad IX.ii.
3:164[5] See note to *wisdom* (*ḥikma*) at 33:34.
3:166[1] See note to *(al) mu'minūn* at 8:2.
3:167[1] Cf. Arabic: *munāfiqūn*. See note to 4:138.
3:168[1] See grammar note to 2:91.
3:169[1] Arabic: *bal*. See note to 2:88.
3:171[1] See note to *(al) mu'minūn* at 8:2.

¶3.18 3:172[1] See note to *al muttaqūn* at 2:2.
3:175[1] I.e. the fear of the gathering of the people against one (3:173).
3:175[2] Or *adversary* (against the command of God). See Article SJC.
3:175[3] The grammar is plain, and is followed without deviation by A. J. Arberry who, like me, treats *awliyā'* (*allies*) as the direct object: *That is Satan frightening his friends*. Other translators modify the words on the page to achieve alternative outcomes; e.g. Saheeh International: *That is only Satan who frightens [you] of his supporters*, and Hilali & Khan: *It is only Shaitan (Satan) that suggests to you the fear of his Auliya' [supporters and friends (polytheists, disbelievers in the Oneness of Allah and in His Messenger, Muhammad SAW)].* Cf. 39:16.
3:175[4] See note to *(al) mu'minūn* at 8:2. See grammar note to 2:91.
3:178[1] Arabic: *alladhīna kafarū.* See note to 2:6 and Notepad II.i.
3:178[2] Arabic: *ithm*. See Notepad XI.i.
3:179[1] See note to *(al) mu'minūn* at 8:2.
3:179[2] I.e. in that state or condition. Muhammad Asad supplies an alternative meaning. While I do not embrace his acceptance of Islamic history uncritically, I provide his comment here in full: *Some commentators (e.g., Razi) assume that the expression ma antum 'alayhi (lit.. "that upon which you are") denotes here "the condition in which you are" - i.e., the state of weakness and confusion in which the Muslim community found itself after the battle of Uhud - and that, therefore, this passage is addressed to the believers. This interpretation, however, is not plausible. Apart from the fact that the believers are here referred to in the third person, while ma antum 'alayhi is in the second person plural, the latter expression denotes almost invariably, both in the Qur'an and in the Traditions, people's mode of life and beliefs. Moreover, we have reliable reports to the effect that Ibn 'Abbas, Qatadah, Ad-Dahhak, Muqatil and Al-Kalbi unhesitatingly declared that the people addressed here are "those who deny the truth" to whom the preceding passages refer (see Tabari's and Baghawi's commentaries on this verse). Read in this sense, the above passage implies that the believers would, in time, differ from the unbelievers not only in their convictions but also in their social aims and their manner of living.*
3:179[3] See note to 58:4 for Qur'anic usage of *to believe in*.
3:179[4] See note to *al muttaqūn* at 2:2.
3:180[1] Arabic: *bal*. See note to 2:88.

¶3.19 3:181[1] Arabic: *bi ghayri (al) ḥaqq*. See Notepad XVII.
3:182[1] Arabic: *dhālika bimā*. See note to 22:10 and Notepad XIV.
3:182[2] See note to 2:207.
3:183[1] The effect of the parenthesis I provide above is expressed also by A. J. Arberry, Hilali & Khan, and Saheeh International.
3:183[2] See grammar note to 2:91.
3:184[1] Arabic: *zubur* (sg. *zabūr*). The underlying etymology is of *writing* or *book*. Translated by some as *Psalms* in some contexts, this value does not hold across the set (3:184, 16:44, 23:53, 26:196, 35:25, 54:43, 54:52). However, the Psalms are found within that portion of the Hebrew scriptures called כְּתוּבִים (*ketuvim*) or *writings*, which appears to be the underlying sense. We render here according to context. All instances reference this verse.
3:184[2] Arabic: *al kitāb*. See Notepad IX.ii.
3:186[1] Arabic: *alladhīna ūtū al kitāb.* See Notepad IX.xi.
3:186[2] Arabic: *al kitāb*. See Notepad IX.ii.
3:186[3] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.
3:186[4] Arabic root: *'-dh-y*. See Notepad X.
3:186[5] See note to *al muttaqūn* at 2:2.
3:186[6] Some renderings emphasise constancy, e.g. A. J.

Arberry has here: *surely that is true constancy*; while Saheeh International sees the clause in a different light: *indeed, that is of the matters [worthy] of resolve*. My understanding is that what precedes, when adhered to, is a deciding factor in affairs, and I render accordingly. This collocation is found also at 31:17 and 42:43, and I render likewise there also. This understanding finds support, for example, in the collocation at the close of 3:200.

3:187[1] Arabic: *alladhīna ūtū al kitāb.* See Notepad IX.xi.
3:187[2] Arabic: *al kitāb*. See Notepad IX.ii.
3:187[3] Arabic: *bayyana*. See note to 2:69.
3:188[1] Lit.: *brought*.
3:188[2] Sc. *in a happy state in this life*; i.e. since they forget that such is due to the largess of God.

¶3.20 3:190[1] Arabic: *āyāt.* See Notepad VIII.
3:191[1] See note to *s-b-ḥ* root at 2:30.
3:192[1] Arabic: *ẓālimūn*. See note to 2:229.
3:193[1] See note to 58:4 for Qur'anic usage of *to believe in*.
3:193[2] Arabic: *dhunūb*. See Notepad XI.iv.
3:193[3] Arabic: *sayyi'āt*. See Notepad XI.x.
3:193[4] I.e. cause us to die.
3:193[5] I.e. the death of the virtuous.
3:194[1] Lit.: *and give Thou us*.
3:195[1] Or *you are alike*. See note to 9:67. A. J. Arberry renders here in essence as he does at 9:67 with *the one of you is as the other*.
3:195[2] Arabic root: *'-dh-y*. See Notepad X.
3:195[3] Arabic: *sayyi'āt*. See Notepad XI.x.
3:196[1] Arabic: *alladhīna kafarū.* See note to 2:6 and Notepad II.i.
3:198[1] See note to *al muttaqūn* at 2:2.
3:199[1] Arabic: *ahl kitāb.* See Notepad IX.iv.
3:199[2] See note to 58:4 for Qur'anic usage of *to believe in*.
3:199[3] Arabic: *khāshi'ūn*. See 2:45.
3:199[4] Arabic: *āyāt.* See Notepad VIII.
3:200[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
3:200[2] The form III of this verb occurs only once in the text. Most translators emphasise the next degree of patience in the sequence, employing values of *constancy* or *steadfastness*, as have I. However, some emphasise the military connotation which the verb certainly encompasses.
3:200[3] See note to *al muttaqūn* at 2:2.

4 4:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
4:0[2] The fourth chapter of the Qur'an is by convention called *al nisā'* or *The Women*.
4:1[1] See note to *al muttaqūn* at 2:2.
4:1[2] Grammar: dual.
4:1[3] See note to *al muttaqūn* at 2:2.
4:1[4] Lit.: *the wombs*.
4:2[1] Arabic: *yatāmā* (pl.) *yatīm* (sg.) — *orphan*, *fatherless*. I render as *fatherless* throughout since the context treats in many places of those who have been either abandoned by fathers, are of unknown parentage, or whose fathers have been killed in battle. All instances appear in the notes and reference this verse.
4:2[2] I.e. your bad things for their good things.
4:2[3] The Qur'an mentions major infractions of moral law in a number of places, however this is the only instance where the formulation *ḥūban kabīran* is found — and the only instance of *ḥūban* in the text.
4:3[1] I.e. have reason to fear. See note to 2:182.
4:3[2] See note to 4:2.
4:3[3] The word here is *nisā'* (*women*) which always indicates adult, legally competent females.
4:3[4] Lit.: *and*.
4:3[5] Lit.: *and*.
4:3[6] I.e. have reason to fear. See note to 2:182.
4:3[7] In modern society slavery is no longer recognised, though widely practiced in more subtle forms.
4:3[8] I.e. from the right course. Arabic: *'āla — to deviate from the right course; to oppress, distress (someone), weigh heavily (upon*) (Wehr, p. 770). This is the only instance of this root in the text.
4:4[1] Arabic: *niḥlah*. This word occurs only once. While I set no store by non-Qur'anic sources, I include Muhammad Asad's comment here for interest: *The expression nihlah signifies the giving of something willingly, of one's own accord, without expecting a return for it (Zamakhshari). It is to be noted that the amount of the marriage-portion, or dower which the bridegroom has to give to the bride has not been circumscribed by the Law: it depends entirely on the agreement of the two parties, and may consist of anything, even a mere token. According to several authentic Traditions recorded in most of the compilations, the Prophet made it clear that "even an iron ring" may be enough if the bride is willing to accept it, or, short of that, even "the imparting to thy bride of a verse of the Qur'an".*
4:5[1] I.e. incompetent.
4:5[2] Some insist on reading the possessive here *their* instead of *your*. While the question of whether *their* is what the text means can be debated, the simple fact is that it is not what it says.
4:5[3] Arabic: *ma'rūf*. See note to 2:178.
4:5[4] Arabic: *qawl — speech*; *teaching*, *doctrine*; *saying, word*.
4:6[1] I.e. to see if they are ready for the responsibilities of manhood.
4:6[2] See note to 4:2.
4:6[3] Arabic: *ḥattā idhā*. See note to 3:152.
4:6[4] I.e. the age of marriage.
4:6[5] Lit.: *consume, eat*.
4:6[6] Arabic: *ma'rūf*. See note to 2:178.
4:7[1] Arabic: *naṣīb — a portion*. This denotes not only an amount but can also mean a share in profits or return on investment.
4:8[1] See note to 4:2.
4:8[2] Arabic: *ma'rūf*. See note to 2:178.
4:8[3] Arabic: *qawl — speech*; *teaching*, *doctrine*; *saying, word*.
4:9[1] See note to *al muttaqūn* at 2:2.
4:9[2] Arabic: *qawl — speech*; *teaching*, *doctrine*; *saying, word*.
4:10[1] See note to 4:2.

¶4.2 4:11[1] I.e. the deceased.
4:11[2] Grammar: dual.
4:11[3] Lit.: *brethren* (Arabic: *ikhwa*). See at 4:176 where this word explicitly refers to both males and females.
4:12[1] Grammar: feminine plural object pronoun, i.e. wives.
4:12[2] Grammar: feminine plural object pronoun, i.e. wives.
4:12[3] Arabic: *kalāla — without an immediate heir.* Said to mean one without living parent or child; judging from the preceding context one might argue that the category also encompasses a living spouse. See also 4:176.
4:12[4] Grammar: dual.
4:12[5] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.
4:13[1] I.e. what God sent through his messenger.
4:14[1] I.e. what God sent through his messenger.
4:14[2] Grammar: the possessive pronoun here is in the masculine singular (*His*, i.e. God's) not in the dual (*belonging to them both*, i.e. to God and his messenger).

¶4.3 4:15[1] Arabic: *fāḥishat, faḥshā'*. See Notepad XI.iii.
4:15[2] I.e. four faithful witnesses who personally witnessed illicit sexual intercourse (coitus) take place.
4:15[3] My understanding of this is that they are to be chaperoned outside the house by competent family members. The concept and importance of sexual purity and reliance thereon will not be obvious to degenerate moderns. However, the Qur'anic position is that — along with faith — sexual purity is the basis of marriage, family, society, and civilisation, and a key ingredient in spiritual and moral progress. See 33:33, 33:55. See also Article SZC.
4:15[4] Lit.: *a*.
4:15[5] Cf. 24:1-34.
4:16[1] Grammar: dual relative pronoun.
4:16[2] I.e. sexual immorality.
4:16[3] Arabic root: *'-dh-y*. The Traditionalist applies meanings here to the verb from which he shies away in other contexts so that he might achieve his predetermined goal: namely, the right to dole out the brutality and violence he justifies on the basis of the literature he prefers to the Qur'an. By doing proper research, one sees that the values he prefers here (such as *punish*) are unsustainable on any pan-textual basis. (There exists a Qur'anically-based punishment for those found guilty of the act under discussion here, but no such punishment is mentioned or called for at this particular juncture.) Part of the Traditionalist's abiding problem is that he is unable — at least on the basis of observable data — to understand the point of this legislation; he is, as one typically pictures him, straining for any opportunity to stage a lynching; to inflict unspeakable terror upon some poor, usually powerless individual (generally female), which spectacle helps deflect attention from his own towering incompetence and conspicuous lack of achievement. The purpose of the directive which has eluded him is, nevertheless, instantly clear to someone capable of rational thought, and it is this: it exists to set a society on a course which inclines *towards* virtue rather than *away* from it. We don't have to go far for an example since such a society existed in most Western countries until WWII. In a society of such a type, if a man and a woman are determined to have illicit sexual relations, nothing and no one can stop them given sufficient resources and opportunity. However, the society at large is not calibrated to facilitate such activity and does not condone such behaviour by providing social acceptance, hotel rooms, or collusion, etc. To look at this entire question of legislation objectively, one is struck by the fact that in order to be found guilty a couple would have to be so breathtakingly indiscreet that any subsequent punishment might be said to be justified on the basis of *stupidity* — were it not on the basis of *immorality* — given the lengths one would have to go to in order to be caught. None of this interests the Traditionalist, of course. He does not follow the Qur'anic directives; where murdering people is concerned he is nothing if not inventive — and he claims that the Qur'an is abrogated by the 'sunnah' of the Prophet (the expression *sunnah of the Prophet* being shorthand for *an endless list of things — an unspecified number of which are horrific, stupid, and extremely unfair — which he, the Traditionalist wants to do, and which are not in the Qur'an*). The false claimers of guidance are described at length in the Qur'an. They do not end well; the best advice one can offer is to be sure not to be one of them. All instances appear in the notes and reference this verse. See Notepad X.
4:16[4] Grammar: dual.
4:16[5] Grammar: dual.
4:16[6] Arabic: *a'raḍa* with the particle *'an* can also mean: *keep quiet about*, *do not mention*. The central point here is discretion and an honourable discouragement of wrongdoing through both word and action.
4:16[7] I.e. if God is accepting and merciful towards those who repent, is it not incumbent upon us to be so also?
4:17[1] I.e. incumbent upon.
4:18[1] Arabic: *sayyi'āt*. See Notepad XI.x.
4:18[2] Arabic: *ḥattā idhā*. See note to 3:152.
4:18[3] Lit.: *has become present with*.
4:18[4] Arabic: *kuffār*. See note to 2:109.
4:19[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
4:19[2] Lit.: *forcibly*. The Traditionalist generally, somewhat predictably — and incorrectly — reads this to mean that one may not inherit the woman herself. The plain purport of the verse in a context (prior to a related aside which then feeds back into the main subject) of right financial dealings with women is: *you may not compel a wife to leave you her substance when she dies by retaining her purely to inherit from her on her death or by disallowing her right to make bequests*. In Qur'anic usage *waratha* + direct object (as here) means *to inherit from* (see an example at 4:11) and not *to inherit* (e.g. *something*). Though I was unaware of Muhammad Asad's thought on this subject at the time of my analysis, I include part of this comment here for broader context: *According to one of the interpretations advanced by Zamakhshari, this refers to a man's forcibly keeping an unloved wife - and thus preventing her from marrying another man - in the hope of inheriting her property under the provisions specified in the first sentence of verse 12 above.*
4:19[3] Arabic: *fāḥishat, faḥshā'*. See Notepad XI.iii.
4:19[4] Arabic: *ma'rūf*. See note to 2:178.
4:20[1] See note to 3:14.
4:20[2] I.e. by falsely accusing them of infidelity. Arabic: *ithm*. See Notepad XI.i.
4:21[1] I.e. women.
4:22[1] I.e. those whom.
4:22[2] I take this to close the door to two sins at once: the sin of sexual relations with a previous wife of one's father, and any attempt to increase one's share of one's father's estate by marrying his widow.
4:22[3] Arabic: *fāḥishat, faḥshā'*. See Notepad XI.iii.

¶4.4 4:23[1] Arabic: *junāḥ*. See Notepad XI.ii.
4:24[1] Lit.: *chaste*. To clarify what *chastity* means: to have sexual intercourse only within marriage.
4:24[2] Arabic: *al kitāb*. See Notepad IX.ii.
4:24[3] Arabic: *kitāb allah*. See Notepad IX.vi.
4:24[4] I.e. of those categories of females lawful to you.
4:24[5] Marriage in the Qur'an is based in reality, not in fleeting, elusive, and changing emotions such as the nonsense promoted by media currently about 'romance', and pumped into the minds of both sexes via electronic delivery systems. Outside of such indoctrination, naturally, women wish to invest their youth and charms in men who are stronger, richer, and cleverer than are they; and, naturally, men wish to invest their resources and energies in women who are attractive, virtuous, obedient, and appreciative (cf. 4:34). By founding the marriage contract in an agreement of a material nature, the couple (in concert with their families) can establish the relationship upon reality, and thus increase the chances of creating a successful union and secure

environment for their children. Western countries baulk at the notion of setting a price for the man to cross the threshold to marriage, claiming that feelings are what matters. Thus, men are hoodwinked into entering into a formal, binding, legal contract in which women have no formal, binding, legal obligations, and upon which women are encouraged to renege at will; the society thinks nothing of supporting the woman in destroying the man financially, and depriving children of a father, once the 'feelings' of the woman change — which they frequently do given the typical modern woman's indoctrination inputs (entertainment, education, etc.). Viewed objectively, the current Western model is both barbaric and evil, and constitutes a systematic transfer of wealth from the hands of those with a higher potential to generate independence through wealth (men), into the hands of those with a lower ability to do so (women). Under this form of soft tyranny, men's wealth-creating power is taken from them by the state, and substantially frittered away by women on consumption items of no lasting value; thus, the society as a whole is made dysfunctional and dependent upon the state, and is more easily manipulated by the elites than would otherwise be the case.

4:24[6] Arabic: *junāḥ*. See Notepad XI.ii.

4:24[7] Once the obligation has been given and accepted, there is no Qur'anic impediment to the couple deciding their affairs as they wish.

4:25[1] Arabic: *muḥṣināt* — *chaste* (*women*). The apposition is between *chaste* (i.e. someone known to have had sexual relations only within marriage) and someone about whom that is not known; *muḥṣināt* are women protected — from within the culture or tribe — not those brought in as captives (by war or purchase) whose past is not known. The word *muḥṣināt* is often translated as *free* in such contexts (which I have done here) which is correct in principle but requires additional information to be understood.

4:25[2] See note to *(al) mu'minūn* at 8:2.

4:25[3] Arabic: *(al) mu'mināt*. See note to 8:2.

4:25[4] See note to 9:67.

4:25[5] Arabic: *ma'rūf*. See note to 2:178.

4:25[6] This exposes the Traditionalist's barbaric practices for the fictions they are; there is no way to *half*-stone someone to death.

4:25[7] Arabic: *muḥṣināt* — *chaste* (*women*). See note to the beginning of 4:25.

4:25[8] The Qur'an advises men restraint in such a case, indicating that the most desirable course of action is to marry free, believing women from within one's own community. Questions of tribe and race are not ignored by the Qur'an. Tribal and racial consciousness and related concerns are normal in all healthy societies which wish to survive.

¶4.5

4:26[1] Arabic: *bayyana*. See note to 2:69.

4:26[2] Arabic: *sunan*, plural of *sunnah*. See note to 3:137.

4:28[1] Lit.: *to lighten from you*.

4:29[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

4:29[2] Lit.: *save*. There is an ambiguity in English which requires the addition of *or* in this case to retain the sense in the Arabic.

4:29[3] I have rendered literally. Arguments are made in favour of: *Kill some among you*; cf. 2:54, 2:85, 4:29, 4:66.

4:30[1] See note to *dhālika 'alā* at 22:70.

4:31[1] Arabic: *sayyi'āt*. See Notepad XI.x.

4:32[1] Arabic: *naṣīb — a portion*. This denotes not only an amount but can also mean a share in profits or return on investment.

4:33[1] Arabic: *naṣīb — a portion*. This denotes not only an amount but can also mean a share in profits or return on investment.

¶4.6

4:34[1] I.e. their honour, rights, and true nature; their modesty, and the private life at home.

4:34[2] I.e. have reason to fear. See note to 2:182.

4:34[3] Arabic: *ḍaraba*. Various imaginative interpretations of this instance of this word exist, particularly among more 'modernised' and 'modernising' Muslims. Their efforts notwithstanding, the verb *ḍaraba* still does mean *to beat* or *spank* or *strike* and in the context here there is little else that it could mean. Naturally, this single clause can be wrest from its context and made much of by people who feel that they benefit from so doing. I leave such people to enjoy whatever it is they think they gain from their activities; we all go to God. My position is this: the judicious spanking of a recalcitrant wife has been practiced by husbands who wished to achieve and maintain domestic harmony since time immemorial. It is recommended in the medieval Russian Orthodox handbook *Домострой* (*Domostroi*), for example, and was practiced commonly in both ancient and later Western culture prior to the moral degradation which began in earnest following WWI and then with accelerated force following WWII. However, wife-spanking is still practiced today quite widely within certain Christian circles, and information attesting to its efficacy and value within both religious and non-religious households is not difficult to find. Contemporary liberals will be outraged by these facts, just as they are outraged by most facts. The high divorce rates, confusion of roles, demonstrable dysfunction, moral relativity, and celebration of blatant perversion which are standard fare among the victims of Cultural Marxism serve as an indication of the extent to which one should be guided by such people. Some women prefer a man who is forceful — they simply do. If a woman has grown up with a father who is strict, it will be difficult for her to respect a man who lets her manipulate or belittle him. In addition, many married couples attest to the fact that when the man takes full charge of his wife, it both saves the marriage and infuses it with vital energy and commitment. In the Qur'anic context, one must not forget that this verse is directed to *those who heed warning* (see 4:29). Both parties accept the Qur'an and have access to it. The woman will know that if she pushes the man far enough he must — in keeping with the Qur'an — respond eventually as outlined at 4:34. She can, of course, initiate separation proceedings at any time. If she has not done so, and has pushed her husband beyond admonishment and separate sleeping arrangements, it is reasonable to assume that she is in tacit agreement with what is to follow. As intelligent, reasonable people of good will we can take it for granted that actual crimes against the person are to be responsibly prosecuted; if we are not intelligent, reasonable people of good will, our primary problems reside there and not in the quality of the guidance we are given. See also 38:44 and note thereto.

4:35[1] This references the wider community of believers.

4:35[2] I.e. have reason to fear. See note to 2:182.

4:35[3] Grammar: dual.

4:35[4] Grammar: dual.

4:35[5] Grammar: dual.

4:36[1] See note to Arabic root: *ṣ-h-b* at 6:78 and Notepad VI.

4:36[2] See note to 4:2.

4:36[3] Lit.: *the*.

4:36[4] Lit.: *son of the road*. See note to 2:177.

4:37[1] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.

4:38[1] See note to 58:4 for Qur'anic usage of *to believe in*.

4:38[2] Or *adversary* (against the command of God). See Article SJC.

4:39[1] Lit.: *what is it that would be upon them[...]?*

4:39[2] See note to 58:4 for Qur'anic usage of *to believe in*.

4:41[1] Lit.: *Then how[...]?*

4:42[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

4:42[2] Arabic: *ḥadīth — story; account; narrative, statement*.

¶4.7

4:43[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

4:43[2] Arabic: *ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC. Generically, *ṣalāt* denotes duty. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part — commitment to which also satisfies the pre-existing obligation every man has to acknowledge God's authority (see 7:172). In the present context, the preceding segment (at least from 4:36 to this point and, more fully, from the beginning of the chapter) makes a strong argument in favour of the core Qur'anic doctrine; it summarises what one is signing up for. The verse at 4:43 then addresses those who have heeded what precedes. I understand the approach to the duty here as a point at which one may choose to make a serious undertaking to accept the doctrine of God and make a public statement to that effect. The actual contract between the Lord and his servant is found at 1:1-7, aptly placed at the very beginning of the Qur'an. It is my opinion that the prayer system of the Traditionalist retains in vestigial form the original acceptance statement of Qur'anic principles by dint of its inclusion of *al fātiḥah* in every unit of its prayer system — despite the fact that few, if any, of those called Muslims today guess at its primary significance or purpose.

4:43[3] The instance here of the form VIII of the verb *ghasala* is the only one in the text. This fact makes it vulnerable to the Traditionalist's practice of ascribing highly specialised values to rare or unique terms — values which have no explicit Qur'anic basis — and this opportunity has not been overlooked. The objective facts are these: the *gh-s-l* root occurs a total of four times (4:43, 5:6, 38:42, 69:36). Certainly, the *gh-s-l* root means *to wash*; and in Arabic today the form VIII verb has a reflexive sense both of *to wash* and *to wash completely*. The Traditionalist, for his part, generally claims two types of 'religious' washing: *ghusl* and *wudhu*. By *ghusl* he means a full-body wash (which is what he claims at this verse). By *wudhu* he means the washing method (with some embellishments of his own) outlined at 5:6. He has criteria for when either *ghusl* or *wudhu* should be done. These criteria do not correlate with the scenarios given at either 4:43 or 5:6 (for example, he claims that what he calls *ghusl* is needed after contact with women but not that it is needed after defecation). The terms *ghusl* and *wudhu* are nowhere found in the Qur'an. These are verifiable facts. My understanding based on the methodology here is this: what is meant by *unclean* is made clear in the sentence following the expression *then find not water* (namely: after illness, a journey, defecation or sexual intercourse). This is a concession — what to do when one does not find water. What, then, is to be done in the case where water *is* to be found? That instruction is given at 5:6. The correlating verse at 5:6 does not use the form VIII of the verb *ghasala* to describe the washing process; it bears no relation to the non-Qur'anic word *ghusl*. It uses another expression: *purify yourself* (based on the *ṭ-h-r* root). What *purify yourself* means in the context is, likewise, understood by inference from the concessive allowance at that verse, one which is identical to that at 4:43. On this basis, my conclusions are these: the words for *washing* at 4:43 and 5:6 mean the same thing; the washing requirement for both cases (given access to water) is outlined at 5:6; the terms *ghusl* and *wudhu* have no Qur'anic basis (there being no case in which *ghusl* as understood by the Traditionalist is a Qur'anic requirement, and his requirement for what he calls *wudhu* exceeds that mentioned in the Qur'an). I am not arguing against washing fully after sexual contact; I am arguing against ascribing to the revealed word of God values it does not contain. Human washing practices and requirements over and above what is specified in the text are a matter of personal taste and judgment, and not of revealed imperative.

4:43[4] Arabic: *al ghā'iṭ*. The root of this word suggests a connection with defecation rather than with the passing of urine only.

4:43[5] Lit.: *touched*.

4:44[1] Arabic: *alam tara*. See note to 2:243.

4:44[2] Arabic: *al kitāb*. See Notepad IX.ii. I take *those given a portion of the Writ* to denote those who have access to some part, or even all, of an authentic revelation, yet who — either by force of social conditioning, informational distractions, supplanting doctrines and sources, or for some other reason — manage only an imperfect or warped understanding of the revelation. This convention occurs at 3:23, 4:44, 4:51. Cf. 7:37.

4:46[1] Arabic: *alladhīna hādū*. Understood here as those thought of today as Jews by faith, but not necessarily of Israelite descent. See Notepad XIII.i.

4:46[2] I.e. they take words out of context.

4:46[3] Or *Hear thou and be thou not heard*. The underlying sense is: *don't believe your own ears but listen instead to what we tell you*. This is an instance of the type of *chutzpah* associated historically with Jews, and practiced on an industrial scale today on all major fronts affecting temporal power — the distortion and perversion of both reality and history by media and the promotion of obvious fraud taught as science being among the most visible manifestations of this characteristic.

4:46[4] Cf. 2:104.

4:46[5] I.e. speaking disingenuously.

4:46[6] Arabic: *dīn*. See Notepad V.

4:46[7] The Qur'an is clear: God cursed those who follow — or followed — Judaism *for their denial*; that is, he cursed those among them who denied. Those among them — the Qur'an states that it is a few — who hold to Judaism and who believe (i.e. have not denied by diluting or perverting faith in God into some purely materialistic, deterministic or racial religion) and who do good works have their reward on the Day of Judgment as does any other believer. This is a recurring theme in the chapter; see particularly 4:155-162. As a side note, I have observed in life that one of the mechanisms by which God curses a man is to give him plenty of resources — by the misuse of which he frequently condemns himself.

4:46[8] Arabic: *lā yu'minūn*. Qur'anic usage implies: *(are those) lost in darkness*. See note to 2:6 and Notepad II.ii.

4:47[1] Arabic: *alladhīna ūtū al kitāb*. See Notepad IX.xi.

4:47[2] Arabic: *al kitāb*. See Notepad IX.ii.

4:47[3] See note to 58:4 for Qur'anic usage of *to believe in*.

4:47[4] Or *bring them to an end*. Muhammad Asad comments here: *[...]It is to be noted that the term dubur (of which adbar is the*

plural) does not always signify the "back" of a thing - as most of the translators assume - but often stands for its "last part" or "end" (cf. Lane III, 846).

4:48[1] Much is made of this by the Traditionalist, as though it were an unpardonable sin, something akin to the Christian's fear of blaspheming against the Holy Spirit (although truly convincing arguments for what that phrase means are hard to find). The statement here can only mean that God does not forgive *shirk* in one who dies committing it, otherwise what would be the point of reasoning with idol worshippers, atheists or — as is more common today — those who worship themselves and their solipsistic, foolish appetites (all of which ideologies are fundamentally *shirk*) if God will not forgive them if they repent?

4:48[2] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

4:48[3] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

4:48[4] Arabic: *ithm*. See Notepad XI.i.

4:49[1] Arabic: *alam tara*. See note to 2:243.

4:49[2] Lit.: *those who increase themselves in purity*. Arabic: *zakkā*. See note to 2:129; i.e. those who vaunt their own purity (something man does in religious pride); it is God who purifies.

4:49[3] Arabic: *bal*. See note to 2:88.

4:49[4] Arabic: *zakkā*. See note to 2:129.

4:50[1] Lit.: *the lie*.

4:50[2] Arabic: *ithm*. See Notepad XI.i.

¶4.8 4:51[1] Arabic: *alam tara*. See note to 2:243.

4:51[2] Arabic: *al kitāb*. See Notepad IX.ii. I take *those given a portion of the Writ* to denote those who have access to some part — or even all — of an authentic revelation, yet who — either by force of social conditioning, informational distractions, supplanting doctrines and sources, or for some other reason — manage only an imperfect or warped understanding of the revelation. This convention occurs at 3:23, 4:44, 4:51. Cf. 7:37.

4:51[3] See note to 58:4 for Qur'anic usage of *to believe in*.

4:51[4] Arabic: *jibt*. This word occurs only once and is not of Arabic origin. There is a number of words in the Qur'anic text which are of Syriac and other origin. The existence of words of foreign origin is advanced as an argument against the purity of the Qur'an, an argument which reveals its inherent weakness once we apply such a standard to any other language (for example, English). I have been guided to some extent by Muhammad Asad here who comments: *The word al-jibt - rendered by me as "baseless mysteries" - is probably, as the Lisan al-'Arab points out, of non-Arabic origin. It denotes, according to some authorities, "something which is worthless in itself" or "something in which there is no good" (Qamus, Baydawi); according to others, it signifies "enchantment" (Umar ibn al-Khattab, Mujahid and Sha'bi as quoted by Tabari; also Qamus); others, again, interpret it as "anything that is worshipped instead of God" (Zamakhshari), and consequently apply it also to idols and idol-worship (Qamus, Lisan al-'Arab)[...]. Taking all these interpretations into account, al-jibt may be defined as "a combination of confusing ideas (dijl), fanciful surmises (awham) and fictitious stories (khurafat)" (Manar V, 157) - in other words, abstruse mysteries without any foundation in fact.* The modern embodiment of such a concept is Hollywood: lies built upon dreams upon a mirage which then suck the illusion-addict into false stories with embedded, weaponised, impoverished morals designed to make him depraved. I would add to this category fraudulent science — which today has all but merged with Hollywood — predicated on its chief stars Newton, Darwin, Einstein, and NASA, and mainstream media which is run by the same people and provides nothing more than a parody of journalism.

4:51[5] Arabic: *ṭāghūt*. See note to 2:256.

4:51[6] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

4:51[7] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

4:53[1] Arabic: *am*. See note to 21:21.

4:53[2] I.e. if this be the scenario at present, or if this is the claim.

4:53[3] I.e. after the Judgment.

4:53[4] I.e. they will not have power over even the smallest thing.

4:54[1] Arabic: *am*. See note to 21:21.

4:54[2] I.e. if this be the scenario at present.

4:54[3] Arabic: *al kitāb*. See Notepad IX.ii.

4:54[4] See note to *wisdom* (*ḥikma*) at 33:34.

4:54[5] I.e. then are these the things to be desired — beginning with the Writ and wisdom.

4:55[1] See note to 58:4 for Qur'anic usage of *to believe in*.

4:55[2] Arabic: *ṣadda + 'an*. See note to 8:47.

4:56[1] Arabic: *āyāt*. See Notepad VIII.

4:57[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

4:57[2] Lit.: *most shading shade* or *dense shade*. As Muhammad Asad notes (referencing Lane, p. 1915), the expression contains connotations of ease and protection.

4:58[1] Lit.: *people*.

4:59[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

4:59[2] I.e. what God sent through his messenger.

4:59[3] Lit.: *command*. This is predicated on those people themselves obeying God and the Messenger (namely the Qur'an); if they do not and we obey them, we have made them lords in place of God.

4:59[4] I.e. to what God sent through his messenger; and in any event, the Messenger is now dead. This verse has been used to hamstring Muslims intellectually and politically as much as Romans 13:1-7 have been used to neutralise Christians. By reading the broader context it is clear that the believer's responsibility is to what comes from God in the Qur'an. Blind obedience to human authority leads to tyranny. We are responsible alone for our actions on the Day of Judgment.

4:59[5] See note to 58:4 for Qur'anic usage of *to believe in*.

4:59[6] This is not a concession; it is a command. We are meant to check what we are told by those who claim to lead us against what God and his messenger brought us: the Qur'an.

4:59[7] Generally, *ta'wīl* is rendered here *interpretation*. But this collocation (*aḥsanu ta'wīlan*) has the sense *best in respect of result* (see Lane, p. 127). This collocation occurs here and at 17:35.

¶4.9 4:60[1] Arabic: *alam tara*. See note to 2:243.

4:60[2] See note to 58:4 for Qur'anic usage of *to believe in*.

4:60[3] Arabic: *ṭāghūt*. See note to 2:256.

4:60[4] This continues the thought of the previous verses. Faith in any authority not predicated on what God himself has given is itself a form of idol-worship.

4:60[5] Or *adversary* (against the command of God). See Article SJC.

4:61[1] This, too, is a continuation of the preceding argument against accepting as authority other than that which God has given.

4:61[2] Arabic: *munāfiqūn*. See note to 4:138.

4:61[3] Arabic: *ṣadda + 'an*. See note to 8:47.

4:62[1] Lit.: *Then how[...]?*

4:62[2] The fulfilment of this warning may be witnessed today in the pitiful condition of Muslim countries. The countries ruled by the Traditionalist are either so awful no one (including, increasingly, the Traditionalist himself) wants to live there, or they are puppet states — or both. While the Traditionalist has a list of people he blames, the actual burden of blame lies with himself; he has abandoned the Qur'an. His condition is not the result of freak or unfair laws; it is the direct consequence of his choices.

4:62[3] Or *conciliation*. Arabic: *tawfīq*. This word occurs just twice in the text: here and at 11:88. It is said by some to mean *conciliation* here and there to mean *success*. I note the discrepancy, and render consistently using *success*, but do not find the point worth contesting aggressively on a pan-textual basis.

4:63[1] Lit.: *far-reaching*.

4:63[2] Arabic: *qawl — speech*; *teaching*, *doctrine*; *saying*, *word*.

4:64[1] This verse clearly treats of a time when Muḥammad was alive. There are many such verses, most of which are (correctly) treated by the Traditionalist as of historical interest only. However, this verse is among a subset of the larger set just mentioned, which is used *ad nauseam* by those who dispute the Qur'an's claim to be complete, in support of a literature which the Messenger never saw, never endorsed, and which was written by Persians some 200 years after the time of Muḥammad. Quite how usurping the Qur'an on the basis of this later literature equates with making Muḥammad '*a judge in what arises between them*' is something the Traditionalist does not examine — and cannot allow to be examined. Rather, he relies upon a conflation in the mind of the gullible and uncritical believer between the writings of later Persians and verses such as this, and then attacks and accuses of impiety any who begin to wander off the reservation of those assumed conclusions.

4:65[1] Arabic: *lā yu'minūn*. Qur'anic usage implies: *(are those) lost in darkness*. See note to 2:6 and Notepad II.ii.

4:65[2] I.e. judging on the basis of what he received from God: the Qur'an.

4:65[3] Lit.: *submit in submission*.

4:66[1] I have rendered literally. Arguments are made in favour of: *Kill some among you*; cf. 2:54, 2:85, 4:29, 4:66.

4:66[2] Cf. 2:265.

4:69[1] See note to 4:64 above.

¶4.10 4:71[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

4:72[1] Lit.: *witness*.

4:73[1] I.e. rather than rejoicing at the success of a friend.

4:75[1] Arabic: *ẓālimūn*. See note to 2:229.

4:75[2] This verse sets up the segment of this chapter (rejoined in earnest at 4:101) which treats of the obligation upon believers to attempt to gain freedom for other believers held under oppressive regimes.

4:76[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

4:76[2] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

4:76[3] Arabic: *ṭāghūt*. See note to 2:256.

4:76[4] Or *adversary* (against the command of God). See Article SJC.

4:76[5] Or *adversary* (against the command of God). See Article SJC.

4:76[6] This is true on many levels, the ultimate of which is the fact that there is no escaping death and what follows. Cf. 52:42, 52:46.

¶4.11 4:77[1] Arabic: *alam tara*. See note to 2:243.

4:77[2] I.e. *do not fight us*. Given the context and the subsequent actions of such people, it is clear that these are people who seem to come over to the side of the believers quickly. But they are those who turn with every tide; they have no deep conviction, but are — as they see it — pragmatists.

4:77[3] Arabic: *aqīmū al ṣalāt*; i.e. uphold such duty as is incumbent. See note to 2:3 and Article SZC.

4:77[4] Arabic: *ātū al zakāt*. See note to 2:43 and Article SZC.

4:77[5] Arabic: *lawlā*. See Notepad XIV.

4:77[6] Opinions vary as to where the direct speech ends; some translators close the speech marks at the end of the present verse, others at the end of the first sentence in the verse following. My own sense is that direct speech in comparable scenarios tends to be short with what follows serving as exposition.

4:77[7] See note to *al muttaqūn* at 2:2.

4:78[1] From this point through to the end of 4:80 comprises a section which makes a distinction between collective and individual responsibility; it does so by means of shifts between the third-person plural and second-person singular pronouns (*them* and *thee*). The argument is that the fate of the collective is in the hand of God directly, whereas an individual's fate is a function — at least in an immediate sense — of his own decisions.

4:78[2] Arabic: *sayyi'a*. See Notepad XI.ix.

4:78[3] Arabic: *ḥadīth — story; account; narrative*, *statement*.

4:79[1] Arabic: *sayyi'a*. See Notepad XI.ix.

4:79[2] The Traditionalist contests this assertion, both in his doctrine and in his actions. He asserts that he — the Traditionalist — must himself be a witness to the prophethood of Muḥammad (entry into his religion is made on such a basis, and he bawls a confirmation of the same from the rooftops multiple times a day). Such Qur'anic notions as God either guiding or not guiding, or the sufficiency of God as a witness to the prophethood of Muḥammad are missing from both his understanding and his presentation. With him, worship of a religion is the principal thing; and these two Qur'anic principles are repugnant to that religion.

4:80[1] I.e. what God sent through his messenger.

4:80[2] The Traditionalist abuses this verse endlessly to shoehorn an entirely separate and specious literature into the mind. Cf. 3:7 and 4:64 and notes thereto. A messenger brings a message; the Qur'an is the message brought by Muḥammad. In any case, the Traditionalist does not quote the entire verse, since the end of it does not suit his requirements.

4:81[1] Lit.: *they say*.

4:81[2] One notes that the Qur'an is a compendium of those things which its recipient is commanded to say; (cf. Arabic: *qul*).

4:82[1] Arabic: *afalā*. See Notepad XIV.

4:82[2] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.

4:83[1] The construction here echoes some part of that at 4:59. Since unlike 4:59 no reference is made here to God, the implication is that the case is temporal in nature and no recourse to revelation is required: believers should tell those in authority so the appropriate people may be informed.

4:83[2] Lit.: *command*.

4:83[3] Or *adversary* (against the command of God). See Article

SJC.
4:84[1] See note to *(al) mu'minūn* at 8:2.
4:84[2] Arabic: *alladhīna kafarū.* See note to 2:6 and Notepad II.i.
4:85[1] Arabic: *naṣīb — a portion*. This denotes not only an amount but can also mean a share in profits or return on investment.
4:85[2] Arabic: *sayyi'a*. See Notepad XI.ix.
4:85[3] Arabic: *muqīt.* This word is formed from the *q-w-t* root in which senses of *feeding* and *nourishing* dominate. Wehr (p. 930) gives the meaning of *al muqīt* as *the Feeder*, *the Nourisher*. The only remaining instance in the text formed from this root is the noun at 41:10; that is rendered here *nourishment*, and likewise or similarly by translators generally. At 4:85, however, translations vary markedly, with some emphasising values of *power* or *control* (A. J. Arberry and N. J. Dawood), others of *watching* or *witness* (Muhammad Asad and Hilali & Khan), and others of *keeping* (Saheeh International). The question of the origins of these divergent interpretations is beyond the remit of the present work. I have defaulted here to the sole commonly agreed sense for the root found within the broader text.
4:87[1] Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:62, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.
4:87[2] Arabic: *ḥadīth — story; account; narrative, statement.*

¶4.12 4:88[1] Arabic: *munāfiqūn*. See note to 4:138.
4:88[2] I.e. are divided on this question.
4:89[1] I.e. if they return to enmity.
4:91[1] Arabic: *fitnah*. See note to 2:102.
4:91[2] I.e. whenever they are tested in their faith, they capitulate.
4:91[3] This phrase is quoted frequently by both sides of the brand-Islam divide to support or condemn indiscriminate killing by 'Muslims'; acquaintance with the broader context exposes such treatment of the text for the deceit it is.

¶4.13 4:92[1] Arabic: *(al) mu'min.* See note to 8:2.
4:92[2] Arabic: *(al) mu'min.* See note to 8:2.
4:92[3] Arabic root: *kh-ṭ-'*. See Notepad XI.vi.
4:92[4] Arabic: *(al) mu'min.* See note to 8:2.
4:92[5] Arabic root: *kh-ṭ-'*. See Notepad XI.vi.
4:92[6] Arabic: *(al) mu'min.* See note to 8:2.
4:92[7] I.e. the deceased.
4:92[8] Arabic: *(al) mu'min.* See note to 8:2.
4:92[9] Arabic: *(al) mu'min.* See note to 8:2.
4:92[10] Arabic: *(al) mu'min.* See note to 8:2.
4:92[11] Arabic: *shahr — moon, month.*
4:92[12] I.e. As a means of repentance from God. Or *turning* (i.e. towards the penitent) (*is*) *from God*. Some (N. J. Dawood and Muhammad Asad, for example) regard *tawbah* here in the sense of *penance* or *atonement*. Alternatively, Saheeh International has *[seeking] acceptance of repentance from Allah*.
4:93[1] Arabic: *(al) mu'min.* See note to 8:2.
4:94[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
4:94[2] Arabic: *(al) mu'min.* See note to 8:2.
4:95[1] See note to *(al) mu'minūn* at 8:2.
4:95[2] I.e. *at home*.
4:95[3] Lit.: *selves*.
4:95[4] Lit.: *selves*.

¶4.14 4:97[1] I.e. in death.
4:97[2] Lit.: *In what were you[...]?*
4:98[1] Lit.: *unable (to find) a plan* or *unable (to find) means.*
4:100[1] I.e. incumbent upon.

¶4.15 4:101[1] Arabic: *junāḥ*. See Notepad XI.ii.
4:101[2] Arabic: *al ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC. Generically, *al ṣalāt* denotes duty. To understand what follows this point one should read from 4:75 since the *ṣalāt* here, surely, is the duty summarised at 4:75; namely, a campaign recommended for the believers to aid believing men, women and children who have no protectors to escape the clutches of their oppressors. See also notes to the rest of this verse.
4:101[3] I.e. have reason to fear. See note to 2:182.
4:101[4] Arabic: *alladhīna kafarū.* See note to 2:6 and Notepad II.i.
4:101[5] See note to *fitnah* at 2:102; i.e. if you think that you are unevenly matched and there is a risk of being destroyed, there is no blame in pulling back.
4:101[6] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.
4:101[7] I.e. those who claim to be guided but refuse to obey the instructions given by God — such as the directive here to cut short a journey if there is real danger — are an open enemy to the believers.
4:102[1] The Traditionalist thinks this passage treats of the Messenger leading the faithful in prayer in the field, but an attentive reading shows this not to be the case. Admittedly, one needs to concentrate (4:82 implies strongly that this will be a requirement), to understand that this segment begins at 4:75, and to realise that each point it treats of develops the narrative. But when one is not welded to a preconceived value for *ṣalāt* and no longer needs to fight the text to achieve predetermined religious outcomes, a clear picture comes into view. This narrative treats of a rescue mission, one focused upon freeing those held under oppression with no means to free themselves. See note to 2:3 and Article SZC.
4:102[2] I.e. of those who ignore warning.
4:102[3] Arabic: *al ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC. By taking an object via *la* this collocation is made something one does *for* someone else — which is how the Traditionalist treats the text here also, but with very different results. For him, the Messenger is being told to lead believers in a shortened prayer in the field. It *has* to mean that because he is locked into his value for *al ṣalāt*. But the scenario is clear if we cease being guided by the Traditionalist's preconceived values, and derive our values from the Qur'an's own usage while remembering the context. In this latter case, the Messenger *upholds the ṣalāt* (i.e. initiates into monotheistic submission to God) each of those who wishes to emigrate (cf. 2:2 and notes thereto; also 1:1-7). Thus, the order of events in view here is as follows: the army of the believers arrives, and demands the release of the oppressed (but only if it can do so without undue fear, as per 4:101); the oppressed are brought in batches by those who ignore warning; whatever payment or other arrangements are transacted by the leader of the army of the believers with his opposite number; those who ignore warning then withdraw. The oppressors take their precautions and the believers take theirs; no one is killed and no one is harmed.
4:102[4] Namely, the men, women and children who are to be handed over by the oppressors (see note above and also 4:75).
4:102[5] I.e. of those who ignore warning.
4:102[6] Those being released by their oppressors.
4:102[7] Arabic: *sajada*. See Notepad IV. Here: submitted to God through his covenant (cf. 2:2 and notes thereto; also 1:1-7).
4:102[8] Those being released by their oppressors.
4:102[9] I.e. behind the believers.

4:102[10] Arabic root: *ṣ-l-w*; i.e. do such duty as is incumbent. See note to 2:3 and Article SZC.
4:102[11] Arabic root: *ṣ-l-w*; i.e. do such duty as is incumbent. See note to 2:3 and Article SZC.
4:102[12] I.e. of those who ignore warning.
4:102[13] Arabic: *alladhīna kafarū.* See note to 2:6 and Notepad II.i.
4:102[14] Arabic: *junāḥ*. See Notepad XI.ii.
4:102[15] Arabic root: *'-dh-y*. See Notepad X.
4:102[16] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii. Here, clearly, it indicates those who spurn the specific guidance given them in the local context. See also 4:101 and notes thereto.
4:103[1] I.e. when the tour of duty is over. Cf. 62:10.
4:103[2] Arabic: *al ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC. Generically, *al ṣalāt* denotes duty. Here it is that duty mentioned at 4:75. And — given a successful outcome — the oppressed are now free.
4:103[3] I.e. in any condition.
4:103[4] Arabic: *aqīmū al ṣalāt*; i.e. uphold such duty as is incumbent. See note to 2:3 and Article SZC.
4:103[5] Arabic: *al ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC.
4:103[6] See note to *(al) mu'minūn* at 8:2.
4:103[7] Arabic: *mawqūt — appointed, fixed, set* (*time*); *temporary; limited in time, scheduled for a given time.* This word occurs only once, which fact has left it vulnerable to specious claims on the part of the Traditionalist. For him, the present phrase implies the punctual performance of a prayer regime found nowhere explicitly stated in the Qur'an. Such a conclusion is possible only if one imports one's values into the Qur'anic text from elsewhere then reads the result in a way which is contingent upon a pre-existing set of conclusions while choosing to disregard the fact that those values do not fit the text into which they are imported in a number of cases. The plain reading of the text without such an overlay imposed upon it is that our duty to God is not open-ended; it has a beginning and an end. This could reasonably reference a specific duty (such as the one which is the subject of the segment). The life of a believer as a whole, likewise, has an ordained beginning and end.
4:103[8] Arabic: *kitāb.* See Notepad IX.iii.
4:104[1] Arabic: *al qawm — the people*. In the broader context, this can be understood either — as I incline to — as a continuation of that directive which began at 4:75 to find and rescue our brethren in faith who have no one to help them or, as per the Traditionalist's typical reading, as a directive to persist against an enemy.

¶4.16 4:105[1] Arabic: *al kitāb*. See Notepad IX.ii.
4:105[2] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).
4:105[3] Lit.: *disputant*.
4:108[1] I.e. in knowledge.
4:108[2] Arabic: *min qawl*. Muhammad Asad comments here: *It is to be remembered that the noun qawl does not denote merely "a saying" or "an utterance" (which is its primary significance): it is also employed tropically to denote anything that can be described as a "conceptual statement" — like an opinion, a doctrine, or a belief — and is often used in this sense in the Qur'an.*
4:111[1] Lit.: earns.
4:111[2] Arabic: *ithm*. See Notepad XI.i.
4:112[1] Arabic root: *kh-ṭ-'*. See Notepad XI.vi.
4:112[2] Arabic: *ithm*. See Notepad XI.i.
4:112[3] Arabic: *ithm*. See Notepad XI.i.

¶4.17 4:113[1] Arabic: *al kitāb*. See Notepad IX.ii.
4:113[2] See note to *wisdom* (*ḥikma*) at 33:34.
4:114[1] Arabic: *ma'rūf*. See note to 2:178.
4:115[1] See note to *(al) mu'minūn* at 8:2.
4:115[2] I.e. to the evil deeds he has determined upon, or to death — or both.

¶4.18 4:116[1] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI. I understand this to mean without repentance — otherwise there would be no point calling idolaters to God.
4:116[2] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.
4:117[1] Arabic: *min dūni*. See note to 2:23.
4:117[2] Or *inanimate things.* Muhammad Asad comments here: *The term inath (which is the plural of untha, "a female being") seems to have been applied by the pre-Islamic Arabs to their idols, probably because most of them were considered to be female. Hence, according to some philologists, the plural form inath signifies "inanimate things" (cf. Lane I, 112).* However, we note that the deities found at Petra are female (cf. 53:19-21 and Notepad XVI). See also 53:27 and note thereto.
4:117[3] Or *adversary* (against the command of God). See Article SJC.
4:118[1] I.e. Iblīs.
4:119[1] An indication, perhaps, of the mutation by cloning and cross-breeding between species.
4:119[2] This is being fulfilled today beyond all imagining, beginning with the teaching of pseudo-science (obvious and provable fallacies regarding the nature of the world), the promotion via weaponised 'entertainment' of sexual perversions, and the destruction of everything which is healthy, normal, and natural — all in the names of Tolerance, Freedom and Inclusivity, of course; then there is GMO food, chemtrailing, Transhumanism, and countless other wars being conducted by the Satanic system against the human soul.
4:119[3] Or *adversary* (against the command of God). See Article SJC.
4:119[4] Arabic: *min dūni*. See note to 2:23.
4:120[1] Or *adversary* (against the command of God). See Article SJC.
4:122[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
4:122[2] Arabic: *ḥaqqan*. See Notepad XVII (ḥaqq- iii.).
4:123[1] See *vain desires* at 2:78, 2:111, 2:120, 2:145, 4:123, 4:123, 5:48, 5:49, 5:77, 6:56, 6:119, 6:150, 13:37, 23:71, 28:50, 30:29, 42:15, 45:18, 47:14, 47:16, 54:3, 57:14.
4:123[2] I.e. attainment of the Garden, or Final Judgment.
4:123[3] Arabic: *ahl kitāb.* See Notepad IX.iv.
4:123[4] Arabic: *min dūni*. See note to 2:23.
4:124[1] Arabic: *(al) mu'min.* See note to 8:2.
4:125[1] Arabic: *dīn.* See Notepad V.
4:125[2] Arabic: *ḥanīf — inclining to a right state or tendency; spurning falsehood*. See note to 2:130.

¶4.19 4:127[1] It is not for the Messenger to make rulings; he follows what God gives; cf. 4:176.
4:127[2] I.e. God gave you what is recited. Muhammad Asad makes this point more explicitly in his translation: *for [His will is shown] in what is being conveyed[...].*
4:127[3] They *already* have an answer (4:3-6). This section illustrates the archetypal, incorrect attitude towards Muḥammad — that of asking him for rulings. The Messenger cannot give rulings; the ruling is from God. This section (4:127-

134) has a chiding tone: restating patiently points which have been made, repeatedly stating that all that is in the heavens and the earth belongs to God, and closing with the observation that God can replace the recipients of the message at any time with another people.

4:127[4] Arabic: *al kitāb*. See Notepad IX.ii.
4:127[5] See note to 4:2.
4:127[6] Grammar: the case shows that this word also is governed by *concerning* (Arabic: *fī*).
4:127[7] See note to 2:238.
4:127[8] See note to 3:18.
4:127[9] See note to 4:2.
4:128[1] I.e. has reason to fear. See note to 2:182.
4:128[2] Grammar: dual.
4:128[3] Arabic: *junāḥ*. See Notepad XI.ii.
4:128[4] Grammar: dual.
4:128[5] See note to *al muttaqūn* at 2:2.
4:129[1] Lit.: *her*.
4:129[2] See note to *al muttaqūn* at 2:2.
4:130[1] Grammar: dual.
4:131[1] Arabic: *alladhīna ūtū al kitāb.* See Notepad IX.xi.
4:131[2] Arabic: *al kitāb*. See Notepad IX.ii.
4:131[3] See note to *al muttaqūn* at 2:2.

¶4.20

4:135[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
4:135[2] See note to 3:18.
4:135[3] Renderings of this collocation vary here markedly. For example, A. J Arberry renders: *stands closer to*; Hilali & Khan have: *is a Better Protector to*; N. J. Dawood has: *knows better about*; and Saheeh International has: *is more worthy of*. I have aligned my reading with that of A. J. Arberry since it both agrees with the Arabic and includes within it some of the emphasis favoured by other translators.
4:135[4] Muhammad Asad identifies the core point in his comment: *I.e., "do not allow the fact that a man is rich to prejudice you in his favour or against him, and do not, out of misplaced compassion, favour the poor man at the expense of the truth".*
4:136[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
4:136[2] See note to 58:4 for Qur'anic usage of *to believe in*.
4:136[3] Arabic: *al kitāb*. See Notepad IX.ii.
4:136[4] Arabic: *al kitāb*. See Notepad IX.ii.
4:136[5] I.e. that which is extant in previous scriptures, which the Qur'an confirms; however, the Qur'an also corrects points where those scriptures have been lost or corrupted. See note to 2:66.
4:136[6] Arabic: *kutub*. See Notepad IX.ii.
4:137[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
4:138[1] Elsewhere rendered *glad tidings*.
4:138[2] **Qur'anic definition**: *munāfiqūn*. Usually translated as *hypocrites*, the Qur'anic definition found at 4:137 supplies an additional nuance: *munāfiqūn* are those characterised by a lack of firmness of purpose; persons easily tossed about on the waves of circumstance. While this value is related to *hypocrisy,* it is also distinct from it. Strictly speaking, *hypocrisy* is pretending to believe something that one does not. The persons described here, however, vacillate rather than merely dissimulate. In short, they are *waverers*, and this and related words are rendered accordingly. All instances reference this verse.
4:139[1] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.
4:139[2] Arabic: *min dūni*. See note to 2:23.
4:139[3] See note to *(al) mu'minūn* at 8:2.
4:139[4] Arabic: *'izza — power*, *prestige*, *honour*, *respect* and *fame*.
4:139[5] Arabic: *'izza — power*, *prestige*, *honour*, *respect* and *fame*.
4:140[1] See 6:68.
4:140[2] Arabic: *al kitāb*. See Notepad IX.ii.
4:140[3] Arabic: *āyāt*. See Notepad VIII.
4:140[4] Lit.: *plunge in* or *to enter into vain discourse* or *false speech* (see Lane, p. 825). The form I verb occurs at 4:140, 6:68, 6:68, 9:65, 9:69, 9:69, 43:83, 70:42, 74:45; the verbal noun at 6:91, 52:12; and the active participle at 74:45. My sense is that this convention treats of all conversation which is not anchored in God's truth and fear of him.
4:140[5] Arabic: *ḥadīth — story; account; narrative*, *statement*. Here: *subject* fits the English context better.
4:140[6] Arabic: *munāfiqūn*. See note to 4:138.
4:140[7] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.
4:141[1] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.
4:141[2] Alternatively, according to Muhammad Asad's comment: *Lit., "did we not gain mastery over you [i.e., "over your hearts" - cf. Lane II, 664] and defend you against the believers?".*
4:141[3] See note to *(al) mu'minūn* at 8:2.
4:141[4] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.
4:141[5] See note to *(al) mu'minūn* at 8:2.

¶4.21

4:142[1] Arabic: *munāfiqūn*. See note to 4:138.
4:142[2] Arabic: *al ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC. See also notes on *al ṣalāt* at 4:102. Cf. this construction at 5:6. In the present context, surely the implication is that of men responding to a call to arms.
4:143[1] Lit.: *between that*. Cf. 4:150.
4:144[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
4:144[2] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.
4:144[3] Arabic: *min dūni*. See note to 2:23.
4:144[4] See note to *(al) mu'minūn* at 8:2.
4:144[5] Or *against*.
4:145[1] Arabic: *munāfiqūn*. See note to 4:138. There is at 4:144-146 a direct correlation between *al munāfiqūn* and *al kāfirūn*, one lost given the Traditionalist's values for these terms.
4:146[1] Arabic: *dīn.* See Notepad V.
4:146[2] See note to *(al) mu'minūn* at 8:2.
4:146[3] See note to *(al) mu'minūn* at 8:2.
4:148[1] Arabic: *sū'* (sg.), *aswā'* (pl.). See Notepad XI.v.
4:148[2] In the context, one can take the meaning here to include an admonition not to claim individuals among us to belong to the groups outlined at 4:144-145 except under the condition provided for here at 4:148.
4:149[1] Arabic: *sū'* (sg.), *aswā'* (pl.). See Notepad XI.v.
4:150[1] See note to 58:4 for Qur'anic usage of *to believe in*.
4:150[2] Lit.: *between that*. This echoes 4:143.
4:151[1] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.
4:151[2] Arabic: *ḥaqqan*. See Notepad XVII (ḥaqq- ii.).
4:151[3] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.
4:152[1] See note to 58:4 for Qur'anic usage of *to believe in*.

¶4.22

4:153[1] Arabic: *ahl kitāb.* See Notepad IX.iv.
4:153[2] Arabic: *kitāb.* See Notepad IX.iii.
4:154[1] Namely, a tree-covered or fertile mountain. See note to 2:63.
4:154[2] Arabic: *sajada*. See Notepad IV.
4:155[1] One needs to read attentively over an extended passage. The syntax here is challenging; as I read the passage the *fa* here relates to that at the beginning of 4:160.

4:155[2] Arabic: *āyāt*. See Notepad VIII.
4:155[3] Arabic: *bi ghayri (al) ḥaqq*. See Notepad XVII.
4:155[4] Arabic: *bal*. See note to 2:88.
4:155[5] Arabic: *lā yu'minūn*. Qur'anic usage implies: *(are those) lost in darkness*. See note to 2:6 and Notepad II.ii.
4:156[1] See Notepad XVI and Notepad XVIII.
4:157[1] Lit.: *anointed one*. Arabic: *masīḥ* — from verb root *m-s-ḥ*; *messiah*. See note to 3:45.
4:157[2] See Notepad XVI and Notepad XVIII.
4:157[3] See Notepad XVI and Notepad XVIII.
4:157[4] Or *put to death by stake*. Arabic: *ṣalaba*. By convention the Traditionalist has understood *ṣalaba* as *to crucify*. That understanding is, perhaps, at odds with what Qur'anic usage indicates. In the Qur'an, Fir'awn is called *the Lord of Stakes* (38:12, 89:10) — which collocation is typically rendered thus by the Traditionalist himself. This fact certainly suggests that the form of capital punishment meted out by Fir'awn featured a stake. The options available for killing a man on a stake are limited. In close proximity to the verb commonly rendered *crucify* (*ṣalaba*) Fir'awn threatens that punishment will be inflicted '*on the trunks of date-palms*' (20:71) — thus lending credence to the notion that the trunks of date-palms were trimmed and sharpened to facilitate impalement. In addition, Fir'awn threatens to cut off hands and feet from alternate sides before executing the punishment in question (7:124, 20:71, 26:49). Attempting to crucify one thus disfigured would be both impractical and run the risk of creating morbid farce — which itself would defeat the point of most of what benefits a tyrant from the public torture of his enemies: the creation of fear. Finally, a date-palm does not possess a crossbar, nor can one readily be made from a second date-palm — a requisite item if we are discussing crucifixion in an intellectually honest manner. However, I render *ṣalaba* and *ṣallaba* throughout as *to crucify*, as per the norm, and confine my dissent to the notes.
4:157[5] Arabic: *shubbiha — to be made similar*, *to be made uncertain or doubtful.* The core fact here is plain: *they did not kill him*. The implications are immediate and obvious for both Christians and Jews, as well as for relations between the two groups. Under the Islamic extension of the Christian extension of the dominant Jewish Egypt-Palestine thesis, it is supposed that the likeness of ʿĪsā fell upon another man who was killed in his stead. Under the ʿAsīr-Ḥejāz thesis, ʿĪsā is an entirely separate individual to that killed at Jerusalem in the 1st century CE, one who lived centuries beforehand and was conflated by Paul with that Yeshua who was killed at Jerusalem and other figures to form the Christian mythos, and the Jews simply killed — or had killed by the agency of the Romans — the wrong man, believing him to be the Messiah. See Notepad XVI and Notepad XVIII.
4:158[1] Arabic: *bal*. See note to 2:88.
4:158[2] I.e. the agreement taken at 4:154.
4:158[3] This verse has been the subject of interesting but unconvincing interpretations regarding the death and subsequent status of ʿĪsā. The Traditionalist presentation is frequently confused and confusing, and the Hilali & Khan translation is typical in this regard: *And there is none of the people of the Scripture (Jews and Christians), but must believe in him ['Iesa (Jesus), son of Maryam (Mary), as only a Messenger of Allah and a human being], before his ['Iesa (Jesus) or a Jew's or a Christian's] death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he ['Iesa (Jesus)] will be a witness against them.* Underpinning this presentation is the view that ʿĪsā has never died. However, this assertion is impossible to sustain across the broader text since a distinct formula which treats of Yaḥya (whom no one claims never to have died) is employed also with regard to ʿĪsā (compare 19:15 and 19:33; see also 5:75, 3:55). The syntax requires attention to unpack, but there is a single, cogent argument which runs across the broader segment. The argument is this:

- 4:153 *The doctors of the Law ask thee* (Muḥammad) *to bring down upon them a Writ*
- 4:154 Rehearses the scenario when a Writ was in fact brought down, one brought down *for their agreement.* The mount was *raised above them* in confirmation of this agreement. Note: the verb here is *rafaʿa* (*to raise*). The agreement is then confirmed.
- There then follows a list of grievances against the doctors of the Law:
  - 4:155 Violation of their agreement; their denial of proofs; their killing of prophets
  - 4:156 Their denial, and calumny against Maryam
  - 4:157 Their saying that they killed the Messiah ʿĪsā, son of Maryam
- 4:158 On the basis of 4:155-4:157 comes the conclusion: *God brought it* (i.e. the *agreement*) *before him* or *before himself.* The verb *rafaʿa* + *'ilā* means *to bring before*, *bring forward* as before a judge or king (Lane, p. 1128). That meaning is confirmed by the words immediately following *And God is exalted in might and wise* (the word *wise* in Arabic implies sage judgment).
- 4:159 *There is no doctor of the Law* (i.e. true doctor of the Law) *save will believe therein* (i.e. in the *agreement* mentioned at 4:153) *before his death*; *and on the Day of Resurrection it* (the *agreement*) *will be witness against them*.
- Verses 4:160-161 continue with grievances against those who hold to Judaism in general on a different basis

4:159[1] The force of the construction is that coming to faith therein before death is the *sine qua non* of what it is to be a doctor of the Law; cf. there is no marathon runner but will complete a race of 26.23 miles.
4:159[2] Arabic: *ahl kitāb.* See Notepad IX.iv.
4:159[3] I.e. in the agreement referenced at 4:154.
4:159[4] I.e. his own.
4:159[5] I.e. the agreement referenced at 4:154.
4:160[1] This refreshes the force of the *fa* at 4:155 (see the note thereto).
4:160[2] Arabic: *alladhīna hādū*. Understood here as those thought of today as Jews by faith, but not necessarily of Israelite descent. See Notepad XIII.i.
4:161[1] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.
4:162[1] Cf. 3:7.
4:162[2] See note to *(al) mu'minūn* at 8:2.
4:162[3] See note to 58:4 for Qur'anic usage of *to believe in*.
4:162[4] The on-the-nose rendering here is: *But those firm in knowledge among them and the believers believe in what is sent down[...].* I have used a different word order in the English and some may take issue with that, so I will address what I anticipate to be their concerns. I have strong pan-textual grounds and contextual support for the rendering I have used. To begin with, a second subject often comes in Qur'anic Arabic at the end of the clause, almost as an afterthought (see the following examples 7:155, 7:156, 18:26, 22:37, 24:5, 24:10, 24:20, 24:50, 26:73, 27:18, 27:49, 28:82, 28:83, 34:10, 34:36, 40:71, 43:71, 48:29,

53:62, 57:10, 58:12, 59:8, 93:3). The entire preceding section treats of the Jews, their failings and misdeeds, and both this verse and the verse following indicate and connect with a summary of (mainly Hebrew) patriarchs and key figures. With these facts in view, the phrase in the opening of 4:162 — *among them* — seems implicitly present within each of three categories which follow: *[...]the upholders of the duty (among them), and the renderers of purity (among them), and the believers in God and the Last Day (among them).* (It is difficult for the Traditionalist to access this point because he is mesmerised by the words *ṣalāt* and *zakāt* to which he is trained from birth to attach alien, non-Qur'anic values.) My second point is that the concept of *mu'min* (*believer*) does not pertain exclusively to those who embrace the Qur'an, or those who are — or who call themselves — Muslims, despite the fact that the word has been used historically as though that were the case. There is no direct correlation with *belief* and any temporal or political grouping. (Rightly understood, a *mu'min* is one whose condition of soul is imbued with a sampling of Grace by which he inclines towards and appreciates the things of God.) The Qur'anic text objectively regards certain individuals among Christians, Jews and others (as well as those who predate both Jews and Christians) as *mu'mins* (see 5:43 for example). My position is that the entire passage at 4:153-162 forms one argument and has one focus: the doctors of the Law among the Jews, most of whom are reproved and some of whom are exonerated. There then follows a broader appeal comprising a correlation between what previous messengers received and the present revelation (4:162-170) before the section ends with a final appeal to the doctors of the Law at 4:171.

4:162[5] Firstly, because it is materially the same thing and, secondly, because such people accept the law given to Mūsā as binding upon those who follow Judaism, and a modified form of the same as binding upon those who claim Jesus.

4:162[6] Lit.: *and*.

4:162[7] Arabic: *al ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC.

4:162[8] Arabic: *al zakāt*. See note to 2:43 and Article SZC.

4:162[9] I.e. among them.

¶4.23 4:163[1] See note to *waḥī* and *awḥā* at 3:44.

4:163[2] See note to *waḥī* and *awḥā* at 3:44.

4:163[3] See note to *waḥī* and *awḥā* at 3:44.

4:163[4] Arabic: *al asbāṭ*. The grandsons of Ibrāhīm. See note to 2:136.

4:163[5] See Notepad XVI and Notepad XVIII.

4:163[6] Arabic: *ayyūb*. Typically identified with the Job of the Hebrew scriptures. See Notepad XV.

4:163[7] Arabic: *yūnus*. Typically identified with the Jonah of the Hebrew scriptures. See Notepad XV.

4:163[8] Or *psalms*. Arabic: *zabūr*. For the generic meaning of this word see note to 3:184. However, on the basis of 21:105, I agree that *zabūr* indicates *psalms* in the sense of *written* songs. This word occurs at 4:163, 17:55 and 21:105.

4:165[1] Arabic: *ḥujja — argument* (as in *justification* or *claim* in court or elsewhere).

4:166[1] I.e. he sent down what he intended to send down. Had he wanted to add to or augment it, he would have done so.

4:166[2] The Traditionalist's religion rejects this. It is based on the witness of men (which is what the *ḥadīth* literature boils down to).

4:167[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

4:167[2] Arabic: *ṣadda + 'an*. See note to 8:47.

4:168[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

4:169[1] Lit.: *of Gehenna*.

4:169[2] See note to *dhālika 'alā* at 22:70.

4:170[1] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi i.).

4:171[1] Arabic: *ahl kitāb*. See Notepad IX.iv.

4:171[2] Arabic: *dīn*. See Notepad V.

4:171[3] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

4:171[4] Lit.: *anointed one*. Arabic: *masīḥ* — from verb root *m-s-ḥ*; *messiah*. See note to 3:45.

4:171[5] See Notepad XVI and Notepad XVIII.

4:171[6] See Notepad XVI and Notepad XVIII.

4:171[7] See Notepad XVI and Notepad XVIII.

4:171[8] See note to 58:4 for Qur'anic usage of *to believe in*.

4:171[9] See note to *s-b-ḥ* root at 2:30.

4:171[10] See 3:173.

¶4.24 4:172[1] Lit.: *anointed one*. Arabic: *masīḥ* — from verb root *m-s-ḥ*; *messiah*. See note to 3:45.

4:173[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

4:173[2] Arabic: *min dūni*. See note to 2:23.

4:175[1] See note to 58:4 for Qur'anic usage of *to believe in*.

4:175[2] The responsibility for guiding a man to and along the right path lies with God, not with any religion.

4:176[1] The chapter closes with a repeat of the point introduced at 4:127; namely, that no more rulings are to be sought of the Messenger: God has decreed.

4:176[2] Arabic: *al kalāla — without an immediate heir*. See 4:12 and note thereto.

4:176[3] Arabic: *bayyana*. See note to 2:69.

5 5:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

5:0[2] The fifth chapter of the Qur'an is by convention called *al mā'idah* or *The Table Spread*.

5:1[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

5:1[2] Arabic: *ḥurum*. This word in this form occurs only here and at 5:95 and 5:96. The Traditionalist claims for *ḥurum* a specialised, religious connotation (namely, the state of increased sanctity a man is said to be in when on pilgrimage). Naturally, the Traditionalist controls all definitions and details pursuant to this condition, and his formulations are nowhere found in the Qur'an. The point at which the Traditionalist makes the correlation with pilgrimage is found not in the current exhortation, but in the one following at 5:2 and the connection claimed by the Traditionalist is weak since 5:2 simply prohibits preventing those who wish to visit the inviolable place of worship from so doing (as one prohibition among several). The singular form of the word in question occurs at 16:116 (and means *unlawful* in the sense of *forbidden*) in a context which does not admit of any other interpretation. On this basis, I understand the same value here (and at 5:95 and 5:96, the only other instances) for the plural *ḥurum*. It may well be that hunting was forbidden during the time of *ḥajj* — the forbidding of hunting by outsiders on land otherwise occupied by other people would certainly be an equitable law — however, there is no statement here indicating a direct correlation between *ḥajj* and the prohibition on hunting. Read cold, without a pre-existing anticipation of any extraneous requirement, the segment here deals simply with times when hunting is forbidden as a restriction with a general application. (I am indebted here to Aidid Safar, whose original insights on this point I have developed and systematised.) See also note

to *ḥalal* at 5:2. The broader question is entirely moot since *al masjid al ḥarām* was closed to believers within the time of the revelation (see note to 9:28, and my book *The God Protocol*). All instances appear in the notes and reference this verse.

5:2[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

5:2[2] The verb here is the form IV of the *ḥ-l-l* root. In all other instances it means *to make lawful* or *be made lawful* depending on the mood and by extension can mean *to lead* or *to bring* or *to settle* (see 2:187, 2:275, 3:50, 4:24, 4:160, 5:1, 5:4, 5:4, 5:5, 5:87, 5:96, 7:157, 9:37, 9:37, 14:28, 22:30, 33:50, 35:35, 66:1). The instance here at 5:2 is in the negative (unlike all other cases) and treats of something which is already instituted. Such being the case, I concur with most other translators and have rendered accordingly.

5:2[3] Arabic: *sha'ā'ir allah — the tokens of God*. See note to 2:158.

5:2[4] Arabic: *al shahr al ḥarām*. See note to 2:194.

5:2[5] Arabic: *hadya*. See note to 2:196.

5:2[6] Arabic: *qalā'ida*. This word occurs twice only (5:2 and 5:97) and both instances treat of a single context. This leaves little room to assess its meaning from usage. The Traditionalist asserts a highly specialised value here (and presents himself as the authority, naturally, on the right interpretation and application of his specialised value). For him *qalā'ida* signifies *garlands* or *necklaces* (to be put around the necks of animals selected for slaughter). I reject the value of *sacrificial animal* for *hadya* as spurious on the basis of provable Arabic values (see note to 2:196). With regard to *qalā'ida* I prefer to look to the Arabic language, context, and logic for answers than rely on the Traditionalist and his claims. The facts are these: *qalā'ida* is a plural noun formed from the *q-l-d* root. The meanings of the *q-l-d* root focus on the *investment of office*, *awarding authority*, or *placing in power*. It is true that it can mean *to adorn with a necklace*, but this meaning is clearly secondary and subsequent to the primary meaning, and grew out of the use of the necklace — or chain — as a badge of authority or office. Since the context, both here and at 5:97, treats of hunting being *forbidden* the question arises: by whom? On the basis of these considerations I contend that *qalā'ida* denotes *necklaces* in the sense of *chains of office* and not, as the Traditionalist claims, in the sense of *necklaces for sacrificial animals* — a value which one assumes to have been imposed through a syncretic process originating in Hinduism. (Objective, methodical analysis notes the Hinduistic nature of many of the Traditionalist's rites and practices but finds justification for such practices nowhere in the Qur'an.) In this edition, I give the point to the Traditionalist in my translation, and confine my dissent to the notes. The broader question is entirely moot since *al masjid al ḥarām* was closed to believers within the time of the revelation (see note to 9:28, and my book *The God Protocol*). Both instances appear in the notes and reference this verse.

5:2[7] Arabic: *ḥalal — allowed*, *permitted*; *untied*, *unfastened*. The Traditionalist affixes a specialised, purely religious connotation to this word in this case, one which defies corroboration on the basis of the Qur'an. Thus, for the Traditionalist, this instance of this word provides the reverse of what he claims for *ḥurum* (see 5:1 and note thereto) namely, that condition which exists *outside* the specialised ritual condition he claims as the meaning of *ḥurum*. If he is right, he cannot prove it on the basis of the Qur'an; I suspect it is a later fiction, but I cannot definitively prove my suspicion. However, I hold to my standard argument and methodology: firstly, whatever pilgrimage existed, the rites pursuant to it are long gone because the pilgrimage — no matter where the original site was found — was abandoned at the time of the revelation (see note to 9:28, Notepad XVI, and my book *The God Protocol*); secondly, I insist that consistent application of proven, demonstrable Qur'anic values prevail in all instances of a particular term — including in those cases where the Traditionalist claims highly specialised and arbitrary meanings for particular instances. On this basis, I render *ḥalal* here according to its proven, accepted, and general meaning.

5:2[8] Arabic: *ṣadda + 'an*. See note to 8:47.

5:2[9] Arabic: *al masjid al ḥarām*. See Notepad VII.ii.

5:2[10] The Traditionalist has a cover story taken from later writings which he applies here; however, one of the central points uncovered by the present work is the fact that the believers were told by God to forsake — that is, abandon — *al masjid al ḥarām* due to its occupation by the idolaters, and it is this event, in my view, which is referenced here. See note to 9:28 and my book *The God Protocol*.

5:2[11] See note to *al muttaqūn* at 2:2.

5:2[12] Arabic: *ithm*. See Notepad XI.i.

5:2[13] See note to *al muttaqūn* at 2:2.

5:3[1] Muhammad Asad comments here: *Lit., "to aim at divining [the future] by means of arrows". This is a reference to the divining-arrows without a point and without feathers used by the pre-Islamic Arabs to find out what the future might hold in store for them. (A comprehensive description of this practice may be found in Lane III, 1247.) As is usual with such historical allusions in the Qur'an, this one, too, is used metonymically: it implies a prohibition of all manner of attempts at divining or foretelling the future.*

5:3[2] Arabic root: *f-s-q*. See note to 2:26 and Notepad XI.vii.

5:3[3] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

5:3[4] The reason, I suggest, for their despair is that there is no 'religion' to be found within the doctrine — nothing which a priestly class can leverage to insinuate itself between a man and God. The Qur'anic principles are clear and simple and do not require or imply a complex religion which must be interpreted by a priestly class. The religion called today *Islam* came later.

5:3[5] Arabic: *dīn*. See Notepad V.

5:3[6] Arabic: *dīn*. See Notepad V.

5:3[7] Arabic: *al islām*. This is an abstract noun and means *peace* or *submission* (to God). See 3:18-19 and notes thereto.

5:3[8] Arabic: *dīn*. See Notepad V.

5:3[9] Arabic: *ithm*. See Notepad XI.i.

5:4[1] Arabic: *mukallibīn — trainers*. This word is from the root *k-l-b* from which comes *kalb* (*dog*). Understood here is the use of hunting animals such as dogs and falcons. The Traditionalist's treatment of dogs as unclean is found nowhere in the Qur'an (cf. 18:18, 18:22).

5:4[2] See note to *al muttaqūn* at 2:2.

5:5[1] Arabic: *alladhīna ūtū al kitāb*. See Notepad IX.xi.

5:5[2] Arabic: *al kitāb*. See Notepad IX.ii.

5:5[3] Lit.: *and*.

5:5[4] See note to *(al) mu'minūn* at 8:2.

5:5[5] Arabic: *alladhīna ūtū al kitāb*. See Notepad IX.xi.

5:5[6] Arabic: *al kitāb*. See Notepad IX.ii.

5:5[7] I.e. by doubting and acting against the dictates of what has been revealed.

¶5.2 5:6[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

5:6[2] Arabic: *al ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC. Generically, *al ṣalāt* denotes duty. For another case of the same usage see 4:43. Cf. 4:142, 5:58. If we read from the beginning of this chapter, we discern at this point a provision by which those outside the community of the people of the Qur'an may join that community; permission for marital connections with women from other monotheistic communities having just been stated along with a summary of dietary specifics — all information that one from an existing monotheistic faith might want who wishes to join with those who hold to the Qur'an is to hand. In summary, I regard the verses which treat of specific cleanliness (4:43 and 5:6) as relating to a person's entrance into submission to God through that contract with God which is stated at 1:1-7. The Traditionalist's prayer formula today strikes me as a vestigial mechanism: a (typically) unthinking daily re-enactment of the once-meaningful process whereby men entered into genuine contract with God.
5:6[3] Arabic: *ka'ba — ankle, leg-joint*. Grammar: dual.
5:6[4] Cf. 4:43.
5:6[5] Arabic: *al ġhā'iṭ*. The root of this word suggests a connection with defecation rather than with the passing of urine only.
5:6[6] Lit.: *touched*.
5:7[1] Surely this refers to 1:1-7 — the covenant into which each believer enters with God.
5:7[2] See note to *al muttaqūn* at 2:2.
5:8[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
5:8[2] See note to 3:18.
5:8[3] Cf. 5:2.
5:8[4] See note to *al muttaqūn* at 2:2.
5:8[5] See note to *al muttaqūn* at 2:2.
5:9[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
5:10[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.
5:10[2] Arabic: *āyāt*. See Notepad VIII.
5:11[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
5:11[2] See note to *al muttaqūn* at 2:2.
5:11[3] See note to *(al) mu'minūn* at 8:2.

¶5.3 5:12[1] Arabic: *al ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC.
5:12[2] Arabic: *al zakāt*. See note to 2:43 and Article SZC.
5:12[3] See note to 58:4 for Qur'anic usage of *to believe in*.
5:12[4] I.e. wealth spent on fighting in the way of God. See note to 2:245.
5:12[5] Arabic: *sayyi'āt*. See Notepad XI.x.
5:13[1] I.e. perhaps indicating that they pick and choose what to take and what not.
5:14[1] Arabic: *naṣārā*. See Notepad XIII.ii.
5:15[1] Arabic: *ahl kitāb*. See Notepad IX.iv.
5:15[2] Arabic: *bayyana*. See note to 2:69.
5:15[3] Arabic: *al kitāb*. See Notepad IX.ii.
5:15[4] Arabic: *kitāb*. See Notepad IX.iii. I posit that what is identified here as the statement found at 5:17 (following the parenthetical verse at 5:16).
5:16[1] Lit.: *darknesses*.
5:16[2] Cf. 2:257, 14:1, 14:5, 33:42, 57:9, 65:11.
5:17[1] This exact phrasing occurs only twice: 5:17 and 5:73.
5:17[2] Lit.: *anointed one*. Arabic: *masīḥ* — from verb root *m-s-ḥ*; *messiah*. Lit.: *God, he is the[...]*. See note to 3:45.
5:17[3] See Notepad XVI and Notepad XVIII.
5:17[4] Lit.: *from*.
5:17[5] Lit.: *anointed one*. Arabic: *masīḥ* — from verb root *m-s-ḥ*; *messiah*. See note to 3:45.
5:17[6] See Notepad XVI and Notepad XVIII.
5:17[7] See Notepad XVI and Notepad XVIII.
5:17[8] Grammar: dual.
5:18[1] Arabic: *al yahūd*. See Notepad XIII.i.
5:18[2] Arabic: *naṣārā*. See Notepad XIII.ii.
5:18[3] See note to 9:30.
5:18[4] Arabic: *dhunūb*. See Notepad XI.iv.
5:18[5] Arabic: *bal*. See note to 2:88.
5:18[6] Grammar: dual.
5:19[1] Arabic: *ahl kitāb*. See Notepad IX.iv.
5:19[2] Arabic: *bayyana*. See note to 2:69. Surely, the reference — at least in the first instance — is to the Qur'an's correction of the exaggerated claims made by Christians and Jews, which is the local subject matter.
5:19[3] Or *within the span of*. The Traditionalist typically renders the sense here as *after a period [of suspension] of the messengers*. I follow A. J. Arberry in my translation, and confine my reservations to the notes. I suggest the rendering above for the following reasons: the verb *bayyana* (*announce, make clear*) nowhere operates with the preposition *'alā*, and the preposition seems to be hanging (the preposition *'alā* can have many meanings, to choose one at random given no association with a verb is simply to guess — and if the Traditionalist can guess then so can we all). Secondly, nowhere does the word *after* appear in the sentence — despite what translations typically presume, imply or insert. Nor does it say *between* anywhere in the sentence (some translators have it that there is an interval *between* the appearance of the messengers; but to read *min* as *between* in this single instance is a highly original treatment); the primary ways to render *min al rusul* are: *of the messengers* or *among the messengers* or *from the messengers*. Thirdly, the operative noun *fatrah* does — as the Traditionalist translators say — mean a *period of time* or *interval* or *span of time*. However, the text simply does not say *between* messengers, it says *of* or *among* messengers. Lastly, I return to the aforementioned hanging *'alā*; by constructing the entire verse minus this one item I was able to choose of the many values available to that preposition with some degree of confidence in presenting my alternative reading above (see the beginning of 2:102 for an instance of comparable usage). In summary, I believe what is in view here is that Muḥammad's ministry fell within that total span of time during which messengers came to men, not that it came after a lull in the appearance of messengers.

¶5.4 5:20[1] The Traditionalist, who has typically accepted uncritically the dominant Egypt-Palestine thesis and the Christian extension thereof, has historically experienced a twinge of awkwardness at this juncture, something which may be sampled by acquaintance with Muhammad Asad's attempt to ease those concerns: *According to most of the commentators (e.g., Tabari, Zamakhshari, Razi), the "kingship" of the Israelites is a metaphorical allusion to their freedom and independence after their Egyptian bondage, the term "king" being equivalent here to "a free man who is master of his own affairs" (Manor VI, 323 f.) and can, therefore, adopt any way of life he chooses.* The Traditionalist's problem — given prior acceptance of the dominant thesis listed above — is that, under that thesis, the children of Israel of the Hebrew scriptures had no kings under Moses; and the statement here at 5:20 brushes against the fur

of the prevailing narratives found in the Hebrew scriptures. There exist alternative theses, however. Under the Arabia Felix thesis, for example, Fir'awn is simply a tribal king; moreover, the statements at 7:128-129 and then at 7:137 appear to serve the Arabia Felix thesis against the Egypt-Palestine thesis since the Qur'an suggests — or appears to suggest — that the children of Israel inherited the land held by Fir'awn — a position which the Egypt-Palestine thesis cannot support. Given such a reading, as inheritors to Fir'awn, the children of Israel would indeed have been made kings in the lifetime of Mūsā. There are, of course, other theses which interpret later prophecy in the Hebrew scriptures in terms of ethnic groups entirely distinct from the racial franchise we today call Jews (Black Hebrew Israelites, British Israelism, Christian Identity, etc.) but these are beyond the purview of this work. See Notepad XVI.
5:21[1] Under the Egypt-Palestine thesis this references Palestine. Both the Arabia Felix thesis and ʿAsīr-Ḥejāz thesis field alternative locations within their respective parts of the Arabian Peninsula. See Notepad XVI.
5:22[1] Also translated *tyrants*.
5:23[1] Lit.: *which two* (i.e. dual).
5:23[2] See note to *(al) mu'minūn* at 8:2. See grammar note to 2:91.
5:24[1] Grammar: *fight* is in the dual.
5:25[1] Arabic root: *f-s-q*. See note to 2:26 and Notepad XI.vii.
5:26[1] Arabic root: *f-s-q*. See note to 2:26 and Notepad XI.vii.

¶5.5 5:27[1] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).
5:27[2] See note to *al muttaqūn* at 2:2.
5:29[1] Arabic: *ithm*. See Notepad XI.i.
5:29[2] Arabic: *ithm*. See Notepad XI.i.
5:29[3] Arabic: *ẓālimūn*. See note to 2:229.
5:31[1] Lit.: *evil*.
5:31[2] Lit.: *evil*.
5:32[1] Lit.: *kills*.
5:32[2] Lit.: *soul*.
5:32[3] Lit.: *soul*.
5:32[4] Lit.: *gives life to it* (i.e. *a soul*).
5:32[5] As concerns those today called Jews, it is an inescapable fact that Jews are vastly disproportionately represented among those who may be termed '*committers of excess in the earth*'. Jews provided the intellectual justification, funding, and leadership for the Bolshevik revolution, for example; a killing operation which resulted, according to Solzhenitsyn, in sixty-six million deaths in the Soviet Union. One must add to that genocide those killed in World Wars I and II — horrors either largely created or, at the least, exacerbated by Jewish influence and interests — and the ongoing cultural war against both the German and all white peoples in particular, although against most other races and cultures as well, as well as against decency and morality in general. Robotic repetition of the assertion that one who understands such subjects is an anti-Semite (whatever that means) combined with endless outrage and threats of loss of career, position, and reputation have been an effective means of precluding any attempts at self-defence among those who have suffered — and continue to suffer — at the hands of representatives of this group. Personally, I see such actors on the stage of Life as a necessary component for the drama to unfold with the requisite breadth and contrast to make the choices each makes therein both authentic and valid. And the Qur'anic position is clear: we are all going to God; the Judgment will stand; justice will be both righteous and eternal. And in that context, those Jews who have faith in God and the Hereafter and do good deeds have as much to look forward to in eternity as anyone else.
5:33[1] The '*reward*' — or recompense — mentioned here points back, surely, to the statement which precedes the parenthesis: that '*it will be as if he killed mankind altogether*' (and will, accordingly, be punished both in the World and in the Hereafter — a point made at the end of 5:33). The motif '*corruption in the land*' occurs in varying contexts at both 5:32 and 5:33, tying these parts together as a single unit. The Traditionalist reads the passage which proceeds from the current point as a list of punishments to be meted out by him against those who withstand his militarised efforts to impose upon them a religion found nowhere in the Qur'an. A more careful reading of the Qur'an would have revealed to him the fact that the punishments listed here are associated exclusively in the text he claims as his foundational scripture with men in rebellion against God ('*kill* [without right]': 2:61, 3:21, 17:33; '*they be crucified*': cf. 4:157, 7:124, 12:41, 26:49; '*their hands and feet be cut off on alternate sides*': cf. 7:124, 26:49; '*they be banished from the land*': cf. 2:84-85, 7:82, 27:56). By imposing such punishments upon those who withstand his attempts to improve them, the Traditionalist aligns himself with those who form the subjects of the verses cited. See note to the present verse below.
5:33[2] Grammar: the four phrases which follow are not plain imperatives despite their treatment by translators. They are statements of fact in the passive and subjunctive mood. The segment lists acts committed by those who war against God and his messenger and strive to spread corruption in the land, not acts to be perpetrated by believers themselves as the Traditionalist claims. See note to the present verse above for corroborating evidence.
5:33[3] I.e. the inhabitants thereof, or the believers themselves.
5:33[4] Or *put to death by stake*. See note to *ṣalaba* at 4:157.
5:33[5] Arabic: *dhālika — that*. Sc. *is the cause for which We prescribed thus for the children of Israel*. See the opening clause of 5:32 which, likewise, employs *dhālika*. For instances where *dhālika* clearly implies ellipsis see 22:30, 22:32, 22:60. That the two clauses following the *dhālika* statement are separate from it is confirmed by the reappearance of an equivalent statement comprising the same components but without *dhālika* below at 5:41 — which fact also serves to tie the broader narrative together.
5:33[6] I.e. those who commit such acts.
5:34[1] I.e. among those who commit such acts.
5:34[2] My understanding is that believers are required to root out tyranny if they have the power to do so.
5:34[3] I take this statement in two ways. Firstly, that should tyrants repent, we should be willing to accept that at face value — or, at least, on the basis of the evidence. Secondly, that we should know that those poor souls afflicted and killed by tyrants who commit the kind of evil acts just listed will find God '*merciful and forgiving*'.

¶5.6 5:35[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
5:35[2] See note to *al muttaqūn* at 2:2.
5:35[3] One assumes this, given what precedes, to be an exhortation to root out tyranny.
5:36[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i. In the context, one must assume this to reference those tyrants whose evil acts are listed above at 5:33.

5:38[1] Famously, certain countries which call themselves Islamic lop off people's hands for instances of theft. Arguments are advanced by some in favour of *to cut* rather than *to cut off* in this context, with branding as the punishment, but I do not find the textual support required for it since it is the form I of the verb here (rather than form II such as we find at 12:31 and 12:50.) While I am temperamentally inclined to resist the Traditionalist's fascination with inflicting harm on others, having revisited this question I must concede that he is factually correct in this case: the bare, literal meaning is the operative one — but only within very clear parameters. The Traditionalist, again, makes here one of his commonest mistakes: he has entirely excluded the context. Beginning at 5:33, the context treats of *war*, of believers under military attack. And those who in such a context steal are either engaged in pillage or plunder or are the very worse kind of opportunists, people whose actions are not only reprehensible in themselves, but also place any military campaign in greater danger than already exists, and create further obstacles to achieving any future state of peace. In such conditions of extremis, wartime thieves are to be instantly punished in the firm and visible manner stated here, both as a punishment and as a deterrent. The context also ensures that those engaged only in the relatively lesser crime of theft in war — without having taken up arms against the believers — are not to be treated as enemy combatants (i.e. killed). According to this reading, chopping off people's hands in any other context is a crime for which the perpetrators will have to answer to God. Cf. 3:7, 12:75.

5:38[2] Grammar: dual.

5:41[1] Arabic: *alladhīna hādū*. Understood here as Jews by faith but not necessarily of Israelite descent. See Notepad XIII.i.

5:41[2] Lit.: *the lie*.

5:41[3] There exist modern corollaries to this; those who promote the ideologies of Cultural Marxism and pseudo-science come most readily to mind (comprising, in essence, a secular reworking of Talmudic imperatives and preoccupations).

5:41[4] Lit.: *from*.

5:42[1] Lit.: *the lie*.

5:42[2] See note to 3:18.

5:43[1] Arabic: *ḥukm*. See 3:79.

5:43[2] See note to *(al) mu'minūn* at 8:2. The Qur'anic concept of *believer* is in no way exclusively synonymous with those who read and embrace the Qur'an. Cf. 24:47.

¶5.7 5:44[1] Arabic: *alladhīna hādū*. Understood here as Jews by faith but not necessarily of Israelite descent. See Notepad XIII.i.

5:44[2] Lit.: *and*.

5:44[3] Arabic: *rabbāniyyūn*. See note to 3:79.

5:44[4] Arabic: *al kitāb*. See Notepad IX.ii.

5:44[5] Arabic: *kitāb allah*. See Notepad IX.vi.

5:44[6] Arabic: *āyāt*. See Notepad VIII.

5:44[7] The implication is that such people have access to what God sent down, but choose not to judge on that basis.

5:44[8] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.

5:45[1] Lit.: *soul*.

5:45[2] Lit.: *soul*.

5:45[3] Arabic: *ẓālimūn*. See note to 2:229.

5:46[1] See Notepad XVI and Notepad XVIII.

5:46[2] See Notepad XVI and Notepad XVIII.

5:46[3] The collocation which I render throughout '*in (their) footsteps*' is identified by Wehr as *on (its) track, at (his) heels, after (him); immediately afterwards, presently, thereupon*. Thus, one could argue in favour of something which happens *directly*. Cf. 19:28, note to 3:36 and Notepad XVI and Notepad XVIII.

5:46[4] Lit.: *between his hands*. I understand this to mean here: *what was within his grasp*; i.e. what remained to him. See note to 2:66.

5:46[5] Arabic: *injīl* — generally translated as Gospel based on the assertion that *injīl* is a corruption or abbreviation of εὐαγγέλιον, euangélion or *good news*. I have followed this convention, but we need purchase on what is meant by the term. In the earliest account of the four versions Christians accept as canonical, Mark, Jesus preaches '*the gospel of the kingdom of God*' (Mark 1:14). There is no further elucidation on the term *gospel* than that found in Mark. The word *gospel* occurs a total of eight times in Mark. In the next canonical account to be written, Matthew, Jesus is again preaching '*the gospel of the kingdom*' (Matt. 4:23, 9:35). At 24:14 he is most emphatic: '*And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.*' The word *gospel* occurs five times in Matthew. In the next canonical account to be written, Luke, Jesus adds no definition to his use of the word *gospel*; the term is used as though its sense is understood. The word *gospel* occurs four times in Luke. In the last canonical account to be written, John, the word *gospel* occurs nowhere. Thus, in those books claimed as canonical histories of Jesus by the Christians nowhere do we find any elucidation on the word *gospel* beyond the fact that it pertains to the kingdom of God. We note that the kingdom of God is something Jesus told his followers to pray for, since it forms a key part of the Lord's Prayer, and that the preaching of the kingdom of God is either a prerequisite for — or a signal of — the end of all things (Matt. 24:14). Of course, '*the kingdom of God*' is not substantially what Christians mean by *gospel*, their core conception of *gospel* being singularly resistant to genuine identification with the words of Jesus. They have adopted Paul's gospel, and expend huge efforts and millions of dollars annually to preach that, and are surprised that the End does not come. (They are not alone in falling for such sleight of hand; Muslims are equally proof against considering their Book on its own terms, having long ago abandoned that endeavour in favour of later compositions and dogmas built thereupon.) What Christians in fact mean by gospel is, of course, a moving target. What, then, does the Qur'an mean by *injīl*? We find a good example here at 5:46 which yields the facts that the *injīl* contains '*guidance and light*' (which together) confirm what 'Īsā had access to of the Torah, and that it is '*guidance and admonition for those of prudent fear*'. A broader review of all contexts reveals the following: the *injīl* is mentioned at 3:3, 3:48, 3:65, 5:66, 5:68, 5:110 in one breath with the Torah — from which we deduce a high correlation between the two; at 7:157 we find something *written* (both in the Torah and the *injīl*) — from which we infer the *injīl* to be something written (either extant, or lost in whole or in part); at 9:111 God promises the believers the Garden in return for their lives and their wealth (as a promise binding upon God in the Torah and the *injīl* and the Qur'an) — thus, like both the Torah and the Qur'an, the *injīl* contains at its heart a commitment on the part of the believer to put the Hereafter before the present life; and at 48:29 the *injīl* is mentioned in relation to that parable which has survived to us as the parable of the mustard seed (which itself references the Kingdom of Heaven as an inner realm within a man which begins as something insignificant but grows to dominance within the soul

and character until such point — in the Qur'anic presentation — that the atheists are enraged) — thus, we identify for the *injīl* the characteristic of a potent but initially imperceptible force which, given right cultivation, may grow within the soul of a man to such a point that it supersedes previous concerns and comes to thwart attempts by atheists to quell or crush it; at 57:27 there is mention of the *injīl* as something given to 'Īsā and of compassion and mercy placed in the hearts of those who followed it (or, possibly, *him*). We need now a fuller understanding of what the Gospel means to Christians. Wikipedia tells us: In Christianity, the gospel (Greek: εὐαγγέλιον euangélion; Old English: gospel), or the Good News, is the news of the coming of the Kingdom of God (Mark 1:14-15), and of Jesus' death on the cross and resurrection to restore people's relationship with God. It may also include the descent of the Holy Spirit upon believers and the second coming of Jesus. This is a fair summary of what the majority of those who claim the Gospel today mean by the term, although most of it derives, as we have said, from Paul, not Jesus. We will now consider the components we have garnered from the Qur'anic statements here and what we understand of the Christian position vis-à-vis the Gospel or *injīl* in sum to place before us all facets of what is meant by the term: 1. Some part of the Torah teachings (and confirmation thereof) or, at least, something related to the Torah. 2. A guidance and admonition for those of prudent fear. 3. A doctrine predicated upon the coming Kingdom of God; one which imbues the believer with increasing strength. 4. Something which is — or at least was — written down. 5. Jesus' death and resurrection as an act which reconciles man to God and forgives sin. 6. The descent of the Holy Spirit upon believers (understood to be an event auguring non-natural, supernatural or pseudo-supernatural abilities). 7. The Second Coming of Jesus (as the event marking the end of the Age). The Qur'anic position is, then, that points 1, 2, 3 and 4 either represent — or, at least, comport with — what *injīl* means. Points 5, 6 and 7 either find no support in the Qur'an or are directly repugnant to it. On the basis of the above, the working definition suggested here for what the Qur'an means by *injīl* (Gospel) is: *a Torah-related guidance given to 'Īsā orientated towards a reward in the Kingdom of Heaven found in written form and which increases the aspirant in piety*. Under the Christian extension of the dominant Egypt-Palestine thesis the Qur'an's presentation of 'Īsā is regarded exclusively in terms of a one-to-one correlation between 'Īsā and the Jesus of the 1st century CE. Both the 'Asīr-Ḥejāz and Arabia Felix theses begin from points which reject that assumption. I refer the interested reader to Notepad XVI and Notepad XVIII. All instances appear in the notes and reference this verse.

5:46[6] Lit.: *and*.

5:46[7] Lit.: *between his hands*. I understand this to mean here: *what was within his grasp*; i.e. what remained to him. See note to 2:66.

5:46[8] See note to *al muttaqūn* at 2:2.

5:47[1] Arabic: *injīl*. See above.

5:47[2] The Gospel confirms what preceded it, namely the Torah; the Law of Moses is binding upon Christians (cf. Matt. 5:8).

5:47[3] Arabic root: *f-s-q*. See note to 2:26 and Notepad XI.vii.

5:48[1] Arabic: *al kitāb*. See Notepad IX.ii.

5:48[2] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).

5:48[3] Lit.: *between its hands*. I understand this to mean here: *what was within its scope*; i.e. that which it treated of or concerned itself with. See note to 2:66.

5:48[4] Arabic: *al kitāb*. See Notepad IX.ii.

5:48[5] Arabic: *muhaimin — protector, master; control, controller (ʿalā — over)*.

5:48[6] See *vain desires* at 2:78, 2:111, 2:120, 2:145, 4:123, 4:123, 5:48, 5:49, 5:77, 6:56, 6:119, 6:150, 13:37, 23:71, 28:50, 30:29, 42:15, 45:18, 47:14, 47:16, 54:3, 57:14.

5:48[7] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

5:48[8] Arabic: *sharīʿa*. This word and its synonym at 45:18 (*sharīʿa*) enter English as *the Sharia*. The Traditionalist assumes *the Sharia* to reference a holy and extensive legal system built substantively on the Qur'an and only secondarily on the sayings and actions attributed to Muḥammad (the most 'authoritative' compilations of which were written down by representatives of a nation with every reason to resent Arabs — namely, the Persians) centuries after Muḥammad's death. The Orientalist for his part accepts this assessment, and the popular media bandies the same about in simplified form. The only problem with this cosy consensus is that the Qur'an itself claims no such thing for *shirʿa*, *sharīʿa* or any other word. Certainly, each of the peoples under monotheistic faiths has its own set of legal principles in the revelations which are the foundation of those religions — and this is the point being made here at 5:48. But there is no sense in which there exists a holy and specially sanctified legal system which should be imposed wholesale upon a people to make it 'Islamic' — at least no such concept exists in the Qur'an. The notion of a single, universally correct '*Sharia*' of any sort (in the popular sense in which I am now using the term) is refuted by the remainder of the verse. The only legal system to which the Qur'an calls and enjoins upon the Messenger is identified both in this verse and the next as *what God sent down*. This can only refer, in the context of the Qur'an, to that small number of verses which treats of legal matters and which provides the bones of a legal constitution, and to nothing more. The word *shirʿa* occurs just once in the text, has no definite article and applies to a broad mass of humanity. The word *sharīʿa* occurs once at 45:18 and is a common noun with a primary or original sense of *watering-place*. The idea of an entire jurisprudence built on multiple sources (i.e. the Qur'an and anything besides it) is nowhere found in the Qur'anic revelation.

5:48[9] Arabic: *minhāj*. This is the only occurrence of this noun or of the root on which it is based. Its meanings are: *a well-trodden trail; manner, procedure; course*. In order to convey the concept of *something established over time* which is implicit in the word, I have opted for *procedure* which, in the context, is a right fit.

5:48[10] Sc. *He gave you varying laws*.

5:49[1] See *vain desires* at 2:78, 2:111, 2:120, 2:145, 4:123, 4:123, 5:48, 5:49, 5:77, 6:56, 6:119, 6:150, 13:37, 23:71, 28:50, 30:29, 42:15, 45:18, 47:14, 47:16, 54:3, 57:14.

5:49[2] Arabic: *dhunūb*. See Notepad XI.iv.

5:49[3] Arabic root: *f-s-q*. See note to 2:26 and Notepad XI.vii.

5:50[1] Arabic: *yaqīna*. See note to 2:4.

¶5.8 5:51[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

5:51[2] Arabic: *al yahūd*. See Notepad XIII.i.

5:51[3] Arabic: *naṣārā*. See Notepad XIII.ii.

5:51[4] Arabic: *ẓālimūn*. See note to 2:229.

5:52[1] Arabic: *dāʾira*. The core concepts in this noun relate to *change, circuit, revolution, gyration, rotation*. It contains aspects of inevitability and alternation. It occurs at 5:52, 9:98, 9:98, 48:6. All instances appear in the notes and reference this verse.

5:53[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad

II.iv.
5:54[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
5:54[2] Arabic: *dīn*. See Notepad V. There exists no punishment for apostasy in the Qur'an. If a man decides to cease following the path outlined in the Qur'an — and does not overtly fight those who continue thereon — that is a matter between him and God alone.
5:54[3] See note to *(al) mu'minūn* at 8:2.
5:54[4] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.
5:55[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
5:55[2] Arabic: *al ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC.
5:55[3] Arabic: *al zakāt*. See note to 2:43 and Article SZC.
5:55[4] Arabic: *raka'a — to be lowly* (i.e. *before God*). See Notepad III.
5:56[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

¶5.9 5:57[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
5:57[2] Arabic: *alladhīna ūtū al kitāb*. See Notepad IX.xi.
5:57[3] Arabic: *al kitāb*. See Notepad IX.ii.
5:57[4] There is an ambiguity here in the Arabic: it is not immediately clear whether what is meant is *atheists* as a separate, distinct category, or *atheists who also make mockery and fun of your doctrine.* However, we infer that the latter is the case since at 5:58 where it states *And when you call to the duty they take it in mockery[...]* the *they* of 5:58 cannot reasonably be said to reference only one of the two groups mentioned at 5:57.
5:57[5] Arabic: *kuffār*. See note to 2:109.
5:57[6] See note to *al muttaqūn* at 2:2.
5:57[7] See note to *(al) mu'minūn* at 8:2. See grammar note to 2:91.
5:58[1] Arabic: *al ṣalāt*; i.e. such duty as is incumbent in the context. See note to 2:3 and Article SZC.
5:58[2] Arabic: *dhālika bianna*. See note to 22:6 and Notepad XIV.
5:59[1] Arabic: *ahl kitāb*. See Notepad IX.iv.
5:59[2] See note to 58:4 for Qur'anic usage of *to believe in*.
5:59[3] I.e. that which the Qur'an confirms (and corrects) in previous scriptures — although with allowance made for the fact that recipients of former scriptures have every right to follow what they have. See note to 2:66.
5:59[4] Arabic root: *f-s-q*. See note to 2:26 and Notepad XI.vii.
5:60[1] Perhaps meaning *worse than being mocked and made fun of*; cf. 5:57-58.
5:60[2] Arabic: *ṭāghūt*. See note to 2:256.
5:62[1] Arabic: *ithm*. See Notepad XI.i.
5:62[2] Lit.: *were doing*. With N. J. Dawood, I render in the present tense which is more natural in English.
5:63[1] Arabic: *rabbāniyyūn.* See note to 3:79.
5:63[2] Arabic: *lawlā*. See Notepad XIV.
5:63[3] Arabic: *ithm*. See Notepad XI.i.
5:64[1] Arabic: *al yahūd*. See Notepad XIII.i.
5:64[2] Arabic: *bal*. See note to 2:88.
5:65[1] Arabic: *ahl kitāb.* See Notepad IX.iv.
5:65[2] See note to *al muttaqūn* at 2:2.
5:65[3] Arabic: *sayyi'āt*. See Notepad XI.x.
5:66[1] Arabic: *aqāma*. This verb is found often in combination with *al ṣalāt* where it means (according to the Traditionalist) *to establish prayer* (whatever *to establish prayer* means). However, it appears here and clearly means *uphold* or *apply* or *act on*. It also occurs at 2:229 and takes *hudūd allāh* (*the limits of God*) as the object. See note to 2:3 and Article SZC.
5:66[2] Arabic: *injīl*. See note to 5:46.
5:66[3] I.e. from all directions.

¶5.10 5:67[1] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.
5:68[1] Arabic: *ahl kitāb.* See Notepad IX.iv.
5:68[2] See note to *aqāma* at 5:66.
5:68[3] Arabic: *injīl*. See note to 5:46.
5:68[4] The Qur'an allows that the Jew and the Christian will remain within their respective confessions, while advising them and warning them against their respective exaggerations and — in the case of Trinitarian Christians who persist in deifying a messenger of God after clarification has reached them — denial of God (see 5:72-73).
5:68[5] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.
5:69[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
5:69[2] Arabic: *alladhīna hādū*. Understood here as Jews by faith but not necessarily of Israelite descent. See Notepad XIII.i.
5:69[3] See note to 2:62.
5:69[4] Arabic: *naṣārā*. See Notepad XIII.ii.
5:69[5] See note to 58:4 for Qur'anic usage of *to believe in*.
5:70[1] For why *faction* indicates a portion of the population which followed an individual messenger see note to *farīq* at 2:87.
5:71[1] Arabic: *fitnah*. See note to 2:102; i.e. they did not consider that rejection of a messenger, and the denial and killing of those who followed them constitutes a denial of faith. See note to *farīq* at 2:87.
5:72[1] Lit.: *anointed one*. Arabic: *masīḥ* — from verb root *m-s-ḥ*; *messiah*. Lit.: *God, he is the[...].* See note to 3:45.
5:72[2] See Notepad XVI and Notepad XVIII.
5:72[3] Lit.: *anointed one*. Arabic: *masīḥ* — from verb root *m-s-ḥ*; *messiah*. See note to 3:45.
5:72[4] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.
5:72[5] Consideration of the broader narrative shows this to indicate one who *continues* therein (see 5:73-74 for example). There are multiple Qur'anic contexts which indicate the possibility of turning from idolatry to a right conception of God as one.
5:72[6] Arabic: *ẓālimūn*. See note to 2:229.
5:73[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.
5:74[1] Arabic: *afalā*. See Notepad XIV.
5:75[1] Lit.: *anointed one*. Arabic: *masīḥ* — from verb root *m-s-ḥ*; *messiah*. See note to 3:45.
5:75[2] See Notepad XVI and Notepad XVIII.
5:75[3] Under the dominant Egypt-Palestine thesis — or, rather, the Christian extension thereof — one thinks of the later prophets of the Hebrew scriptures. Under aspects of those competing theses summarised in the Appendix, one thinks of such personalities who predated the time of Mūsā such as Ādam, Nūḥ, Ibrāhīm, Lūṭ, Ismā'īl, Isḥāq, Ṣāliḥ, Hūd, Ya'qūb and Yūsuf. See Notepad XVI and Notepad XVIII.
5:75[4] I.e. with everything that fact implies.
5:75[5] Arabic: *bayyana*. See note to 2:69.
5:75[6] Arabic: *āyāt.* See Notepad VIII.
5:76[1] Arabic: *min dūni*. See note to 2:23.
5:77[1] Arabic: *ahl kitāb.* See Notepad IX.iv.
5:77[2] Arabic: *dīn.* See Notepad V.
5:77[3] Lit.: *other than*. I am indebted to Saheeh International's rendering here for this nuance.

5:77[4] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).
5:77[5] See *vain desires* at 2:78, 2:111, 2:120, 2:145, 4:123, 4:123, 5:48, 5:49, 5:77, 6:56, 6:119, 6:150, 13:37, 23:71, 28:50, 30:29, 42:15, 45:18, 47:14, 47:16, 54:3, 57:14.

¶5.11 5:78[1] Arabic: *alladhīna kafarū.* See note to 2:6 and Notepad II.i.
5:78[2] See Notepad XVI and Notepad XVIII.
5:78[3] See Notepad XVI and Notepad XVIII.
5:78[4] Arabic: *dhālika bimā*. See note to 22:10 and Notepad XIV.
5:79[1] See note to *munkar* at 3:104.
5:80[1] Arabic: *alladhīna kafarū.* See note to 2:6 and Notepad II.i.
5:81[1] See note to 58:4 for Qur'anic usage of *to believe in*.
5:81[2] Arabic root: *f-s-q*. See note to 2:26 and Notepad XI.vii.
5:82[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
5:82[2] Arabic: *al yahūd*. See Notepad XIII.i.
5:82[3] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.
5:82[4] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
5:82[5] Arabic: *naṣārā*. See Notepad XIII.ii.
5:82[6] Arabic: *dhālika bianna*. See note to 22:6 and Notepad XIV.
5:82[7] I take this to indicate the priests and monks themselves.
5:83[1] The Traditionalist naturally assumes this to reference the recipient of the Qur'an; however, a more thoughtful reading through to 5:86 inclines one to the view that '*the Messenger*' is meant here in a broader sense since non-acceptance of the Qur'an by those who follow the Torah and the Gospel does not damn them to Hell.
5:83[2] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).
5:84[1] See note to 58:4 for Qur'anic usage of *to believe in*.
5:84[2] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).
5:86[1] Arabic: *alladhīna kafarū.* See note to 2:6 and Notepad II.i.
5:86[2] Arabic: *āyāt.* See Notepad VIII.

¶5.12 5:87[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
5:87[2] Lamentably, the stock-in-trade of the Traditionalist stands in precise opposition to this exhortation. He has an entire library of things he forbids or enjoins, various combinations and interpretations of which are presented and accepted as a religion called Islam.
5:88[1] See note to *al muttaqūn* at 2:2.
5:88[2] See note to *(al) mu'minūn* at 8:2.
5:89[1] Arabic: *bayyana*. See note to 2:69.
5:89[2] Arabic: *āyāt.* See Notepad VIII.
5:90[1] Arabic: *al khamr — wine*. Muhammad Asad notes here: *According to all the lexicographers, the word khamr (derived from the verb khamara, "he concealed" or "obscured") denotes every substance the use of which obscures the intellect, i.e., intoxicates. Hence, the prohibition of intoxicants laid down in this verse comprises not merely alcoholic drinks, but also drugs which have a similar effect. The only exception from this total prohibition arises in cases of "dire necessity" (in the strictest sense of these words), as stipulated in the last sentence of verse 3 of this surah: that is to say, in cases where illness or a bodily accident makes the administration of intoxicating drugs or of alcohol imperative and unavoidable.*
5:90[2] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
5:90[3] Cf. *altar* at 5:3.
5:90[4] Cf. *divining arrows* at 5:3.
5:90[5] Or *adversary* (against the command of God). See Article SJC.
5:91[1] Or *adversary* (against the command of God). See Article SJC.
5:91[2] Arabic: *ṣadda + 'an*. See note to 8:47.
5:91[3] Arabic: *dhikr — calling to mind, recalling, reminding; remembrance (of something past); history*.
5:91[4] Arabic: *al ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC.
5:92[1] I.e. what God sent through his messenger, quite probably in a generic sense here given the broader context. See note to 5:93.
5:92[2] I.e. of following the handiwork of the *shayṭān.* That *shayṭān* treats of an adversary (against the command of God). See Article SJC.
5:93[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
5:93[2] Arabic: *junāḥ*. See Notepad XI.ii.
5:93[3] I.e. what they ate (did) previously.
5:93[4] See note to *al muttaqūn* at 2:2.
5:93[5] While I have placed the English in the present tense (which happens to correspond with A. J. Arberry's rendering, and which I consider most appropriate given the preponderance of similar contexts) I believe the allusion up to this point in the verse treats of the past but with an eye to the present. It is difficult for anyone to see past his indoctrination, and the Traditionalist is no exception; but the fact remains that the categories of men cited here pre-existed the Qur'anic revelation, and 5:83-85 above specifically treat of righteous men among recipients of previous revelation. Additionally, stripped of its sectarian values, 5:86-92 can be seen as appealing to the broader reach of believers, not only to a particular sect called today Muslims. Not all translators see the text in the same light, however. With justification (given the liquid nature of tense in Classical Arabic), non-sectarian Arabist A. J. Arberry renders the whole verse in the present: *There is no fault in those who believe and do deeds of righteousness what they may eat, if they are godfearing, and believe, and do deeds of righteousness, and then are godfearing and believe, and then are godfearing and do good; God loves the good-doers*; staunch Traditionalists Hilali & Khan take a hybrid approach: *Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allah (by keeping away from His forbidden things), and believe and do righteous good deeds, and again fear Allah and believe, and once again fear Allah and do good deeds with Ihsan (perfection). And Allah loves the good-doers.* Lastly, Traditionalist Saheeh International renders, like Hilali & Khan, to imply a cut-off for previous sins given a believing present: *There is not upon those who believe and do righteousness [any] blame concerning what they have eaten [in the past] if they [now] fear Allāh and believe and do righteous deeds, and then fear Allāh and believe, and then fear Allāh and do good; and Allāh loves the doers of good.* One could make arguments for all the readings listed; it is a matter of interpretation rather than of grammar.
5:93[6] See note to *al muttaqūn* at 2:2.
5:93[7] See note to *al muttaqūn* at 2:2.

¶5.13 5:94[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
5:95[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
5:95[2] Arabic: *ḥurum*. See note to 5:1.
5:95[3] While I concede most points to the Traditionalist in

the translation in this and related sections, and confine my dissent to my notes, I need to add that occasionally translators render *naʿam* here (sg. of *anʿām*) *sacrificial animals*. Addition of *sacrificial* here is obvious deceit, as consideration of all 50 instances of the noun makes clear: 2:40, 2:47, 2:122, 2:150, 2:211, 2:231, 3:103, 3:103, 3:171, 3:174, 5:3, 5:6, 5:7, 5:11, 5:20, 5:110, 8:53, 12:6, 14:6, 14:28, 14:34, 16:18, 16:53, 16:71, 16:72, 16:81, 16:83, 16:112, 16:114, 16:121, 26:22, 27:19, 29:67, 31:20, 31:31, 33:9, 35:3, 37:57, 39:8, 39:49, 43:13, 46:15, 48:2, 49:8, 52:29, 54:35, 68:2, 68:49, 92:19, 93:11.

5:95[4] Arabic: *hadya*. See note to 2:196.

5:95[5] Arabic: *balaghа*. This verb is used in the sense of *to reach, to go as far as, to arrive* either concerning time or space or in a metaphorical sense in its form I verb instances: 2:196, 2:231, 2:232, 2:234, 2:235, 3:40, 4:6, 6:19, 6:128, 6:152, 12:22, 13:14, 17:23, 17:34, 17:37, 18:60, 18:61, 18:76, 18:82, 18:86, 18:90, 18:93, 19:8, 22:5, 24:58, 24:59, 28:14, 33:10, 34:45, 37:102, 40:36, 40:67, 40:67, 40:80, 46:15, 46:15, 48:25, 56:83, 65:2, 75:26, its active participles: 5:95, 7:135, 13:14, 16:7, 40:56, 65:3, and as active participle adjectives: 6:149, 68:39. Here I take the collocation as meaning *reaching* (i.e. including the inspection of) *the leg-joint*. In this edition, I give the point to the Traditionalist in my translation, and confine my dissent to the notes. The broader question is entirely moot since *al masjid al ḥarām* was closed to believers within the time of the revelation (see note to 9:28, and my book *The God Protocol*). All instances appear in the notes and reference this verse.

5:95[6] Arabic: *kaʿba*. At 5:6 the word *kaʿba* (in the dual) has the uncontested sense of *ankles* or *leg-joints*. The Traditionalist himself translates thus there. The word *kaʿba* — admittedly ending with *tāʾ marbūṭa* (ة) occurs also at 5:95 and 5:97. Here, however, the Traditionalist claims — on the basis of no Qur'anic evidence — that the value at these two locations is *a box-shaped structure in Mecca to which one should prostrate himself.* It is a quantum leap from the proven, known value of the word at 5:6 to what the Traditionalist claims for 5:95 and 5:97, and given that he expects one to practice on the basis of his claim what he himself would call idolatry did he himself not practice it, I think we should stop and consider the facts. Firstly, the verses at 5:95 and 5:97 are his primary points of purchase within the Qur'an for his beloved structure at Mecca. Secondly, structures of this type were found all over Arabia, and have pagan origins (thus, the notion that his box is unique is erroneous). Thirdly, the Qur'an contains multiple explicit warnings against worshipping anything but God, yet here the Traditionalist wishes one to ignore those and bow down to his box (cf. 3:7 and notes thereto). Naturally, I cannot prove on the basis of the Qur'an that *kaʿba* never meant what the Traditionalist claims for it, just as the Traditionalist cannot prove on the same basis that it did. What I can point to is the only explicit, clear value of a comparable word — one with which the Traditionalist agrees — and say that I accept that meaning. And on that basis, I incline towards an approximately equal value here also — not least because it makes sense. The scenario as I read it is this: an animal is killed when hunting is forbidden, the only remaining evidence of which is a corpse or skeleton. The condition of an animal may be ascertained by inspection of the leg-joints (lameness in animals being the primary threat to their economic viability — especially among nomadic or semi-nomadic peoples). In order to form their judgment, two just men should inspect the joints of the animal to ensure that what is given in payment is no worse than what was illegally killed. (This point was developed from an original insight by Aidid Safar to whom I am indebted here.) In this edition, I give the point to the Traditionalist in my translation, and confine my dissent to the notes. Were I to capitalise this word and remove italics, it would imply an endorsement for a sense which I refuse to allow into my work; accordingly, I simply transliterate the Arabic and leave the word italicised. The broader question is entirely moot since *al masjid al ḥarām* was closed to believers within the time of the revelation (see note to 9:28, and my book *The God Protocol*). The instance at 5:97 appears in the notes and references this verse.

5:95[7] I.e. in the event that there is no proof or means to repay (see note above).

5:95[8] Lit.: *affair; matter*.

5:96[1] Arabic: *ḥurum*. See note to 5:1. According to the reading which follows from the note at 5:1, the text here is: *But forbidden to you is the game of the land as long as you are forbidden*.

5:96[2] See note to *al muttaqūn* at 2:2.

5:97[1] See note to *kaʿba* at 5:95.

5:97[2] Arabic: *qiyām*. This segment is so loaded with values which the Traditionalist bends to his requirements that it is tiresome to list them all. However, in the interests of thoroughness, we should note that this word also is hammered here into service on the basis of various agendas. The Traditionalist translators at Saheeh International render here: *standing for the people* (by which they mean standing as a sign confirming the Traditionalist's religion); Hilali & Khan have here: *an asylum of security and Hajj and 'Umrah (pilgrimage) for mankind* — for which rendering I can find little correlation in the text; to be charitable, we will assume it is a mistake on their part; A. J. Arberry has here: *as an establishment for men*; N. J. Dawood has: *eternal values for mankind*; and Muhammad Asad has: *shall be a symbol for all mankind*. Frankly, I don't think any of the translators cited could form a strong argument for their decision here. And nor can I. I follow Saheeh International in my translation since *standing* has a foundation in the broader text (3:18, 3:39, 3:75, 3:191, 4:5, 4:103, 5:97, 10:12, 11:100, 13:33, 22:26, 25:64, 39:9, 39:68, 51:45, 62:11, 70:33), though this does not imply agreement with their claims for the segment. As usual, the broader question is entirely moot since *al masjid al ḥarām* was closed to believers within the time of the revelation (see note to 9:28, and my book *The God Protocol*).

5:97[3] Arabic: *al shahr al ḥarām.* See note to 2:194.

5:97[4] Arabic: *hadya*. See note to 2:196.

5:97[5] Arabic: *qalāʾida*. See 5:2 and note thereto.

5:97[6] The plain point of the whole verse is that God is above all things.

5:100[1] See note to *al muttaqūn* at 2:2.

¶5.14 5:101[1] Arabic: *allaḏhīna āmanū*. See note to 2:257 and Notepad II.iv.

5:101[2] Arabic: *qurʾān — reading, recital, recitation, something which is read out.*

5:101[3] I.e. things which were asked in the past which fit the description here.

5:103[1] Muhammad Mohar Ali writes: *An eleventh female calf born to a she-camel after she had given birth consecutively to ten female calves without the intervention of a male calf was tabooed and called baḥīrah. She was not to be used for riding or carrying any load, her hair was not to be trimmed and her milk was not to be drunk except by a guest*. I cannot vouch for his sources or the historical veracity thereof; however, one thing is clear: the

Arabs at the time of the revelation lived by a series of fabricated injunctions, things they and their fathers had invented and ascribed to God. The argument being made is against 'religion'. The correlation between that time and this is painfully obvious.

5:103[2] Muhammad Mohar Ali writes: *a she-camel consecutively giving birth to ten female camels*.

5:103[3] Muhammad Mohar Ali writes: *a she-goat similarly giving birth consecutively to ten females in five conceptions was tabooed and called waṣīlah.*

5:103[4] Muhammad Mohar Ali writes: *a bull fathering consecutively ten female calves was also tabooed and called ḥāmin*.

5:103[5] Arabic: *allaḏhīna kafarū*. See note to 2:6 and Notepad II.i.

5:103[6] Lit.: *the lie.*

5:104[1] Any man who takes the Qur'an as his guide and endeavours to engage meaningfully even with those religionists who claim to subscribe to the Qur'an will experience for himself the truth of the words here before long.

5:105[1] Arabic: *allaḏhīna āmanū*. See note to 2:257 and Notepad II.iv.

5:105[2] I.e. you bear responsibility for yourselves.

5:106[1] Arabic: *allaḏhīna āmanū*. See note to 2:257 and Notepad II.iv.

5:106[2] Grammar: dual.

5:106[3] Arabic: *al ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC. Generically, *al ṣalāt* denotes duty. Specifically, here what must be meant is the duty of burying the deceased. Believers are to detain the witnesses, get to know them, get a sense of their veracity. The value the Traditionalist ascribes here to *al ṣalāt* (i.e. of a specifically Islamic prayer ritual) is unsustainable in a context which clearly allows for circumstances in which the witnesses may be '*other than yourselves*' — if by '*yourselves*' one means those who hold to one's own religion.

5:106[4] Grammar: dual.

5:106[5] If as some cultures which call themselves Islamic assume there were no place for a personal will, none of this would be necessary.

5:106[6] I.e. that they are not bribed or in any way suborned to say what is not true.

5:106[7] This formula is found at 5:106, 6:152, 35:18.

5:107[1] Grammar: dual.

5:107[2] Arabic: *ithm*. See Notepad XI.i.

5:107[3] Arabic: *maqām.* See note to 2:125.

5:107[4] Grammar: dual.

5:107[5] Arabic: *aḥaqq-*. See Notepad XVII.

5:107[6] Grammar: dual.

5:107[7] Arabic: *ẓālimūn*. See note to 2:229.

5:108[1] Arabic: *ʿalā wajhihā — in its own way, as it should be.*

5:108[2] I.e. having reason to fear. See note to 2:182.

5:108[3] See note to *al muttaqūn* at 2:2.

5:108[4] Arabic root: *ḥ-s-q*. See note to 2:26 and Notepad XI.vii.

¶5.15 5:110[1] Verses 5:110-118 are parenthetical — a point which is substantiated by a refreshing of the motif '*Thou art the Knower of the Unseen Realms*' which appears at the end of 5:109 at 5:116. Verses 5:110-118, then, draw the arguments both for the parenthetical history itself and that which precedes it (the core subject of which is the bearing of true witness) to a common conclusion at 5:119.

5:110[2] See Notepad XVI and Notepad XVIII.

5:110[3] See Notepad XVI and Notepad XVIII.

5:110[4] Arabic: *al kitāb*. See Notepad IX.ii.

5:110[5] See note to *wisdom* (*ḥikma*) at 33:34.

5:110[6] Arabic: *injīl*. See note to 5:46.

5:110[7] Arabic: *allaḏhīna kafarū*. See note to 2:6 and Notepad II.i.

5:110[8] Arabic: *siḥr — sorcery*. See note to 2:102.

5:111[1] See note to *waḥī* and *awḥā* at 3:44.

5:111[2] Arabic: *al ḥawāriyyūn.* See note to 3:52.

5:111[3] See note to 58:4 for Qur'anic usage of *to believe in*.

5:111[4] See note to *muslim* at 2:128.

5:112[1] Arabic: *al ḥawāriyyūn.* See note to 3:52.

5:112[2] See Notepad XVI and Notepad XVIII.

5:112[3] See Notepad XVI and Notepad XVIII.

5:112[4] Lit.: *a table* (meaning one spread with food).

5:112[5] See note to *al muttaqūn* at 2:2.

5:112[6] See note to *(al) muʾminūn* at 8:2. See grammar note to 2:91.

5:114[1] See Notepad XVI and Notepad XVIII.

5:114[2] See Notepad XVI and Notepad XVIII.

5:114[3] Lit.: *a table* (meaning one spread with food).

5:114[4] Arabic: *āya.* See Notepad VIII.

¶5.16 5:116[1] With Saheeh International, Hilali & Khan, and N. J. Dawood, I render here using the future tense.

5:116[2] See Notepad XVI and Notepad XVIII.

5:116[3] See Notepad XVI and Notepad XVIII.

5:116[4] Arabic: *min dūni*. See note to 2:23.

5:116[5] See note to *s-b-ḥ* root at 2:30.

5:116[6] Arabic: *ḥaqqin*. See Notepad XVII (ḥaqq- vii).

5:117[1] Arabic: *tawaffā*. This form V verb in the active voice (as here) is consistently used in the Qur'an with the sense of *to die,* or *to take* (i.e. *to cause to die*). (All instances of *tawaffā* are found at: 2:234, 2:240, 3:193, 4:15, 4:97, 5:117, 6:60, 6:61, 7:37, 7:126, 8:50, 10:46, 10:104, 12:101, 13:40, 16:28, 16:32, 16:70, 22:5, 32:11, 39:42, 40:67, 40:77, 47:27.) The Qur'an is clear: God *took* ʿĪsā, son of Maryam (i.e. *caused him to die*). The narrative preferred by the Traditionalist in which ʿĪsā ascends to God and is expected on the Day of Judgment has no foundation in the Qur'an; it is, rather, based in the *ḥadith* literature and is a syncretic intrusion originating in Christian theological and eschatological notions. The Traditionalist's frequent rendering here of *to raise* or *to take up* (and synonyms) is a fudging of the facts — a workaround designed to bend the Qur'an to a pre-existing ideology originating outside it. This deceit is exposed in such a case by comparing how the same translator renders the same verb in all other contexts. Cf. 4:157-159 and notes thereto.

5:118[1] Arabic: *al ʿazīz al ḥakīm*. See note to 3:18.

5:119[1] This returns to the narrative thread left open at 5:109 and completes both it and the long parenthetical aside. Again, with Saheeh International, Hilali & Khan, and N. J. Dawood, I render here using the future tense (see note to 5:116).

6 6:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

6:0[2] The sixth chapter of the Qur'an is by convention called *al anʿām* or *The Cattle*.

6:1[1] Lit.: *darknesses*.

6:1[2] Arabic: *allaḏhīna kafarū*. See note to 2:6 and Notepad II.i.

6:2[1] I.e. for a man's life.

6:3[1] Arabic: *allah*. Lit.: *the (only) God*.

6:3[2] Or *secret and public (show).*

6:4[1] Arabic: *āya.* See Notepad VIII.

6:4[2] Arabic: *āyāt.* See Notepad VIII.

6:4[3] Cf. 36:46.
6:5[1] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi i.).
6:6[1] Arabic: *dẖunūb*. See Notepad XI.iv.
6:7[1] Arabic: *kitāb.* See Notepad IX.iii.
6:7[2] Arabic: *alladẖīna kafarū.* See note to 2:6 and Notepad II.i.
6:7[3] Arabic: *siḥr — sorcery*. See note to 2:102.
6:8[1] No matter what such people are given, they find fault.
6:8[2] Arabic: *lawlā*. See Notepad XIV.
6:9[1] I.e. the Messenger. Muhammad Asad comments here: *Lit., "if We had made him an angel" - with the pronoun obviously referring to the bearer of God's message (Zamakhshari).*
6:9[2] Some consider that this relates to mockery (see next verse); or possibly to confusion or doubt. Another view is more prosaic and is that it relates to clothing: were an angel — or angels given the shift into the plural — sent, they would take the form of men and be dressed like them (the verb here is typically used in this sense in the Qur'an). I include the latter part of Muhammad Asad's comment here for additional context: *Since it is impossible for man to perceive angels as they really are, the hypothetical angelic message-bearer would have to assume the shape of a human being - and so their demand for a direct "verification" of the message would have remained unfulfilled, and their self-caused confusion unresolved.*

¶6.2 6:12[1] Claims are made by some for this single phrase which, while emotionally attractive to those who make them, collapse in view of a sustained, broader reading of the Qur'an. On the basis of this broader reading, then, I see no option but to regard what follows this point through to the end of 6:15 as parenthetical. Cf. 6:54 and note thereto; and see also 6:147.
6:12[2] Arabic: *lā yu'minūn*. Qur'anic usage implies: *(are those) lost in darkness*. See note to 2:6 and Notepad II.ii.
6:14[1] See note to Arabic root: *sẖ-r-k* at 6:78 and Notepad VI.
6:16[1] See note to 6:12 treating of *mercy* at that verse. Cf. 6:54 and note thereto.
6:16[2] If you want something to aim for — something genuinely worth having — this is it.
6:19[1] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.
6:19[2] See note to *waḥī* and *awḥā* at 3:44. Lit.: *is instructed to me* or *is inspired in me*.
6:19[3] See note to Arabic root: *sẖ-r-k* at 6:78 and Notepad VI.
6:20[1] Arabic: *alladẖīna ātaynāhum al kitāb.* See Notepad IX.x.
6:20[2] Arabic: *al kitāb*. See Notepad IX.ii.
6:20[3] Cf. 2:146 and notes thereto.
6:20[4] Arabic: *lā yu'minūn*. Qur'anic usage implies: *(are those) lost in darkness*. See note to 2:6 and Notepad II.ii.

¶6.3 6:21[1] Arabic: *āyāt.* See Notepad VIII.
6:21[2] Arabic: *ẓālimūn*. See note to 2:229.
6:22[1] See note to Arabic root: *sẖ-r-k* at 6:78 and Notepad VI.
6:22[2] See note to Arabic root: *sẖ-r-k* at 6:78 and Notepad VI.
6:23[1] Arabic: *fitnah*. See note to 2:102. We remain constant in our value for this word here. Other translators are forced to modify their default values in order to achieve sense: N. J. Dawood has: *They will have no case to argue*; A. J. Arberry has: *Then they shall have no proving*; Saheeh International has: *Then there will be no [excuse upon] examination*; Muhammad Asad has: *Whereupon, in their utter confusion*; and Hilali & Khan have: *There will then be (left) no Fitnah (excuses or statements or arguments) for them*. A full comparison and analysis of all translators' rendering of this term is beyond the scope of this work.
6:23[2] See note to Arabic root: *sẖ-r-k* at 6:78 and Notepad VI. The context implies perhaps that this applies to some who consider themselves religious — even monotheists — in this life, and that their words damn them because they are not true.
6:25[1] Arabic: *āya.* See Notepad VIII.
6:25[2] See note to 58:4 for Qur'anic usage of *to believe in*.
6:25[3] Arabic: *ḥattā iḏẖā*. See note to 3:152.
6:25[4] Arabic: *alladẖīna kafarū.* See note to 2:6 and Notepad II.i.
6:27[1] Arabic: *āyāt.* See Notepad VIII.
6:27[2] See note to *(al) mu'minūn* at 8:2.
6:28[1] Arabic: *bal*. See note to 2:88.
6:30[1] Arabic: *alaysa*. See Notepad XIV.
6:30[2] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi i.).
6:30[3] Arabic: *balā*. See note to 2:81.

¶6.4 6:31[1] Arabic: *ḥattā iḏẖā*. See note to 3:152.
6:31[2] Arabic: *alā*. See note to 2:12.
6:32[1] See note to *al muttaqūn* at 2:2.
6:32[2] Arabic: *afalā*. See Notepad XIV.
6:33[1] Arabic: *ẓālimūn*. See note to 2:229.
6:33[2] Arabic: *āyāt.* See Notepad VIII.
6:34[1] Arabic root: *'-dh-y*. See Notepad X.
6:34[2] Lit.: *there is no changer for*.
6:35[1] Sc. *then do thou it!* Arabic: *āya.* See Notepad VIII.
6:37[1] Arabic: *āya.* See Notepad VIII.
6:37[2] Arabic: *lawlā*. See Notepad XIV.
6:37[3] Arabic: *āya.* See Notepad VIII.
6:37[4] Some close the speech marks here rather than at the end of the previous clause. One has to make a judgment call in such circumstances. I have opted to parse as does Muhammad Asad, and include his reasoning at this point: *i.e., that God manifests Himself always - as the next verse points out - through the ever-recurring miracle of His creation.*
6:38[1] Arabic: *al kitāb*. See Notepad IX.ii. I take this to mean that just as God's will encompasses all of Creation, so His will is stamped into those written communications He has given men to live by. Some Traditionalist's assume here another value (of *a record in which all things are recorded*); but they can point to no pan-textual support, and it requires them to deviate from their default value for *al kitāb.*
6:39[1] Arabic: *āyāt.* See Notepad VIII.
6:39[2] Lit.: *darknesses*.
6:40[1] Arabic: *a ra'ayt-*. Lit.: *Hast thou (Have you) seen?* This formula occurs 23 times (6:40, 6:46, 6:47, 10:50, 10:59, 11:28, 11:63, 11:88, 17:62, 18:63, 25:43, 28:71, 28:72, 35:40, 41:52, 46:4, 46:10, 67:28, 67:30, 96:9, 96:11, 96:13, 107:1). Having identified the set, one needs criteria for distinguishing between those cases where it can be rendered literally and where not. Having considered the context for each of the components which make up the set, the criteria I use are: where the following word is *in* (as here) or *iḏẖ*, I render *Hast thou (Have you) considered?* In all other cases I render *Hast thou (Have you) seen?* All instances reference this verse.
6:40[2] See grammar note to 2:91.
6:41[1] Arabic: *bal*. See note to 2:88.
6:41[2] Such as idols of any kind, vain imaginations, and invented religion.
6:41[3] See note to Arabic root: *sẖ-r-k* at 6:78 and Notepad VI.

¶6.5 6:43[1] Arabic: *lawlā*. See Notepad XIV.
6:43[2] Or *adversary* (against the command of God). See Article SJC.
6:44[1] Arabic: *ḥattā iḏẖā*. See note to 3:152.

6:45[1] An expression meaning *utterly cut off* or *destroyed*. Occurs at 6:45, 7:72, 8:7, 15:66.
6:46[1] Arabic: *a ra'ayt-*. See note to 6:40.
6:46[2] Arabic: *āyāt.* See Notepad VIII.
6:47[1] Arabic: *a ra'ayt-*. See note to 6:40.
6:47[2] Lit.: *openly* or *publicly*.
6:47[3] Arabic: *ẓālimūn*. See note to 2:229.
6:49[1] Arabic: *āyāt.* See Notepad VIII.
6:49[2] Arabic root: *f-s-q*. See note to 2:26 and Notepad XI.vii.
6:50[1] The addressee of the Qur'an is a very different personality to that depicted in the *ḥadīṯẖ* attributed to Muḥammad. This later character had a great deal to say about the Unseen, including detailed prognostications regarding the end of the world.
6:50[2] See note to *waḥī* and *awḥā* at 3:44. Lit.: *that which is instructed to me* or *that which is inspired in me*.
6:50[3] Arabic: *afalā*. See Notepad XIV.

¶6.6 6:51[1] I.e. by the Qur'an.
6:51[2] Arabic: *min dūni*. See note to 2:23.
6:51[3] See note to *al muttaqūn* at 2:2.
6:52[1] Arabic: *ẓālimūn*. See note to 2:229.
6:53[1] Arabic: *wakaḏẖālika — and thus, and like this*. This is the first instance of this convention in the textual order since 2:143 (the only preceding instance) — itself a pivotal verse. In this chapter, this convention occurs a total of nine times, the most of any chapter, and by a considerable margin. These facts indicate to me that this convention is of significance in this chapter. All instances within this chapter are: 6:53, 6:55, 6:75, 6:84, 6:105, 6:112, 6:123, 6:129, 6:137. Under the methodology here, this group of verses operates as a set, conveying insights as a group over and above the sum of the parts. See note to *wakaḏẖālika* at 6:55. All instances listed above reference this verse.
6:53[2] See note to *fitnah* at 2:102.
6:53[3] Arabic: *alaysa*. See Notepad XIV.
6:54[1] See note to 58:4 for Qur'anic usage of *to believe in*.
6:54[2] Arabic: *āyāt.* See Notepad VIII.
6:54[3] Cf. 6:12 and note thereto on *mercy*, as well as 6:16.
6:55[1] Arabic: *wakaḏẖālika — and thus, and like this*. The meaning of this verse is typically misunderstood — or simply not understood — by the Traditionalist, who considers the text either myopically, through the prism of his preferred literature, or not at all. However, the broader context — should we consider that — screams at us what is meant. In the preceding fifty-four verses we have met the imperative '*Say thou*' a total of 17 times; by way of comparison, *al baqarah* — the longest chapter in the Qur'an — contains 18 instances of this imperative in total. The present chapter contains in total 44 instances of '*Say thou*' — more imperatives to the Messenger to speak than any other, and by a considerable margin. Surely, then, the meaning of this clause at 6:55 is that God sets out and details the proofs '*thus*' by means of a series of imperatives comprising '*Say thou*'. Hence, the next clause points ahead to the following instances where '*Say thou*' is present by means of which '*the path of the lawbreakers might be made manifest*'. The remainder of the chapter (interspersed with pertinent asides, narratives, summaries and law) represents a collection of set statements and preaching methodologies by means of which the Messenger — and we, the believers, by extension — can expose the way of the lawbreakers. See note to *wakaḏẖālika* at 6:53.
6:55[2] Arabic: *faṣṣala — to set out* (*present in a logical order*, *categorise*) and *to make plain* or *detail*. This word operates as a characteristic marker in this chapter (see note to *wakaḏẖālika* at 6:53). This is the first occurrence of *faṣṣala* in the order of the text, and the word occurs 17 times across the entire text, but disproportionately in this chapter (6:55, 6:97, 6:98, 6:119, 6:126). Under the methodology here, this group of verses operates as a set, conveying insights as a group over and above the sum of the parts. All instances listed above reference this verse.
6:55[3] Arabic: *āyāt.* See Notepad VIII.
6:55[4] For the reasoning behind the use of a colon here, see note to *wakaḏẖālika* at 6:55.

¶6.7 6:56[1] Arabic: *min dūni*. See note to 2:23.
6:56[2] See *vain desires* at 2:78, 2:111, 2:120, 2:145, 4:123, 4:123, 5:48, 5:49, 5:77, 6:56, 6:119, 6:150, 13:37, 23:71, 28:50, 30:29, 42:15, 45:18, 47:14, 47:16, 54:3, 57:14.
6:57[1] I.e. any knowledge of the Hour, or power over it.
6:57[2] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).
6:57[3] Lit.: *best of deciders*.
6:58[1] Arabic: *ẓālimūn*. See note to 2:229.
6:59[1] Arabic: *kitāb.* See Notepad IX.iii.
6:60[1] Arabic: *tawaffā*. This form V verb is used throughout to mean *to take* in the sense of *to take at death* — sleep itself being a form of death.
6:60[2] I.e. by day.

¶6.8 6:61[1] Arabic: *ḥattā iḏẖā*. See note to 3:152.
6:61[2] I.e. the angels of death.
6:61[3] Or *neglect*.
6:62[1] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.). Also rendered here *the Just*.
6:62[2] Arabic: *alā*. See note to 2:12.
6:64[1] Arabic: *min kulli*. See note to 2:164.
6:64[2] See note to Arabic root: *sẖ-r-k* at 6:78 and Notepad VI.
6:65[1] I.e. from any direction.
6:65[2] Arabic: *āyāt.* See Notepad VIII.
6:66[1] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).
6:67[1] I.e. each part of the message of God has its time of fulfilment.
6:68[1] See note to 4:140.
6:68[2] Arabic: *āyāt.* See Notepad VIII.
6:68[3] Arabic: *ḥadīṯẖ — story; account; narrative*, *statement*. Here: *subject* fits the English context better.
6:68[4] Or *adversary* (against the command of God). See Article SJC.
6:68[5] Arabic: *ẓālimūn*. See note to 2:229.
6:69[1] See note to *al muttaqūn* at 2:2.
6:69[2] The responsibility of those who are in prudent fear of God regarding the heedless is to remind, nothing more.
6:69[3] See note to *al muttaqūn* at 2:2.
6:70[1] Arabic: *dīn.* See Notepad V.
6:70[2] I.e. the Qur'an — and, perhaps, more specifically the series of '*Say thous*' found here (see note to 6:55).
6:70[3] Arabic: *absala*. The active voice of this form IV verb is said to mean *to consign to destruction; to give up to destruction* — and I have rendered here according to that view. However, its root meaning is *to debar, to prevent*. It is possible that the value of *to give up to destruction* is a later explanation based on the context in which it is used in the Qur'an and that this later explanation itself found its way into the lexicons. The verb *absala* appears only twice, both times in this verse. There is no other instance of any word from the *b-s-l* root.
6:70[4] Arabic: *min dūni*. See note to 2:23.
6:70[5] Lit.: *if*.

¶6.9 6:71[1] Arabic: *min dūni*. See note to 2:23.
6:71[2] Or *adversaries* (against the command of God). See Article SJC.
6:71[3] The word *guidance* here can be taken ironically or not, depending on how one reads the verse.
6:72[1] Arabic: *aqīmū al ṣalāt*; i.e. uphold such duty as is incumbent. See note to 2:3 and Article SZC.
6:72[2] See note to *al muttaqūn* at 2:2.
6:73[1] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).
6:73[2] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).
6:74[1] Arabic: *āzar*. Called Terah in the Hebrew Bible.
6:74[2] Arabic: (sg.) *ṣanam*, (pl.) *aṣnām*. See note to 14:35.
6:74[3] This is the first stage in awakening: questioning the *status quo*.
6:74[4] This is the second stage in awakening: understanding the emptiness of idolatry.
6:75[1] I.e. because Ibrāhīm was already moving sincerely in the direction of truth. See note to *wakaḏẖālika* at 6:53.
6:75[2] Arabic: *yaqina*. See note to 2:4.
6:76[1] Arabic: *afala — to pass, become absent, hidden or concealed*.
6:76[2] Arabic: *afala — to pass, become absent, hidden or concealed*.
6:77[1] Arabic: *bazaghа — to emerge, to come forth* (of sun, moon, a tooth, blood, etc.).
6:77[2] Arabic: *afala — to pass, become absent, hidden or concealed*.
6:77[3] Arabic: *al ḍālūn*. See note to 3:90. This usage recalls the word rendered *error* at 6:74.
6:78[1] Arabic: *bazaghа — to emerge, to come forth* (of sun, moon, a tooth, blood, etc.).
6:78[2] Arabic: *akbar*. Nowhere is God described as *akbar* in the Qur'an. Despite that fact, those whom we call Muslims endlessly proclaim him to be so.
6:78[3] Arabic: *afala — to pass, become absent, hidden or concealed*.
6:78[4] **Qur'anic usage**: Arabic root: *ṣ-r-k*. At 6:74 we have Ibrāhīm's rejection of what his people made as objects of worship. At 6:75 God shows Ibrāhīm his creation; by recognising its transient nature (6:75-78), Ibrāhīm understands that Creation, too, is not God. In summary, anything made — whether the fruit of our hands, our imaginations, or found in Creation — is not God. See Notepad VI.
6:79[1] Arabic: *ḥanif — inclining to a right state or tendency; spurning falsehood*. See note to 2:130.
6:79[2] See note to Arabic root: *ṣ-r-k* at 6:78 and Notepad VI.
6:80[1] An obvious point, but one which needs to be made forcefully, is that Ibrāhīm was *guided*. But he was not a Christian or a Jew. And he was certainly not a Muslim in anything close to the sense in which that term is used today.
6:80[2] See note to Arabic root: *ṣ-r-k* at 6:78 and Notepad VI.
6:80[3] Arabic: *afalā*. See Notepad XIV.
6:81[1] See note to Arabic root: *ṣ-r-k* at 6:78 and Notepad VI.
6:81[2] See note to Arabic root: *ṣ-r-k* at 6:78 and Notepad VI.
6:81[3] Arabic: *aḥaqq-*. See Notepad XVII.
6:82[1] Arabic: *alladẖīna āmanū*. See note to 2:257 and Notepad II.iv.

¶6.10 6:83[1] I.e. that argument which Ibrāhīm uses above against his people. On this basis, I extend Ibrāhīm's speech to the end of 6:82; which N. J. Dawood and Muhammad Asad do also.
6:83[2] Arabic: *ḥujja — argument* (as in *justification* or *claim* in court or elsewhere).
6:83[3] Lit.: *degrees*.
6:84[1] Arabic: *ayyūb*. Typically identified with the Job of the Hebrew scriptures. See Notepad XV.
6:84[2] Arabic: *yūsuf*. Typically identified with the Joseph of the Hebrew scriptures. See Notepad XV.
6:84[3] See note to *wakaḏẖālika* at 6:53.
6:84[4] I.e. by raising them in degree (cf. 6:83).
6:85[1] Typically identified with John of the Christian Bible, but see note to 3:39 and Notepad XV and Notepad XVIII. See Notepad XV.
6:85[2] See Notepad XVI and Notepad XVIII.
6:85[3] Arabic: *ilyās*. Typically identified with the Elijah of the Hebrew scriptures. See Notepad XV.
6:86a Arabic: *alyasaʿ*. Typically identified with the Elisha of the Hebrew scriptures. See Notepad XV.
6:86[1] Arabic: *yūnus*. Typically identified with the Jonah of the Hebrew scriptures. See Notepad XV.
6:86a Arabic: *lūṭ* Typically identified with the Lot of the Hebrew scriptures. See Notepad XV.
6:88[1] The righteous men and prophets just mentioned.
6:88[2] See note to Arabic root: *ṣ-r-k* at 6:78 and Notepad VI.
6:89[1] Arabic: *alladẖīna ātaynāhum al kitāb*. See Notepad IX.x.
6:89[2] Arabic: *al kitāb*. See Notepad IX.ii.
6:89[3] Indicating those to whom Muḥammad was preaching, and by extension recipients of the Qur'an's teaching today.
6:89[4] I.e. the Writ, judgment and prophethood.
6:90[1] Arabic: *qadā*. The form VIII of this verb means: *to imitate, be guided by, follow, emulate*.

¶6.11 6:91[1] Arabic: *ḥaqqa*. See Notepad XVII (ḥaqq- v.).
6:91[2] Arabic: *al kitāb*. See Notepad IX.ii.
6:91[3] See note to 4:140.
6:92[1] We can know that '*this*' refers to the Qur'an on the basis of pan-textual analysis focusing on the key term in the phrase: *we sent (it) down* (Arabic: *anzalnāhu*) found in this statement. This element (*anzalnāhu*) occurs at: 6:92, 6:155, 10:24*, 12:2, 13:37, 14:1, 17:105, 18:45*, 20:113, 21:50, 22:16, 38:29, 44:3, 97:1. The asterisks indicate verses which compare the life of the World to water sent down creating (temporary) growth, and emphasise God's ultimate mastery, thus representing a minor subset. All other instances either overtly reference the Qur'anic revelation, or can be shown to reference it on a pan-textual basis. The minor subset provides a counterpoint to the major subset, with the temporary splendour of achievement in this world (in the similitude of the water God sends down to produce benefits) serving to accentuate the eternal benefits that can be had in the 'water' of the revelation God sent down. Across the major subset (6:92, 6:155, 12:2, 13:37, 14:1, 17:105, 20:113, 21:50, 22:16, 38:29, 44:3, 97:1), telling components are found locally (Arabic: *kitāb, qur'ān, āyāt, 'arabiyy*) in a number of these 12 instances (e.g. 6:92, 6:155, 12:2, 13:37, 14:1, 17:105, 20:113, 22:16, 38:29) which, taken together, leave us in no doubt that it is precisely the Qur'an which is meant. In the remaining three instances (21:50, 44:3, 97:1) these components are not found locally, but we can know that the reference is to the whole Qur'an in these cases by the principle of applying what we can prove to what we cannot. All instances of the major subset reference this verse.
6:92[2] Arabic: *kitāb*. See Notepad IX.iii.
6:92[3] Arabic: *kitābun anzalnāhu mubārakun*. See Notepad IX.vii.
6:92[4] Lit.: *between its hands*. I understand this to mean here: *what was within its scope*; i.e. that which it treated of or concerned itself with. See note to 2:66.
6:92[5] Taken by the Traditionalist — on the basis of no genuine historical data — to be the place known today as Mecca.

According to Dan Gibson (*Quranic Geography,* 2011), no objective data exists to suggest that Mecca was a great trading centre or place of pilgrimage at any time prior to 900 CE. Cases can be advanced for both the Petra thesis and the Arabia Felix thesis, however. See Notepad XVI. See also my book *The God Protocol*.
6:92[6] See note to 58:4 for Qur'anic usage of *to believe in*.
6:92[7] See note to 58:4 for Qur'anic usage of *to believe in*.
6:92[8] Arabic: *ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC. Generically, *ṣalāt* denotes duty. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part — commitment to which also satisfies the pre-existing obligation every man has to acknowledge God's authority (see 7:172). In the present context it indicates, surely, the duty to reason with and warn those in the society in which one lives using the Qur'anic arguments listed in this chapter; see note to 6:55.
6:93[1] See note to *waḥī* and *awḥā* at 3:44.
6:93[2] See note to *waḥī* and *awḥā* at 3:44.
6:93[3] Arabic: *ẓālimūn*. See note to 2:229.
6:93[4] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).
6:93[5] Sc. *thou wouldst know the end of those who ascribe lies to God*. Arabic: *āyāt*. See Notepad VIII.
6:94[1] See note to Arabic root: *ṣ-r-k* at 6:78 and Notepad VI. The concept of partners is said by the Traditionalist to refer only to fraudulent gods. I think the connotation is much wider than that and includes authorities of any kind (today: government, heavily promoted 'scientists', opinion-makers such as actors and other semi-fictitious personas) and all fiction-based belief systems, including most of what today passes for religion.
6:94[2] I.e. all connections relating to the World (position, favour, kin, etc.), and claims upon other than God as intercessor (all man-god cults, claimed propitiations, and other inventions).

¶6.12 6:96[1] The sense of *reckoning* or *calculation* here pertains perhaps not only to the intended use of the sun and moon as means of measuring time, but also to the fact that the totality of their courses is a *determination* of God, as stated in the following phrase (cf. 36:38; also 41:12).
6:97[1] Arabic: *faṣṣala — to set out* (*present in a logical order*, *categorise*) and *to make plain* or *detail*. See note to *faṣṣala* at 6:55.
6:97[2] Arabic: *āyāt*. See Notepad VIII.
6:98[1] Sc. *did He provide*.
6:98[2] Arabic: *faṣṣala — to set out* (*present in a logical order*, *categorise*) and *to make plain* or *detail*. See note to *faṣṣala* at 6:55.
6:98[3] Arabic: *āyāt*. See Notepad VIII.
6:99[1] Arabic: *nabāt — growth*; *vegetation, organic* or *plant growth*.
6:99[2] Arabic: *āyāt*. See Notepad VIII.
6:100[1] See note to Arabic root: *ṣ-r-k* at 6:78 and Notepad VI.
6:100[2] Arabic: *al jinn*. See Article SJC.
6:100[3] See note to *s-b-ḥ* root at 2:30.

¶6.13 6:101[1] Cf. 2:116.
6:102[1] Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:62, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.
6:104[1] Arabic: *baṣā'ir — that which gives insight, perception, enlightenment*.
6:104[2] With Muhammad Asad, I give expression here by means of speech marks to the implied imperative to speak.
6:105[1] See note to *wakaḏẖālika* at 6:53.
6:105[2] Arabic: *āyāt*. See Notepad VIII.
6:105[3] Lit.: *and*.
6:105[4] Arabic: *bayyana*. See note to 2:69.
6:106[1] See note to *waḥī* and *awḥā* at 3:44.
6:106[2] Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:62, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.
6:106[3] See note to Arabic root: *ṣ-r-k* at 6:78 and Notepad VI.
6:107[1] See note to Arabic root: *ṣ-r-k* at 6:78 and Notepad VI.
6:108[1] Arabic: *min dūni*. See note to 2:23.
6:108[2] Lit.: *deed*.
6:109[1] Arabic: *āya*. See Notepad VIII.
6:109[2] See note to 58:4 for Qur'anic usage of *to believe in*.
6:109[3] Arabic: *āyāt*. See Notepad VIII.
6:109[4] Lit.: *when*.
6:109[5] Arabic: *lā yu'minūn*. Qur'anic usage implies: *(are those) lost in darkness*. See note to 2:6 and Notepad II.ii.
6:110[1] See note to 58:4 for Qur'anic usage of *to believe in*.
6:110[2] Cf. 6:124-125.
6:110[3] Cf. 2:15.

¶6.14 6:111[1] I.e. of this fact.
6:112[1] This logically references the preceding point: that men believe only by the will of God. See note to *wakaḏẖālika* at 6:53.
6:112[2] Cf. 25:31.
6:112[3] Or *adversaries* (against the command of God). See Article SJC.
6:112[4] Arabic: *al ins*. See Article SJC.
6:112[5] Arabic: *al jinn*. See Article SJC.
6:112[6] See note to *waḥī* and *awḥā* at 3:44.
6:112[7] Muḥammad was a prophet; naturally, what is indicated in this verse applied to him as well. The way in which this has manifested itself will be obvious to the objective investigator.
6:113[1] See note to 58:4 for Qur'anic usage of *to believe in*.
6:113[2] Or *gain what they are gaining*; i.e. crimes worthy of punishment.
6:114[1] I.e. other than what God gave in the form of revelation, such as isms and religions and mythologies created by men.
6:114[2] Arabic: *al kitāb*. See Notepad IX.ii.
6:114[3] Arabic: *faṣṣala — to set out* (that is, *present in a logical order*, *categorise*) and *to make plain* or *detail*. See note to *faṣṣala* at 6:55.
6:114[4] Arabic: *al kitāb*. See Notepad IX.ii.
6:114[5] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).
6:115[1] Or *fulfilled*.
6:115[2] The Traditionalist, who makes much of assigning great virtue and scrupulosity to the compilers (I would say *inventors*) of *ḥadīṯ*, would do well to consider this statement. This formula connects this verse with 18:27.
6:116[1] Traditionalist Muslims typically assert — on the basis of their extraneous literature — that God will never allow the majority of Muslims to go astray; that if they stay with what most of their co-religionists think, say and do, they will be rightly guided.
6:118[1] See note to 58:4 for Qur'anic usage of *to believe in*.
6:118[2] Arabic: *āyāt*. See Notepad VIII.
6:119[1] Arabic: *faṣṣala — to set out* (that is, *present in a logical order*, *categorise*) and *to make plain* or *detail*. See note to *faṣṣala*

at 6:55.

6:119[2] See *vain desires* at 2:78, 2:111, 2:120, 2:145, 4:123, 4:123, 5:48, 5:49, 5:77, 6:56, 6:119, 6:150, 13:37, 23:71, 28:50, 30:29, 42:15, 45:18, 47:14, 47:16, 54:3, 57:14.

6:119[3] This description includes the Traditionalist who is not satisfied with the clear dietary laws in the Qur'an, and has a plethora of additional and complicated rules he seeks to make binding upon himself and others.

6:120[1] Arabic: *ithm*. See Notepad XI.i.

6:120[2] Arabic: *ithm*. See Notepad XI.i.

6:120[3] Cf. 6:113.

6:121[1] We are to mention the name of God over what we eat; it is not complicated.

6:121[2] Arabic root: *f-s-q*. See note to 2:26 and Notepad XI.vii.

6:121[3] Or *adversaries* (against the command of God). See Article SJC.

6:121[4] See note to *waḥī* and *awḥā* at 3:44.

6:121[5] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

¶6.15

6:122[1] Lit.: *darknesses*.

6:122[2] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.

6:122[3] Or *were doing* or *have done*.

6:123[1] See note to *wakadhālika* at 6:53.

6:124[1] Arabic: *āya*. See Notepad VIII.

6:124[2] I.e. they expect God to deliver his message personally to them before they will listen.

6:125[1] Arabic: *al islām*. This is an abstract noun and means *peace* or *submission* (to God). By way of confirmation, the broadly Traditionalist Muhammad Asad translates here (though a little more expansively than do I) both correctly and honestly: *And whomsoever God wills to guide, his bosom He opens wide with willingness towards self-surrender [unto Him]*. Not all translators are so honest. And, clearly, this word is employed by both the ignorant and the deceitful as though its Qur'anic usage signalled a religion comprising the myriad dogmas created by men subsequent to the Qur'anic revelation and called today by the catch-all term 'Islam'. The absence of Qur'anic support for this assertion will be grasped once *islām* and other derivatives of the same root across the broader Qur'anic text are taken into account. Additionally, the reader would do well to consider the surrounding context: what leads up to 6:125 (and much of what follows) describes those who insinuate themselves and their lies into the business of serving God, and attempt to overturn what God himself revealed. The entire point is that God — not a 'religion' — guides. See 3:18-19 and notes thereto.

6:125[2] Arabic: *lā yu'minūn*. Qur'anic usage implies: *(are those) lost in darkness*. See note to 2:6 and Notepad II.ii.

6:126[1] Arabic: *faṣṣala — to set out* (that is, *present in a logical order*, *categorise*) and *to make plain* or *detail*. See note to *faṣṣala* at 6:55.

6:126[2] Arabic: *āyāt*. See Notepad VIII.

6:128[1] Arabic: *al jinn*. See Article SJC.

6:128[2] Arabic: *istakthara min*. This form X verb with an object in *min* means: *to desire* or *to wish for much (of a thing)*. An example Lane gives (p. 2651) is: *He desired of him for himself much of the water that he might drink it*. The second meaning Lane gives is *to reckon something much, abundant or many*. Before considering which of these options is more likely, we will look at how this collocation is typically rendered. We will remember, of course, that historically Muslims have conflated a number of Qur'anic conventions, considering them all to mean non-human entities, generally called Jinn. This subject is unpicked at Article SJC. The salient point for us here is that *al jinn* means *dominant human beings* (rendered here by the Latin term *domini*), and that it is this dominant minority which rules the affairs of men. But it is natural that translations should be directed by understanding and, historically, the understanding of *al jinn* has been that summarised above. Accordingly, N. J. Dawood renders here: *He will say: 'Jinn, you have seduced mankind in great numbers.'* A. J. Arberry has: *'Company of jinn, you have made much of mankind.'* Saheeh International has: *"O company of jinn, you have [misled] many of mankind."* Muhammad Asad, ever expansive, has: *"O you who have lived in close communion with [evil] invisible beings! A great many [other] human beings have you ensnared!"* And Hilali & Khan have: *"O you assembly of jinns! Many did you mislead of men"*. The common denominator here is the notion of *much* — which is the core sense of the verb root; beyond that, the translators have embellished on the basis of their understanding. The plain senses provided by Lane do not suit them because they do not fit with the notion of non-human entities. But if *al jinn* means simply that coterie of dominant men (the *domini*) which directs the masses (the *servi*), then the psychological resistance to a plain reading falls away. There remains only the question of which of the two senses Lane provides is more likely, and given the context — an address to the rulers concerning the ruled — the more likely case is the one I have used.

6:128[3] Arabic: *al ins*. See Article SJC.

6:128[4] It is an interesting point — one easily elided in reading — that the *domini* have allies (helpers, protectors) from among the *servi*. It is a fact that the ruling elite operate through a network of organisations (military, scientific, educational, media, financial, religious, etc.) which they use as their tools of control. The men at the top of those structures are the house Negroes as it were of the plantation masters. For an archetypal example see 7:113-114.

6:128[5] Arabic: *al ins*. See Article SJC.

6:128[6] Or *hast deferred*. This form II verb occurs only here and at 77:12.

6:129[1] See note to *wakadhālika* at 6:53.

6:129[2] Arabic: *ẓālimūn*. See note to 2:229.

¶6.16

6:130[1] Arabic: *al jinn*. See Article SJC.

6:130[2] Arabic: *al ins*. See Article SJC.

6:130[3] Arabic: *āyāt*. See Notepad VIII.

6:130[4] Arabic: *(al) kāfirūn*. Typically rendered *(the) unbelievers*. See note to 2:19 and Notepad II.iii.

6:131[1] The wording here may be claimed in support of our view that both the *domini* and the *servi* (Arabic: *al jinn wa al ins*) are categories of human being. See Article SJC.

6:134[1] Or *cause failure (to God)* or *frustrate (God)*.

6:135[1] In modern English parlance: *do your worst*.

6:135[2] Arabic: *ẓālimūn*. See note to 2:229.

6:136[1] Arabic: *dhara'a*. This verb has connotations of *to sow* (*many or different things); to seed; to create; to produce.* Occurs at 6:136, 7:179, 16:13, 23:79, 42:11, 67:24.

6:136[2] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

6:136[3] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

6:136[4] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

6:137[1] See note to *wakadhālika* at 6:53.

6:137[2] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

6:137[3] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI. The concept of partners is said by the Traditionalist to refer only to fraudulent gods. I think the connotation is much wider than

that and includes authorities of any kind (today: government, heavily promoted 'scientists', opinion-makers such as actors and other semi-fictitious personas) and all fiction-based belief systems, including most of what today passes for religion.

6:137[4] Or *confuse*, *clothe*, or *cover*.

6:137[5] Arabic: *dīn*. See Notepad V.

6:138[1] I.e. which should not be ridden.

6:139[1] Grammar: this is understood by the plural masculine personal pronoun denoting in the context both males and females, which I signal in English here by the use of *all*.

6:139[2] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

6:140[1] Verses 6:136-140 perfectly describe the activities of the religionist: he creates complicated, spurious rules which he ascribes to God. Such people abound in every age. We are to ignore them and follow what God made binding upon us.

¶6.17

6:141[1] God has created a myriad of variation within each type of fruit and crop. One implication, surely, is that there are many good ways of doing things. This flies in the face of the idea popular among many religionists — and certainly favoured by the Traditionalist — which is that there is only one correct way of doing things, and that he, naturally, is the arbiter of what that way is.

6:141[2] Arabic: *ḥaqqa*. See Notepad XVII (ḥaqq- v.). We are to give what we can afford of everything we earn. There is no such thing as a fixed tax on produce or earnings (see note to 2:43 and Article SZC).

6:142[1] Arabic: *farsh*. This is rendered *slaughter* by the non-sectarian A. J. Arberry. The root meanings are *carpet*, *furnishing*, *mat*, *bedding* and *to spread*, and the root is used in this range of meanings at 2:22, 51:48, 55:54, 56:34. I accept that *farsh* has the meaning of *slaughter* also (since slaughter is a necessary step in the process of obtaining skin — something upon which one lies — that is likely the connection). My instinct always is to stay with what has a genuine basis in Qur'anic usage, and have rendered accordingly. Additionally, the Traditionalist tends also to regard this word as indicating smaller animals such as sheep and goats. Again, the connection here is likely the fact that such animals are frequently slaughtered, unlike beasts of burden, and therefore provide skins.

6:142[2] Or *adversary* (against the command of God). See Article SJC.

6:143[1] Instances where speech either trails off or is clipped through interruption are found at 2:138, 6:143, 6:144, 10:22, 12:94, 26:24, 26:26, 26:28, 43:9, 58:22, 77:11, 84:5. Here the clear function is to illustrate the continued efforts of those who invent lies and ascribe them to God to insinuate their fabrications into the narrative. Such people, naturally, abound today. The chapter as a whole serves as a template and outline on how best to bear the message of the Qur'an to the world, what to expect, and how rightly to respond to various strategies. Here we have the archetypal religionist with his invented foolishness which he insinuates into the business of serving God. The right response — as modelled here — is to call him out on his claims by means of questions, thus forcing him to admit that he personally has no knowledge of such things, and leading him thereby to correct conclusions.

6:143[2] Arabic: *am*. See note to 21:21.

6:143[3] I.e. if this is the claim.

6:143[4] See grammar note to 2:91.

6:144[1] Instances where speech either trails off or is clipped through interruption are found at 2:138, 6:143, 6:144, 10:22, 12:94, 26:24, 26:26, 26:28, 43:9, 58:22, 77:11, 84:5. See note to 6:143 on the same point.

6:144[2] Arabic: *am*. See note to 21:21.

6:144[3] I.e. if this is the claim.

6:144[4] Arabic: *am*. See note to 21:21.

6:144[5] I.e. if this is the claim.

6:144[6] Arabic: *ẓālimūn*. See note to 2:229.

¶6.18

6:145[1] See note to *waḥī* and *awḥā* at 3:44.

6:145[2] Lit.: *to an eater that he should eat it.*

6:145[3] Arabic root: *f-s-q*. See note to 2:26 and Notepad XI.vii.

6:145[4] Most translators close the speech marks at the end of this verse; however, I feel the case is stronger pan-textually for closing them here (cf. 2:173, 16:115).

6:146[1] Arabic: *alladhīna hādū*. Understood here as Jews by faith but not necessarily of Israelite descent. See Notepad XIII.i.

6:146[2] Or *uncloven* or *undivided hoof*.

6:146[3] Arabic: *baghy*. See note to 2:90 and Notepad XII.

6:148[1] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

6:148[2] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

6:149[1] Lit.: *far-reaching, reaching* (*the end*).

6:149[2] Arabic: *ḥujja — argument* (as in *justification* or *claim* in court or elsewhere). The Traditionalist typically misses the point here entirely, and wanders off over the hills of his own creation; Hilali & Khan's translation of this clause is typical: *Say: "With Allah is the perfect proof and argument, (i.e. the Oneness of Allah, the sending of His Messengers and His Holy Books, etc. to mankind)*. The point is simpler and more obvious, though fatal to the Traditionalist and his doctrines, God's '*conclusive argument*' is: *had He willed, He would have guided you all together*. Thus, guidance comes not from the Traditionalist, or from his religion, or from any particular prophet or messenger. It comes from God. True faith is not worship of a religion about God, but worship of God; God alone guides to the path.

6:150[1] See *vain desires* at 2:78, 2:111, 2:120, 2:145, 4:123, 4:123, 5:48, 5:49, 5:77, 6:56, 6:119, 6:150, 13:37, 23:71, 28:50, 30:29, 42:15, 45:18, 47:14, 47:16, 54:3, 57:14.

6:150[2] Arabic: *āyāt*. See Notepad VIII.

6:150[3] See note to 58:4 for Qur'anic usage of *to believe in*.

¶6.19

6:151[1] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

6:151[2] Arabic: *fāḥishat, faḥshā'*. See Notepad XI.iii.

6:151[3] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.); i.e. save in accordance with proper principles of law.

6:152[1] See note to 4:2.

6:152[2] Lit.: *until*.

6:152[3] See note to 3:18.

6:152[4] This formula is found at 5:106, 6:152, 35:18.

6:152[5] I take this to reference *al fātiḥah* in the first instance. See note to 2:27.

6:153[1] This is what Traditionalist Muslims ask God to guide them to each of the almost 10 trillion times a year they repeat *al fātiḥah*. Cf. 6:149 and notes thereto.

6:153[2] Lit.: *follow not ways*.

6:153[3] See note to *al muttaqūn* at 2:2.

6:154[1] Arabic: *al kitāb*. See Notepad IX.ii.

6:154[2] Today, the Karaites are a sect among the Jews which holds to the Torah alone and has no pre-existing dependence upon later writings or the priestly class. The Quranite position is functionally the same vis-à-vis the Qur'an.

6:154[3] See note to 58:4 for Qur'anic usage of *to believe in*.

¶6.20 6:155[1] I.e. the Qur'an. For why we know the Qur'an to be the reference see note to 6:92. Arabic: *kitāb.* See Notepad IX.iii.
6:155[2] Arabic: *kitābun anzalnāhu mubārakun.* See Notepad IX.vii.
6:155[3] See note to *al muttaqūn* at 2:2.
6:156[1] Arabic: *al kitāb*. See Notepad IX.ii.
6:156[2] Elsewhere rendered *numbers*, I have had to use a synonym under the influence of *two*.
6:157[1] Arabic: *al kitāb*. See Notepad IX.ii.
6:157[2] Arabic: *āyāt.* See Notepad VIII.
6:157[3] Arabic: *āyāt.* See Notepad VIII.
6:158[1] Arabic: *āyāt.* See Notepad VIII.
6:158[2] Arabic: *āyāt.* See Notepad VIII.
6:159[1] Arabic: *dīn.* See Notepad V.
6:160[1] Arabic: *sayyi'a*. See Notepad XI.ix.
6:161[1] Arabic: *dīn.* See Notepad V.
6:161[2] Arabic: *ḥanīf — inclining to a right state or tendency; spurning falsehood*. See note to 2:130.
6:161[3] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.
6:162[1] Arabic: *ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC.
6:163[1] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.
6:163[2] Arabic: *muslim — one who yields, submits, is submitting*. See Notepad XIII.iii.
6:165[1] Lit.: *degrees.*

7 7:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
7:0[2] The seventh chapter of the Qur'an is by convention called *al a'rāf* or *The Elevations*.
7:1[1] See note to 2:1 and Article MLQ.
alif lām mīm ṣād:
1:1-7 (*al fātiḥah*).
7:2[1] Arabic: *kitāb.* See Notepad IX.iii.
7:2[2] See note to *(al) mu'minūn* at 8:2.
7:3[1] Arabic: *min dūni*. See note to 2:23.
7:5[1] Arabic: *ẓālimūn*. See note to 2:229.
7:6[1] Or *those sent.*
7:8[1] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).
7:8[2] Cf. 2:5, 3:104, 7:8, 7:157, 9:88, 23:102, 24:51, 30:38, 31:5, 59:9, 64:16.
7:9[1] Arabic: *āyāt.* See Notepad VIII.

¶7.2 7:11[1] Arabic: *sajada*. See Notepad IV.
7:11[2] Arabic: *sajada*. See Notepad IV.
7:11[3] Arabic: *illā*. Generally rendered *save* (as in *except* or *excepting*) and equivalents, I have translated in this context to leave open the question of whether Iblīs was an angel. See Article SJC.
7:11[4] Arabic: *sajada*. See Notepad IV.
7:12[1] Arabic: *sajada*. See Notepad IV.
7:13[1] Grammar: the feminine object pronoun indicates *the garden*.
7:13[2] Grammar: the feminine object pronoun indicates *the garden*.
7:16[1] He has done an excellent job. Most people who register an interest are given the impression that the '*straight path*' comprises a religion which requires that they disavow common sense and follow rules dictated by those who themselves are professionally engaged in deflecting men from God's straight path. See 6:151-153 for God's straight path.
7:18[1] Cf. 10:33, 10:96, 10:103, 16:36, 16:38, 17:16, 22:18, 28:63, 30:47, 32:13, 36:7, 37:31, 38:14, 39:19, 39:71-72, 40:6, 41:25, 46:18, 50:12-14.
7:19[1] Grammar: dual. What is clear in the Arabic but lost without labouring the point in English is that Ādam and his wife fell *together*. There is no sense in the Qur'an that Ādam was a victim of his wife's guile. Rather, the Qur'an places the blame ultimately with Ādam (20:120).
7:19[2] Arabic: *min ḥaythu.* See note to 2:149.
7:19[3] Grammar: dual.
7:19[4] Grammar: dual.
7:19[5] Grammar: dual.
7:19[6] Arabic: *ẓālimūn*. See note to 2:229.
7:20[1] Or *adversary* (against the command of God). See Article SJC.
7:20[2] Grammar: dual.
7:20[3] Grammar: dual.
7:20[4] Grammar: dual.
7:20[5] Grammar: dual.
7:20[6] I.e. private parts.
7:20[7] Grammar: dual.
7:20[8] Grammar: dual.
7:21[1] Grammar: dual.
7:22[1] Grammar: dual.
7:22[2] Grammar: dual.
7:22[3] Lit.: *their evil*; i.e. their private parts.
7:22[4] Grammar: dual.
7:22[5] Grammar: dual.
7:22[6] Grammar: dual.
7:22[7] Grammar: dual.
7:22[8] Grammar: dual.
7:22[9] Grammar: dual.
7:22[10] Or *adversary* (against the command of God). See Article SJC.
7:22[11] Grammar: dual.
7:23[1] Grammar: dual.
7:24[1] Grammar: there is a shift here to the plural.

¶7.3 7:26[1] I.e. private parts.
7:26[2] Lit.: *plumage, feathers.*
7:26[3] See note to *al muttaqūn* at 2:2.
7:26[4] Arabic: *āyāt.* See Notepad VIII.
7:27[1] Or *adversary* (against the command of God). See Article SJC.
7:27[2] See note to *fitnah* at 2:102.
7:27[3] Grammar: dual.
7:27[4] Grammar: dual.
7:27[5] Grammar: dual.
7:27[6] I.e. private parts.
7:27[7] Grammar: dual.
7:27[8] Arabic: *qabīl — kind, species, sort; tribe.*
7:27[9] Arabic: *min ḥaythu.* See note to 2:149.
7:27[10] Or *adversaries* (against the command of God). See Article SJC.
7:27[11] Arabic: *lā yu'minūn*. Qur'anic usage implies: *(are those) lost in darkness.* See note to 2:6 and Notepad II.ii.
7:28[1] In the context, this can logically refer only to '*those who do not believe*' at 7:27. Sexual immorality is inherent to rejection of God in deed, if not in what one claims for oneself.
7:28[2] Arabic: *fāḥishat, faḥshā'*. See Notepad XI.iii. Here the subject continues to be *lā yu'minūn* (i.e. *those who do not believe*). It is interesting that sexual immorality is mentioned here since it is the misuse of sex — and the abuse of minors in particular —

which is integral to the practices of those cults which are at the helm of the power matrix today. These practices and the cults which justify them go back millennia and are passed down from generation to generation, typically within family lines.
7:28[3] Lit.: *upon it*; i.e. it is a cultural norm or tradition.
7:28[4] I.e. meaning either *God told us to do it*, or *God made us this way — therefore we have no control over the matter*. Worthy of note is the fact that those who support male sodomy and heterosexual philandering of any type (which together with marrying the wives of one's father comprise the sins covered by *fāḥishat* or *sexual immorality*) are presented here claiming that their inclinations are either genetic or beyond their control (i.e. that God enjoined them upon them) — a claim the Qur'an refutes. See Notepad XI.iii.
7:28[5] Arabic: *fāḥishat, faḥshā'*. See Notepad XI.iii.
7:29[1] See note to 3:18.
7:29[2] Arabic: *aqāma*. Wherever this verb occurs with *al ṣalāt* as the object the Traditionalist says it means *to uphold* or *to establish the [five daily] prayer[s]* (a regimen found nowhere in the Qur'an). Here it takes *wujūhakum* (*your faces* or *your countenances*). Now that he needs it to mean something completely different, the verb is bent into the necessary shape; the Hilali & Khan translation, for example, has here: *that you should face Him only (i.e. worship none but Allah and face the Qiblah, i.e. the Ka'bah at Makkah during prayers) in each and every place of worship*. The serious student of the Qur'an should understand that this type of bait-and-switch is typical of the Traditionalist's treatment of the Qur'an: his job is to impose his religion upon the text no matter what the words say or mean. Additionally, his sectarian value for *masjid* collapses if one considers 7:31, for example, which also employs *masjid* and is directed to all mankind.
7:29[3] Arabic: *wajh — face, countenance, personality, true self.* I take the collocation *to uphold one's countenance* to mean *to (be able to) hold one's head up high* in English. The preceding context is the key: by staying sexually clean, observing equity (which means integrity and consistency with inner convictions on the one hand, and faith in God alone on the other — see 3:18 and note thereto) one may come before God in prayer and worship in an effective manner. Without sexual purity, it is not possible. This is why all Satanic systems promote illicit sex as virtue.
7:29[4] Arabic: *masjid*, *masājid*. See Notepad VII.i. Naturally, the Traditionalist would have the reader infer *the Islamic mosque* at this juncture, but this deceit does not survive a review of the usage of the word across the broader text. Consider 7:31, for example, which employs *masjid* and is directed to all mankind.
7:29[5] Arabic: *dīn.* See Notepad V.
7:30[1] Arabic: *ḥaqqa 'alā*. See Notepad XVII (ḥaqq- ix).
7:30[2] Or *adversary* (against the command of God). See Article SJC.
7:30[3] Arabic: *min dūni*. See note to 2:23.
7:30[4] Both non-sectarian A. J. Arberry and Traditionalist Muhammad Asad close the speech marks opened at 7:29 at this point.

¶7.4 7:31[1] Arabic: *masjid*, *masājid*. See Notepad VII.i. It is, naturally, impossible for a one-to-one correlation between this word and 'Islamic mosques' to be sustained, no matter how the Traditionalist tries to impose one on the text. The address is to the children of Ādam, not to adherents of a particular creed.
7:31[2] The formula *eat and drink* as used in the Qur'an has a secondary meaning which is seen by comparing all instances of *do as you like* or *feel at home* (see 2:60, 2:187, 7:31, 19:26, 52:19, 69:24, 77:43).
7:32[1] The Traditionalist's stock-in-trade is making things unlawful — from keeping dogs, to music, to men wearing silk or gold; the list is endless.
7:32[2] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
7:32[3] Arabic: *faṣṣala — to set out* (that is, *present in a logical order*, *categorise*) and *to make plain* or *detail*.
7:32[4] Arabic: *āyāt.* See Notepad VIII.
7:33[1] Arabic: *fāḥishat, faḥshā'*. See Notepad XI.iii.
7:33[2] Arabic: *ithm*. See Notepad XI.i.
7:33[3] Arabic: *baghy*. See note to 2:90 and Notepad XII.
7:33[4] Arabic: *bi ghayri (al) ḥaqq*. See Notepad XVII.
7:33[5] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.
7:35[1] Arabic: *āyāt.* See Notepad VIII.
7:35[2] See note to *al muttaqūn* at 2:2.
7:36[1] Arabic: *āyāt.* See Notepad VIII.
7:37[1] Arabic: *āyāt.* See Notepad VIII.
7:37[2] Arabic: *al kitāb*. See Notepad IX.ii; i.e. that part of the Writ of God they were to encounter in life. Cf. 4:51.
7:37[3] Arabic: *ḥattā idhā*. See note to 3:152.
7:37[4] I.e. the angels take them in death.
7:37[5] Arabic: *min dūni*. See note to 2:23.
7:37[6] Arabic: *(al) kāfirūn*. Typically rendered *(the) unbelievers*. See note to 2:19 and Notepad II.iii.
7:38[1] Arabic: *al jinn*. See Article SJC.
7:38[2] Arabic: *al ins*. See Article SJC.
7:38[3] A familial association is present in the Arabic but lost in the English between *ummah* (*community* or *nation*) and *umm* (*mother; source, origin*).
7:38[4] I.e. *like* or *predecessor*.
7:38[5] Arabic: *ḥattā idhā*. See note to 3:152.
7:38[6] Some render *of*. Both A. J. Arberry and Hilali & Khan use *to*; this seems to be the correct reading since at the next verse the same collocation occurs and there *to* is the only possible option.
7:39[1] Lit.: *you had not over us any bounty*.

¶7.5 7:40[1] Arabic: *āyāt.* See Notepad VIII.
7:40[2] While I neither share Muhammad Asad's confidence that the *ḥadīth* literature corresponds in any meaningful way to actual history nor accept uncritically his assumption that 'Īsā and Jesus are necessarily the same person, his comments here are insightful and valuable and repeated in full: *Lit., "until (hatta) a twisted rope passes through a needle's eye"; since this phrase is meant to express an impossibility, the rendering of hatta as "any more than" seems to be appropriate here. As for the word jamal occurring in this sentence, there is hardly any doubt that its translation, in this context, as "camel" is erroneous. As pointed out by Zamakhshari (and confirmed by other classical commentators, including Razi), Ibn 'Abbas used to read the word in the spelling jummal, which signifies "a thick rope" or "a twisted cable"; and the same reading is attributed to 'Ali ibn Abi Talib (Taj al-'Arus). It is to be noted that there are also several other dialectical spellings of this word, namely, jumal, juml, jumul and, finally, jamal (as in the generally-accepted version of the Qur'an) - all of them signifying "a thick, twisted rope" (Jawhari), and all of them used in this sense by some of the Prophet's Companions or their immediate successors (tabi'un). Ibn 'Abbas is also quoted by Zamakhshari as having said that God could not have coined so inappropriate a metaphor as "a camel passing*

through a needle's eye" - meaning that there is no relationship whatever between a camel and a needle's eye whereas, on the other hand, there is a definite relationship between the latter and a rope (which, after all, is but an extremely thick thread). On all accounts, therefore, the rendering of jamal as "a twisted rope" is, in this context, infinitely preferable to that of "a camel". The fact that the latter rendering occurs in a somewhat similar phrase in the Greek version of the Synoptic Gospels (Matthew xix, 24, Mark x, 25 and Luke xviii, 25) does not affect this contention. One should remember that the Gospels were originally composed in Aramaic, the language of Palestine at the time of Jesus, and that those Aramaic texts are now lost. It is more than probable that, owing to the customary absence of vowel signs in Aramaic writing, the Greek translator misunderstood the consonant spelling g-m-l (corresponding to the Arabic j-m-l), and took it to mean "a camel": a mistake repeated since, with regard to the above Qur'anic verse, by many Muslims and all, non-Muslim orientalists as well.

7:41[1] I.e. of fire.

7:41[2] Arabic: *ẓālimūn*. See note to 2:229.

7:42[1] Arabic: *alladh̲īna āmanū*. See note to 2:257 and Notepad II.iv.

7:43[1] Lit.: *that in their hearts of rancour*.

7:43[2] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi i.).

7:44[1] Arabic: *ḥaqqan*. See Notepad XVII (ḥaqq- iii.).

7:44[2] Arabic: *ḥaqqan*. See Notepad XVII (ḥaqq- iii.).

7:44[3] Arabic: *ẓālimūn*. See note to 2:229.

7:45[1] Arabic: *ṣadda + ʿan*. See note to 8:47.

7:46[1] Grammar: dual; i.e. the two groups.

7:46[2] I.e. distinguishing mark. Arabic: *sīmā — mark, sign, characteristic; mien, expression*. Occurs at 2:273, 7:46, 7:48, 47:30, 48:29, 55:41.

7:47[1] Arabic: *ẓālimūn*. See note to 2:229.

¶7.6 7:48[1] I.e. distinguishing mark. Arabic: *sīmā — mark, sign, characteristic; mien, expression*. Occurs at 2:273, 7:46, 7:48, 47:30, 48:29, 55:41.

7:49[1] I.e. the believers about to be admitted to the Garden.

7:49[2] Thought by some to be an aside spoken by God. My own view is that it is more likely a reproach by the unbelievers among themselves with reference to the believers in the new context.

7:50[1] Arabic: *ʿafāḍa*. See note to 2:198.

7:50[2] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.

7:51[1] Arabic: *dīn*. See Notepad V.

7:51[2] Arabic: *āyāt*. See Notepad VIII.

7:52[1] Arabic: *kitāb*. See Notepad IX.iii.

7:52[2] Arabic: *faṣṣala — to set out* (that is, *present in a logical order*, *categorise*) and *to make plain* or *detail*.

7:53[1] Lit.: *interpretation*.

7:53[2] Lit.: *interpretation*.

7:53[3] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi i.).

¶7.7 7:54[1] Arabic: *ʿayyām — days*; *aeons*, *eras*.

7:54[2] Arabic: *alā*. See note to 2:12.

7:57[1] Lit.: *between the two hands*. I understand this to mean here: *at the time of*. Typically either translated *before* or elided by means of non-literal constructions. See note to 2:66.

7:57[2] Arabic: *ḥattā id̲hā*. See note to 3:152.

7:57[3] This form IV verb occurs only once. I am indebted to N. J. Dawood for this nuance.

7:57[4] Clouds look light. Modern researchers estimate that the average cumulus cloud — the white, fluffy clouds such as one might see on a sunny day — weighs around 500,000 kilograms or 1.1 million pounds.

7:57[5] Or *thereby, therewith*.

7:57[6] Arabic: *min kulli*. See note to 2:164.

7:58[1] Arabic: *āyāt*. See Notepad VIII.

¶7.8 7:63[1] Arabic: *d̲hikr — calling to mind, recalling, reminding; remembrance (of something past); history*.

7:63[2] See note to *al muttaqūn* at 2:2.

7:64[1] Cf. 7:64, 10:73, 16:113, 26:139, 26:189, 29:37, 37:127, 91:14.

7:64[2] Arabic: *āyāt*. See Notepad VIII.

¶7.9 7:65[1] Arabic: *afalā*. See Notepad XIV.

7:65[2] See note to *al muttaqūn* at 2:2.

7:66[1] Arabic: *alladh̲īna kafarū*. See note to 2:6 and Notepad II.i.

7:66[2] Lit.: *among the liars*.

7:69[1] Arabic: *d̲hikr — calling to mind, recalling, reminding; remembrance (of something past); history*.

7:69[2] Arabic: *k̲halq — creation*. It is true that *k̲halq* encompasses values other than *creation*. However, it is also true that *k̲halq* occurs 52 times in the text and in the remaining 51 instances the Traditionalist is, as a rule, content to render it *creation*, as am I. At this verse he tends to employ alternatives such as *stature*, whereas I stay with *creation*. All 52 instances are found here: 2:164, 3:190, 3:191, 4:119, 7:54, 7:69, 10:4, 10:34, 10:34, 13:5, 13:16, 13:16, 14:19, 17:49, 17:51, 17:98, 18:51, 18:51, 20:50, 21:104, 23:14, 23:17, 27:64, 29:19, 29:20, 30:11, 30:22, 30:27, 30:30, 31:11, 31:28, 32:7, 32:10, 34:7, 35:1, 35:16, 36:68, 36:78, 36:79, 37:11, 39:6, 39:6, 40:57, 40:57, 42:29, 43:19, 45:4, 46:33, 50:15, 50:15, 67:3, 79:27.

7:70[1] I.e. the punishment of God.

7:71[1] Today, such names would include *Evolution* and *Big Bang* and — the god of all modern gods — *Gravity*. God created the heavens and the earth; attempting to disguise that fact by means of invented names serves to divert from God what is due to him alone: recognition as the creator and sustainer of all things.

7:71[2] Lit.: *of those waiting*.

7:72[1] An expression meaning *utterly cut off* or *destroyed*. Occurs at 6:45, 7:72, 8:7, 15:66.

7:72[2] Arabic: *āyāt*. See Notepad VIII.

7:72[3] See note to *(al) mu'minūn* at 8:2.

¶7.10 7:73[1] Does not correspond with any figure of the Hebrew scriptures.

7:73[2] Arabic: *āya*. See Notepad VIII.

7:73[3] Arabic: *sū'* (sg.), *aswā'* (pl.). See Notepad XI.v.

7:75[1] I.e. as a fact.

7:75[2] See note to 58:4 for Qur'anic usage of *to believe in*.

7:77[1] Muhammad Asad comments here: *The verb ʿaqara primarily denotes "he hamstrung [an animal]"- i.e., before slaughtering it, so that it might not run away. This barbarous custom was widely practiced in pre-Islamic Arabia, so that ʿaqr ("hamstringing") gradually became synonymous with slaughtering in a cruel manner (Razi; see also Lane V, 2107 f).*

7:80[1] Under the dominant Egypt-Palestine thesis, and the typical Islamic extension to the dominant Egypt-Palestine thesis, the location of Lūṭ's city is taken to be in the region of the Dead Sea. Under either of the Petra theses ʿĀd and Thamūd may be claimed for the same general region. The ʿAsīr-Ḥejāz and Arabia Felix theses forward other locations. See Notepad XVI and Notepad XVIII.

7:80[2] Arabic: *fāḥiṯ̲ah̲at, faḥ̲sh̲ā'*. See Notepad XI.iii and Notepad XXII and note to 26:166.

7:81[1] Arabic: *min dūni*. See note to 2:23.

7:81[2] Arabic: *bal*. See note to 2:88.

7:84[1] I.e. of destruction.

¶7.11 7:85[1] Typically identified (under the Egypt-Palestine thesis) with Midian, the land east of the Sinai Peninsula; under the Arabia Felix thesis it is further south into the Arabian Peninsula. The Qur'anic usage at 28:45 (*ahl madyan*) is suggestive of a tribe rather than a place (although, naturally, tribes give their names to locations). All instances appear in the notes and reference this verse. See Notepad XVI and Notepad XVIII. See Notepad XV.

7:85[2] Sometimes identified with the Jethro of the Hebrew scriptures, but neither conclusively nor convincingly in my view.

7:85[3] Lit.: *things*.

7:85[4] See note to *(al) mu'minūn* at 8:2. See grammar note to 2:91.

7:86[1] Cf. 7:16.

7:86[2] Arabic: *ṣadda + ʿan*. See note to 8:47.

7:86[3] See note to 58:4 for Qur'anic usage of *to believe in*.

7:86[4] Cf. 3:99.

7:87[1] See note to 58:4 for Qur'anic usage of *to believe in*.

7:88[1] Arabic: *alladh̲īna āmanū*. See note to 2:257 and Notepad II.iv.

7:89[1] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).

7:90[1] Arabic: *alladh̲īna kafarū*. See note to 2:6 and Notepad II.i.

7:92[1] Or *prospered*.

7:93[1] Arabic: *(al) kāfirūn*. Typically rendered *(the) unbelievers*. See note to 2:19 and Notepad II.iii.

¶7.12 7:95[1] Arabic: *sayyi'a*. See Notepad XI.ix.

7:95[2] Or *forgot* (i.e. overlooked the reality of things); Lane (p. 2145) notes that, in addition to its common senses of *forgiving* and *pardoning* ''*afā* signifies also *It was, or became, much in quantity, or many in number[...]* And عَفَـوا in the Kur vii 93 [*sic*] means *They became many, or numerous*.' Translators tend to render here along the lines of *increased in number*, and I have followed that convention. However, we should note that in all remaining twenty-six instances the dominant sense is of *forgiving* or *pardoning*. This thread of a lack of mindfulness carries over into the latter portion of the verse. All instances occur here: 2:52, 2:109, 2:178, 2:187, 2:237, 2:237, 2:237, 2:286, 3:152, 3:155, 3:159, 4:99, 4:149, 4:153, 5:13, 5:15, 5:95, 5:101, 7:95, 9:43, 9:66, 24:22, 42:25, 42:30, 42:34, 42:40, 64:14.

7:95[3] I.e. they became degenerate and blind to the lessons of life, seeing the events which had befallen their forebears as nothing more than chance or luck.

7:96[1] See note to *al muttaqūn* at 2:2.

¶7.13 7:100[1] For some reason a value of *become clear* (and equivalents) is found here with N. J. Dawood, Saheeh International, Muhammad Asad, and Hilali & Khan. A. J. Arberry, however, remains true to the word's dominant sense in the text, and I do the same. The interested student may compare all 144 instances of this verb: 1:6, 2:26, 2:142, 2:143, 2:185, 2:198, 2:213, 2:213, 2:258, 2:264, 2:272, 3:8, 3:86, 3:86, 3:101, 4:26, 4:68, 4:88, 4:137, 4:168, 4:175, 5:16, 5:16, 5:51, 5:67, 5:108, 6:71, 6:77, 6:80, 6:84, 6:84, 6:87, 6:88, 6:90, 6:125, 6:144, 6:149, 6:161, 7:30, 7:43, 7:43, 7:100, 7:148, 7:155, 7:159, 7:178, 7:181, 9:19, 9:24, 9:37, 9:80, 9:109, 9:115, 10:9, 10:25, 10:35, 10:35, 10:35, 10:35, 10:43, 12:52, 13:27, 13:31, 14:4, 14:12, 14:21, 14:21, 16:9, 16:36, 16:37, 16:93, 16:104, 16:107, 16:121, 17:9, 17:97, 18:17, 18:24, 19:43, 19:58, 20:50, 20:79, 20:122, 20:128, 21:73, 22:4, 22:16, 22:24, 22:24, 22:37, 24:35, 24:46, 26:62, 26:78, 27:63, 28:22, 28:50, 28:56, 28:56, 29:69, 30:29, 32:24, 32:26, 33:4, 34:6, 35:8, 37:23, 37:99, 37:118, 38:22, 39:3, 39:18, 39:23, 39:37, 39:57, 40:28, 40:29, 40:38, 41:17, 42:13, 42:52, 42:52, 43:27, 43:40, 45:23, 46:10, 46:30, 47:5, 48:2, 48:20, 49:17, 61:5, 61:7, 62:5, 63:6, 64:6, 64:11, 72:2, 74:31, 76:3, 79:19, 87:3, 90:10, 93:7.

7:100[2] Arabic: *d̲hunūb*. See Notepad XI.iv.

7:101[1] See note to 58:4 for Qur'anic usage of *to believe in*.

7:101[2] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.

7:102[1] The Arabic is honed and terse and pregnant with a sense which I cannot replicate in English with the same economy. What is meant here is that such people lack inner uprightness, adherence to truth, principle, or honour.

7:102[2] Arabic root: *f-s-q*. See note to 2:26 and Notepad XI.vii.

7:103[1] Arabic: *āyāt*. See Notepad VIII.

7:103[2] Arabic: *fir'awn*. See note to 2:49.

7:104[1] Arabic: *fir'awn*. See note to 2:49.

7:105[1] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

7:106[1] Arabic: *āya*. See Notepad VIII.

¶7.14 7:109[1] Arabic: *fir'awn*. See note to 2:49.

7:109[2] Arabic: *sāḥir — sorcerer*. See note to 2:102.

7:112[1] Arabic: *sāḥir — sorcerer*. See note to 2:102.

7:113[1] Arabic: *saḥara — sorcerers*. See note to 2:102.

7:113[2] Arabic: *fir'awn*. See note to 2:49.

7:113[3] The sorcerers are in a strong negotiating position, and they know it. Cf. 6:128 and notes thereto.

7:114[1] I.e. they would join Fir'awn's inner circle and thus become part of the ruling structure of that society.

7:116[1] Arabic: *siḥr — sorcery*. See note to 2:102.

7:117[1] See note to *waḥī* and *awḥā* at 3:44.

7:118[1] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

7:120[1] Arabic: *saḥara — sorcerers*. See note to 2:102.

7:120[2] Arabic: *sajada*. See Notepad IV.

7:121[1] See note to 58:4 for Qur'anic usage of *to believe in*.

7:123[1] Arabic: *fir'awn*. See note to 2:49.

7:123[2] See note to 58:4 for Qur'anic usage of *to believe in*.

7:123[3] Muhammad Asad demonstrates here the type of process which is the cornerstone of the present work; I repeat his comment in full: *This personal pronoun may refer either to God or to Moses; but a similar expression in 20:71 and 26:49 makes it obvious that it refers here to Moses.*

7:124[1] Or *put to death by stake*. See note to *ṣalaba* at 4:157.

7:126[1] See note to 58:4 for Qur'anic usage of *to believe in*.

7:126[2] Arabic: *āyāt*. See Notepad VIII.

7:126[3] See note to *muslim* at 2:128.

¶7.15 7:127[1] Arabic: *fir'awn*. See note to 2:49.

7:127[2] Lit.: *and*.

7:127[3] Lit.: *we are over them subjugators*.

7:128[1] See note to *al muttaqūn* at 2:2.

7:129[1] Arabic root: *-d̲h-y*. See Notepad X.

7:129[2] I.e. your presence has not benefited us in any way.

7:129[3] The statements at 7:128-129 and then at 7:137 (also: 17:103-104) appear to serve the Arabia Felix thesis or ʿAsīr-Ḥejāz thesis against the Egypt-Palestine thesis since the Qur'an suggests that the children of Israel inherited the land held by Fir'awn — a position incompatible with the Egypt-Palestine thesis. See Notepad XVI and Notepad XVIII.

¶7.16 7:130[1] Arabic: *fir'awn*. See note to 2:49.

7:130[2] Lit.: *fruits*.

7:131[1] Arabic: *sayyi'a*. See Notepad XI.ix.

7:131[2] Arabic: *alā*. See note to 2:12.

7:132[1] Arabic: *āya.* See Notepad VIII.
7:133[1] Arabic: *āyāt.* See Notepad VIII.
7:133[2] Arabic: *faṣṣala — to set out* (that is, *present in a logical order*, *categorise*) and *to make plain* or *detail*.
7:136[1] I.e. Firʿawn and his house. This scenario is problematical for the dominant Egypt-Palestine thesis; a ruler personally pursuing an enemy accompanied by his kin better fits a small tribal scenario. See Notepad XVI and my book *The God Protocol*.
7:136[2] Arabic: *yamm — wide expanse of water, either river or sea*.
7:136[3] Arabic: *āyāt.* See Notepad VIII.
7:137[1] See note to 7:129. The Arabia Felix thesis reminds us here that Yemen is the Arabian peninsula's most fertile part, a fact which the Romans noted when giving the region the name Arabia Felix (i.e. *happy* or *fortunate* Arabia). The Yemen region has two main fertile regions, a lesser one in the east and a much greater one in the west. See Notepad XVI.
7:137[2] Arabic: *firʿawn*. See note to 2:49.
7:137[3] This presents an awkward fit with the dominant Egypt-Palestine thesis since the buildings and works of many pharaohs not only remain, but are on public display. See Notepad XVI.
7:138[1] Arabic: *ʿakafa — to be devoted* (*to*), *to remain* (*in* or *at*).
7:138[2] Arabic: (sg.) *ṣanam*, (pl.) *aṣnām*. See note to 14:35.
7:141[1] Arabic: *firʿawn*. See note to 2:49.

¶7.17 7:142[1] I.e. Hārūn was to take Mūsā's place while he was gone.
7:143[1] Lit.: *When his Lord revealed Him*.
7:143[2] I.e. crumbled to dust.
7:143[3] Arabic: *ṣaʿiq*. This noun occurs just once. Its related noun occurs at 2:19, 2:55, 4:153, 13:13, 41:13, 41:13, 41:17, 51:44 and is rendered by me and (usually) by the Traditionalist as *thunderbolt*. Here, however, he usually renders as *faint* or *unconscious* and synonyms. Clearly, *thunderbolt* is the root concept to which ideas such as *faint* have been attached. I render here *thunderstruck* as it retains something of the original sense. Where the verb occurs (at 39:68 and 52:45) I have rendered in like manner, and both instances have notes which reference this verse.
7:143[4] See note to *ṣ-b-ḥ* root at 2:30.
7:143[5] See note to *(al) muʿminūn* at 8:2.
7:145[1] Arabic: *min kulli*. See note to 2:164.
7:145[2] The point implicit here is that there was no oral tradition; everything Mūsā received from God found in written form at that time. The Talmud (which the person named Jesus refers to and condemns in the Christian Bible as *the traditions of the elders*) is anathema to the Torah; much the same can be said of the *ḥadīṯh* literature vis-à-vis the Qur'an.
7:145[3] Arabic root: *f-s-q*. See note to 2:26 and Notepad XI.vii.
7:146[1] Arabic: *āyāt.* See Notepad VIII.
7:146[2] Arabic: *bi ġhayri (al) ḥaqq*. See Notepad XVII.
7:146[3] Arabic: *āya.* See Notepad VIII.
7:146[4] See note to 58:4 for Qur'anic usage of *to believe in*.
7:146[5] Arabic: *dhālika bianna*. See note to 22:6 and Notepad XIV.
7:146[6] Arabic: *āyāt.* See Notepad VIII.
7:146[7] Cf. 7:136.
7:147[1] Arabic: *āyāt.* See Notepad VIII.
7:147[2] Cf. 34:33.

¶7.18 7:148[1] Lit.: *after him.*
7:148[2] Arabic: *ẓālimūn*. See note to 2:229.
7:149[1] Lit.: *when their hands were descended upon* — an idiom meaning *when they were overcome with regret*.
7:150[1] Lit.: *after me.*
7:150[2] I.e. over my misfortune. Arabic: *shamata — to rejoice at the misfortune of; to gloat over the misfortune of*. This is the only occurrence of this root.
7:150[3] Arabic: *ẓālimūn*. See note to 2:229.

¶7.19 7:152[1] The construction of this verse allows the possibility that '*those who took up the calf*' has an application broader than its original setting, and applies to anyone who constructs his own cult in derogation of what God has sent down.
7:153[1] Arabic: *sayyiʿāt*. See Notepad XI.x.
7:154[1] Lit.: *off, away*, or *from*.
7:155[1] Arabic: *fitnah*. See note to 2:102.
7:156[1] Arabic: *hāda*. Said in this instance to mean *to repent* or *to return* by the Traditionalist — with which assessment I have concurred. This form I verb occurs 11 times in the text (2:62, 4:46, 4:160, 5:41, 5:44, 5:69, 6:146, 7:156, 16:118, 22:17, 62:6) and in all cases other than this one it refers to *those who hold to Judaism*).
7:156[2] I.e. mercy.
7:156[3] See note to *al muttaqūn* at 2:2.
7:156[4] Arabic: *al zakāt*. See note to 2:43 and Article SZC.
7:156[5] See note to 58:4 for Qur'anic usage of *to believe in*.
7:156[6] Arabic: *āyāt.* See Notepad VIII.
7:157[1] Arabic: *ummiyyun*. See note to 2:78.
7:157[2] The Traditionalist view is that the expression *al nabī al ummiyy* (*the unschooled* or *heathen prophet*) is an epithet used exclusively for the Prophet Muḥammad. I do not agree with that view, and these are my reasons: from 7:103 to this point (over 50 verses), the narrative is focused solely on the history of Mūsā. Mūsā was not schooled in the Writ; rather, he received the Writ by means of revelation. Under the dominant Egypt-Palestine thesis, he was brought up as an Egyptian; under the Arabia Felix and ʿAsīr-Ḥejāz theses, he was brought up in the house of a tribal chief named Firʿawn. In any event, by the standard we use here to judge *ummiyy* (*i.e. one outside or ignorant of the Writ*) Mūsā was — at least until he received the Writ — fully *ummiyy*. The expression *al nabī al ummiyy* (*the unschooled* or *heathen prophet*) occurs just twice in the Qur'an — here and in the next verse. Due to his disproportionate emphasis on Muḥammad, the Traditionalist, in my opinion, has missed the point being made here. The point is not that Muḥammad was unlearned and therefore the Qur'an is all the more a miracle (which is the version the Traditionalist promulgates); it is that Mūsā was unschooled in the Writ *and so was Muḥammad*. The Traditionalist view places the narrative pivot after the long account of Mūsā here at 7:157. But it is simply not there. It comes in the next verse (*Say thou[...]*). Logically speaking, at 7:157 the person being described is the same individual the previous 53 verses were dedicated to; namely: Mūsā. It is Mūsā who is *[...]the unschooled prophet — whom they find written with them in the Torah and the Gospel[...]* (to the end of the verse). It is only at 7:158 that the narrative shifts to Muḥammad. The point of this device, in my opinion, is to establish a correlation between the first unschooled prophet Mūsā (who brought his people out of bondage and gave them a Writ) and Muḥammad who had a comparable mission for the whole of humanity. Having established this correlation, the narrative then returns to the story of Mūsā.
7:157[3] At this juncture the Traditionalist often points at Deut. 18:15 which reads: *The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken*. Since they typically have a grasp on the Hebrew scriptures no broader than this single verse, the Traditionalist's students are impressed. What they probably don't know is that Christians also claim this verse for Jesus. And what they almost certainly don't know is that, were one to read the Torah free of the later claims made against it by Muslims and Christians, Deut. 18:15 comports most convincingly with neither Jesus nor Muḥammad, but with Mūsā's immediate successor, Joshua. See note to 7:157 above.

7:157[4] Arabic: *injīl*. See note to 5:46. Pursuant to the notes to the present verse treating of Mūsā: it is a fact that the personality of Mūsā is found in those accounts of the life of Jesus which the Christian holds as canonical. The Traditionalist, predictably, tries to insert Muḥammad into the Christians' text, and he does so by means of inventive claims around the word *paraclete* as found at John 14:14-17. However, those claims have both linguistic and contextual problems and do not stand up to scrutiny. The Traditionalist makes additional, related claims on the basis of the word *aḥmad* at 61:6 (see that verse and note thereto).
7:157[5] Arabic: *maʿrūf*. See note to 2:178.
7:157[6] See note to *munkar* at 3:104.
7:157[7] Arabic: *iṣr — covenant, compact; burden*.
7:157[8] See note to 58:4 for Qur'anic usage of *to believe in*.
7:157[9] Cf. 2:5, 3:104, 7:8, 7:157, 9:88, 23:102, 24:51, 30:38, 31:5, 59:9, 64:16.

¶7.20 7:158[1] Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:62, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.
7:158[2] See note to 58:4 for Qur'anic usage of *to believe in*.
7:158[3] Arabic: *ummiyyun*. See note to 2:78.
7:158[4] See note to 58:4 for Qur'anic usage of *to believe in*.
7:158[5] I.e. by believing in God and his words; one only has to look to the broader preceding context to understand the implicit attendant point here, which is that we are not to shirk this imperative by means of extraneous, usurping later compilations of hearsay — or by relying on those who traffick in the same.
7:159[1] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).
7:160[1] Or *nations*.
7:160[2] See note to *waḥī* and *awḥā* at 3:44.
7:161[1] Arabic: *ḥiṭṭa — alleviation, relief, mitigation; abasement, debasement, demotion, degradation.*
7:161[2] Arabic: *sajada*. See Notepad IV.
7:161[3] Arabic root: *kh-ṭ-ʿ*. See Notepad XI.vi.
7:162[1] Arabic: *qawl — speech*; *teaching*, *doctrine*; *saying, word*.

¶7.21 7:163[1] I.e. on or near the surface of the water.
7:163[2] Arabic root: *f-s-q*. See note to 2:26 and Notepad XI.vii.
7:164[1] I.e. in order to be free of guilt or blame.
7:164[2] See note to *al muttaqūn* at 2:2.
7:165[1] I.e. those who had received the exhortation.
7:165[2] Arabic: *sū'* (sg.), *aswā'* (pl.). See Notepad XI.v.
7:165[3] Arabic root: *f-s-q*. See note to 2:26 and Notepad XI.vii.
7:167[1] Sc. *it was surely to come to pass*
7:168[1] Arabic: *qaṭṭaʿa*. The same verb is used at 7:160.
7:168[2] Or *nations*.
7:168[3] Arabic: *sayyiʿāt*. See Notepad XI.x.
7:169[1] Arabic: *al kitāb*. See Notepad IX.ii.
7:169[2] Arabic: *al adnā* — the *nearer*, *closer*, *lower*, *vile* or *viler*. Indicates this lower, temporary life as opposed to the bounty of eternity.
7:169[3] Lit.: *over*.
7:169[4] Arabic: *al kitāb*. See Notepad IX.ii.
7:169[5] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).
7:169[6] See note to *al muttaqūn* at 2:2.
7:169[7] Arabic: *afalā*. See Notepad XIV.
7:170[1] Arabic: *al kitāb*. See Notepad IX.ii.
7:170[2] Arabic: *al ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC.
7:171[1] Arabic: *nataqa*. This is the only occurrence of this verb so there is nothing to cross-reference it with. It is not found in Wehr and almost ignored by Lane. I found it in an Arabic-Russian dictionary defined as *реамъ* (*tear*, *break*, *rip*). However, the context is clear: the mountain was placed above them like a canopy, the requisite action for which is *lift*. This also comports with the expression *raise (above them) the mount* which occurs several times. In that construction the noun is always *ṭūr* (which I render *mount* throughout).
7:171[2] See note to *al muttaqūn* at 2:2.

¶7.22 7:172[1] Arabic: *ẓuhūr*. Non-sectarian lexicons list *ẓuhūr* as *backs* and related terms — such as the word is rendered in all remaining cases both by me and, generally, by the Traditionalist (the full set comprises 2:101, 2:189, 3:187, 6:31, 6:94, 6:138, 6:146, 7:172, 9:35, 21:39, 35:45, 42:33, 43:13, 84:10, 94:3). Sectarian dictionaries (such as Badawi-Haleem) list *loins* as the value; however, sectarian dictionaries are highly unreliable; they tend to list as objective fact their own later conclusions and assumptions. While I agree that *loins* fits the case here, that is not what it says. It says *backs*. Most Traditionalists render *loins* — despite the incongruity and lack of true linguistic purchase. However, among them, I found that M.H. Shakir renders *backs* as have I. The scenario in the narrative is that of a gathering of all humanity predating life in the World. It sounds as though the progeny of Ādam is being called forward *from behind* other children of Ādam to bear witness against themselves; but God knows best.
7:172[2] Arabic: *balā*. See note to 2:81.
7:173[1] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.
7:174[1] I.e. therefore; to this end.
7:174[2] Arabic: *faṣṣala — to set out* (that is, *present in a logical order*, *categorise*) and *to make plain* or *detail*.
7:174[3] Arabic: *āyāt.* See Notepad VIII.
7:175[1] Arabic: *āyāt.* See Notepad VIII.
7:175[2] Or *adversary* (against the command of God). See Article SJC.
7:175[3] Arabic: '*atbaʿa*. See note to 2:262.
7:176[1] I.e. by means of proofs.
7:176[2] Arabic: *ḥamala +ʿalā*. As per most translators' rendering, this combination of verb and preposition does mean *to attack*. However, one does not — even were one so inclined — *attack* a dog. One beats or kicks a dog. And in such a case the dog either runs away or fights back – it does not '*pant*'. This combination of verb and preposition also means *to win over*. And since it is precisely what the sane among us generally try to do when we interact with new dogs — and since it fits the context — I render here according to that logic. This line of thought finds support in the phrase following also since one does not '*attack*' those who repudiate God's proofs; one either tries to convince them (i.e. *to win them over*) or one leaves them alone.
7:176[3] Muhammad Asad comments here: *Because his attitudes are influenced only by what his earth-bound desires represent to him as his immediate "advantages" or "disadvantages", the type of*

man alluded to in this passage is always - whatever the outward circumstances - a prey to a conflict between his reason and his base urges and, thus, to inner disquiet and imaginary fears and cannot attain to that peace of mind which a believer achieves through his faith.

7:176[4] Arabic: *āyāt*. See Notepad VIII.

7:177[1] Arabic: *āyāt*. See Notepad VIII.

7:179[1] Arabic: *dhara'a*. This verb has connotations of *to sow* (*many or different things); to seed; to create; to produce.* Occurs at 6:136, 7:179, 16:13, 23:79, 42:11, 67:24.

7:179[2] Arabic: *al jinn*. See Article SJC.

7:179[3] Arabic: *al ins*. See Article SJC.

7:179[4] Arabic: *bal*. See note to 2:88.

7:180[1] At this juncture I will say the following: the Traditionalist insists on crying *allahu akbar!* (*God is greater!*) at every opportunity — so much so that it has become his defining catch-phrase. The reader may be interested to note that *allahu akbar* — where *akbar* references grammatically *allahu* — is nowhere found in the Qur'an. According to the Qur'an, God is not *akbar* (*greater* or *greatest*) but *kabīr* (*great*).

7:181[1] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).

7:181[2] Cf. 7:159.

¶7.23 7:182[1] Arabic: *āyāt*. See Notepad VIII.

7:182[2] Arabic: *min ḥaythu*. See note to 2:149.

7:183[1] Cf. 68:45.

7:184[1] Lit.: *There is not in their companion any possession* (cf. 34:46). Arabic: *jinna*. See Article SJC.

7:185[1] Arabic: *ḥadīth — story; account; narrative, narration*. The Qur'an's usage of this term appears at times to anticipate the later abuse of it by Muslims.

7:187[1] Lit.: *resting* or *establishment*. Cf. 79:42.

7:187[2] While I have rendered here using *privy* (as does N. J. Dawood), I include Muhammad Asad's comment here for interest: *The verb ahfa means "he did [a thing] in an excessive measure" or "he exceeded the usual bounds in doing [something]". In connection with an inquiry, and especially when followed by 'anhu or 'anha ("about it"), it signifies "he tried hard to gain insight [into something] by persistently inquiring about it". Thus, used as a participle, it means "one who has gained insight [into something] through persistent inquiry". In the above context, the implication is that no amount of inquiry or speculation can reveal to man - the prophets included - the coming of the Last Hour before its actual manifestation.*

7:187[3] I refer the interested reader to compare this statement with the non-Qur'anic literature preferred by the Traditionalist to the Qur'an itself in which Muḥammad is portrayed as a man with extensive knowledge on such questions. Additionally, this statement refutes the thousands of books and doctrines composed by Christians and others calculating and prognosticating on the time of the End.

¶7.24 7:189[1] Arabic: *zawj* is a common word for *spouse*, can refer to either a male or female, and signifies something which makes up one half of a whole, a whole which itself is incomplete without the second half (e.g. a shoe). This word has a feminine possessive object agreeing with the feminine noun *nafs* (*soul*) above.

7:189[2] Arabic: *sakana + ilā — to be reassured by, trust in.* Cf. 30:21.

7:189[3] I.e. he lies with her.

7:189[4] I.e. does not notice it.

7:189[5] Grammar: dual.

7:189[6] Arabic root: *ṣ-l-ḥ*. This root is rendered by me as *righteous* or *right* throughout. However, it is unlikely (given how quickly they turn from God alone) that these parents would primarily be concerned with spiritual qualities. Clearly, the meaning is *whole, healthy, right, properly formed, without defect, sound*. This usage grants us some insight into the broader meaning of *righteous* as used in the Qur'an.

7:190[1] Grammar: dual.

7:190[2] Grammar: dual.

7:190[3] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI; i.e. causes other than God.

7:190[4] Grammar: dual.

7:190[5] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

7:191[1] I.e. people in general (this is now in the plural rather than the dual).

7:191[2] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

7:191[3] I.e. people in general (such as those who ascribe a partnership as evinced above at 7:189-190).

7:192[1] I.e. those to whom they ascribe a partnership.

7:192[2] I.e. people in general (such as those who ascribe a partnership as evinced above at 7:189-190).

7:193[1] To the Traditionalist the passage following treats of calling to false deities and the futility thereof. I disagree; rather, it comprises a taut argument and template for calling *people* to guidance. His confusion on this point arises due to a characteristic of Arabic usage. The verb *to call* in Arabic means both *to summon* and *to supplicate*. (In addition, where the verb is found with *ilā* the sense is *to invite to*, and I render thus throughout.) This in some part explains the Traditionalist's reading of 7:194 which he takes to be a challenge to the idolaters to supplicate to their false gods. It is, rather, an exhortation to the believers to invite others to guidance. The stages in the formula are: 1. invite them; 2. let them respond; 3. challenge them to do their worst while stating one's own faith in God and his Writ as one's only defence (i.e. to lay down the gauntlet). The emphasis is on putting one's faith in God alone; in cutting ties with — and realising the futility of trusting in — anything other than God. I provide comments throughout to guide the reader through the passage and to draw his attention to salient points.

7:193[2] This is in the plural and thus does not address the Messenger as in individual. The object of the Qur'an is not for one to join an organised religion, or to outsource responsibility for using one's brain to people who can point to scant intellectual or cultural success in the last thousand years and thereby become 'a Muslim'; rather, it is to lead a life which is righteous, and to call others to guidance.

7:193[3] I.e. those people who ascribe a partnership (as evinced above at 7:189-190).

7:194[1] I.e. the believers. See note to 7:193.

7:194[2] Arabic: *min dūni*. See note to 2:23.

7:194[3] I.e. you are not responsible for the results; they are humans just like you and possess the same general functional abilities.

7:194[4] I.e. so you (believers) call them (those who ascribe a partnership). Stage 1 in the formula (see note to 7:193).

7:194[5] Stage 2 in the formula (see note to 7:193).

7:194[6] I.e. the believers.

7:195[1] I.e. those to whom you call. Each of the things in the list which follows is created by God in the womb, which fact refers the reader back to the segment beginning at 7:189; cf. also 7:179.

7:195[2] Implication: yes, they do because they are created like you, but if they choose not to use their legs they will not respond.

7:195[3] Implication: yes, they do because they are created like you, but if they choose not to use their hands they will not help themselves.

7:195[4] Implication: yes, they do because they are created like you, but if they choose not to use their eyes they will not see (cf. 7:198).

7:195[5] Implication: yes, they do because they are created like you, but if they choose not to use their ears they will not hear when called to guidance (cf. 7:198).

7:195[6] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI. The concept of partners is said by the Traditionalist to refer only to fraudulent gods. I think the connotation is much wider than that and includes authorities of any kind (today: government, heavily promoted 'scientists', opinion-makers such as actors and other semi-fictitious personas) and all fiction-based belief systems, including most of what today passes for religion.

7:196[1] Lit.: *the God*. The point lost in English is that the Arabic noun for the eternal deity is *the God* (*allāh*) — as a point of interest, Arabic-speaking Christians use *allāh*. Arabic uses no capital letters. In the Arabic, this phrase looks something like: *my ally is the god who sent down the writ.*

7:196[2] Arabic: *al kitāb*. See Notepad IX.ii.

7:196[3] The last two clauses of 7:195 and the whole of 7:196 comprise Stage 3 in the formula (see note to 7:193).

7:197[1] I.e. the believers. See note to 7:193.

7:197[2] Arabic: *min dūni*. See note to 2:23.

7:197[3] The point here is not — as the Traditionalist has it — the futility of calling to false gods as opposed to calling to God; it is that all those to whom we believers call besides God (i.e. those whom we call to guidance) cannot help us, nor can they help themselves. See note to 7:193.

7:197[4] I.e. those who ascribe a partnership (who are now also the object in the next clause). Cf. 7:192.

7:198[1] I.e. those people who ascribe a partnership. Cf. 7:193.

7:198[2] Cf. 7:195.

7:198[3] Cf. 7:195.

7:199[1] Cf. 2:219. I understand this phrase to mean *Take thou what of men's surplus is freely given*. However, it is treated variously by translators. A. J. Arberry has *Take the abundance,* while Saheeh International has *Take what is given freely* supported by a note: *From the dispositions of men or from their wealth. In other words, be easy in dealing with them and avoid causing them difficulty*. Meanwhile both N. J. Dawood and Hilali & Khan have *Show forgiveness*.

7:199[2] Arabic: *'urf — kindness, beneficence; what is customary, known to be good and right; what is approved*. We can take the sense to be *what is known to be right* or *what is customary* in relation to that revelation received by the Prophet. The only other instance of this word is at 77:1.

7:199[3] I.e. do not rise to vain or empty provocations (see next verse).

7:200[1] I take this to indicate fear or anger in dealing with those who prefer ignorance.

7:200[2] Or *adversary* (against the command of God). See Article SJC.

7:201[1] See note to *al muttaqūn* at 2:2.

7:201[2] Arabic: *ṭawafa*. Lit.: *one who moves about*. See note to 2:125.

7:201[3] Or *adversary* (against the command of God). See Article SJC.

7:201[4] I.e. they seek protection in God (cf. 7:200).

7:202[1] I take this to indicate those whom the believers have called to guidance as per 7:193-199.

7:202[2] I take this to mean that when the ignorant among whom those in prudent fear live act as additional agents for the *shayṭān*, then those in prudent fear cease not seeking protection in God (cf. 7:200). That *shayṭān* treats of an adversary (against the command of God). See Article SJC.

7:203[1] Arabic: *āya*. See Notepad VIII.

7:203[2] Arabic: *lawlā*. See Notepad XIV.

7:203[3] Lit.: *chosen it.*

7:203[4] See note to *waḥī* and *awḥā* at 3:44.

7:203[5] This is not acceptable to the Traditionalist whose religion is predicated on rejection of this and many similar Qur'anic statements.

7:203[6] I.e. the Qur'an.

7:203[7] Arabic: *baṣā'ir — that which gives insight, perception, enlightenment*.

7:204[1] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.

7:205[1] I.e. privately. This imperative jars with the Traditionalist's predilection for huge communal prayer rituals the preamble to which entails disturbing the entire neighbourhood.

7:205[2] Lit.: *In the mornings and the evenings*.

7:206[1] See note to *s-b-ḥ* root at 2:30.

7:206[2] Arabic: *sajada*. See Notepad IV.

8 8:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

8:0[2] The eighth chapter of the Qur'an is by convention called *al anfāl* or *The Spoils of War*.

8:1[1] See note to *al muttaqūn* at 2:2.

8:1[2] I.e. what God sent through his messenger.

8:1[3] See note to *(al) mu'minūn* at 8:2. See grammar note to 2:91.

8:2[1] **Qur'anic definition**: *(al) mu'minūn* (sg.: *mu'min) (ḥaqqan) — the believers (in truth)*. The term *al mu'minūn* is generally translated (which convention I follow) as *the believers*. The problem with the idea of *belief* in English is that it can be associated either with gullibility or with opinion based upon nothing concrete, or it invites the assumption that one who has it has something which defies any analysis. Happily, we have the Qur'an's definition of the term by which a believer — more specifically *'a believer in truth'* — can identify himself as such to himself on the basis of set criteria as straightforwardly as can a mechanic or a nurse. Such people, then, have certain qualities: 1. Their hearts fear when God is remembered 2. The reading of God's proofs (i.e. scripture) increases them in faith 3. They place their trust in God 4. They uphold the duty (to serve him alone, seek help from him alone, and obey his laws) 5. They spend out of what God gives them. The second half of this definition is found at 8:74 and it comprises: 6. Those who believe 7. Those who emigrate 8. Those who strive in the cause of God 9. Those who give shelter 10. Those who help. Thus the equation is quite simple. If a man has qualities 1 through 10 he is a believer in truth. This indicates that there are believers other than those who are believers in truth (as the segment 8:1-14 indicates, since — despite the fact that this insight has eluded the Traditionalist — *al kāfirūn* is a group which attaches itself to the believers, and found more generally inside the gate than outside it). However, if a man has none of these qualities (or is deficient in one or more of them) and has no desire to acquire them, he may be many things but *a believer in truth* is not one of

them. It will be noted that the qualities which define *a believer* are not dependent upon (and in fact require no mention of) a religion of any stripe. All instances of the participle form of this verb which do not take a direct object appear in the notes and reference this verse.

8:2[2] Arabic: *āyāt*. See Notepad VIII.

8:3[1] Arabic: *al ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC.

8:4[1] See note to *(al) mu'minūn* at 8:2.

8:4[2] Arabic: *ḥaqqan*. See Notepad XVII (ḥaqq- ii.).

8:5[1] Here *kamā* (*like, like as, as*) serves to connect what precedes to what follows. What follows treats of and expands upon each of the subjects mentioned in 8:1-4 (namely: what constitutes a true believer; those whose faith comes from hearing God's word; those who fear him and uphold their duty; and among whom are degrees of honour or achievement). This instance of *kamā* (*like, like as, as*) is retrospectively referenced by *idh* (*when*) in that series of points which follows (8:7, 8:9, 8:11, 8:12, 8:30, 8:32, 8:42, 8:43, 8:44) the argument of which is brought to a set of conclusions and directives at 8:45-47, and followed by two more points (8:48, 8:49). The Traditionalist has some extraneous stories which he insinuates into the narrative by which means he hampers any serious study of the Qur'an and supplants its lessons with things other than that which God sent down.

8:5[2] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).

8:5[3] See note to *(al) mu'minūn* at 8:2.

8:6[1] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

8:7[1] I.e. *Like when*. This instance of *idh* refers back to 8:5 (see also note thereto).

8:7[2] Elsewhere rendered *numbers*, I have had to use a synonym under the influence of *two*.

8:7[3] Lit.: *without might*.

8:7[4] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

8:7[5] An expression meaning *utterly cut off* or *destroyed*. Occurs at 6:45, 7:72, 8:7, 15:66.

8:7[6] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii. See note to 8:14.

8:8[1] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

8:9[1] I.e. *Like when*. This instance of *idh* refers back to 8:5 (see also note thereto).

8:9[2] Some render *following one after another*.

8:10[1] Or *victory*.

¶8.2 8:11[1] Or *adversary* (against the command of God). See Article SJC.

8:11[2] I.e. *Like when*. This instance of *idh* refers back to 8:5 (see also note thereto).

8:11[3] Lit.: *the feet*.

8:12[1] I.e. *Like when*. This instance of *idh* refers back to 8:5 (see also note thereto).

8:12[2] See note to *waḥī* and *awḥā* at 3:44.

8:12[3] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

8:12[4] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

8:12[5] The expression *strike above the necks, and strike from them every fingertip* in my opinion is an imperative directed to the angels mentioned in the opening clause of 8:12 (*When thy Lord instructed the angels*), and indicates the confounding of human effort, making the mind foggy and slow and the hands fumbling and weak, but opinions on this matter differ, and God knows best.

8:13[1] Arabic: *dhālika bianna*. See note to 22:6 and Notepad XIV.

8:14[1] I.e. that is the reality, so deal with it.

8:14[2] This continues the *dhālika bianna* statement at 8:13.

8:14[3] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii. The point the Traditionalist does not — or perhaps will not — grasp is that *al kāfirūn* are not an external enemy, but an internal one; a subset of those who claim to believe.

8:15[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

8:15[2] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

8:15[3] Lit.: *the backs*.

8:16[1] Lit.: *swerving*; i.e. as part of a stratagem focused on victory.

8:17[1] See note to *(al) mu'minūn* at 8:2.

8:17[2] Sc. *he required you to fight*.

8:18[1] Sc. *"Taste it!"* Cf. 8:14.

8:18[2] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.

8:19[1] I.e. those who ignore warning (cf. 8:15).

8:19[2] I.e. the Arabic makes clear that *victory* is implied here.

8:19[3] I.e. the believers will fight you.

8:19[4] See note to *(al) mu'minūn* at 8:2.

¶8.3 8:20[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

8:20[2] I.e. what God sent through his messenger.

8:20[3] Some translators render here *him* and others *Him*, the Arabic being ambiguous. The context, however, is not; given mention of a *messenger*, one must infer a *message*.

8:24[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

8:24[2] Some translators render here *him* and others *Him*, the Arabic being ambiguous. The context, however, is not; given mention of a *messenger*, one must infer a *message*.

8:24[3] Arabic: *ḥāla*. This verb has a connotation of *interfere*, or *come between*.

8:25[1] See note to *al muttaqūn* at 2:2.

8:25[2] Arabic: *fitnah*. See note to 2:102. In this case: death and what follows, for we are all to die.

8:25[3] Cf. 8:13.

8:26[1] Or *victory*.

8:27[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

8:27[2] Lit.: *and*.

8:27[3] I.e. you know this to be the case (cf. 2:22, 2:42, 2:75, 2:146, 2:188, 3:71, 3:75, 3:78, 3:135, 8:27, 43:86, 58:14).

8:28[1] Arabic: *fitnah*. See note to 2:102.

¶8.4 8:29[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

8:29[2] See note to *al muttaqūn* at 2:2. See grammar note to 2:91.

8:29[3] Arabic: *furqān*. In the Qur'an, *furqān* has a connotation of *division* between the people of God and the world at large; those who believe and those who reject. See note to 2:53.

8:29[4] Arabic: *sayyi'āt*. See Notepad XI.x.

8:30[1] I.e. *And like when*. This instance of *idh* refers back to 8:5 (see also note thereto).

8:30[2] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

8:31[1] Arabic: *āyāt*. See Notepad VIII.

8:32[1] I.e. *And like when*. This instance of *idh* refers back to 8:5 (see also note thereto).

8:32[2] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

8:33[1] I have rendered close to both N. J. Dawood and A. J. Arberry here. Acceptably rendered also by Saheeh International *while they seek forgiveness*.

8:34[1] This clause is in the active voice in Arabic, a fact which is

impossible to marry satisfactorily in English while preserving the opening convention (*how can they not[...]?*).

8:34[2] Arabic: *ṣadda + ʿan*. See note to 8:47.

8:34[3] Arabic: *al masjid al ḥarām*. See Notepad VII.ii. This was the forum in which debate concerning the creator of the universe took place under the nomadic system of Arabia.

8:34[4] See note to *al muttaqūn* at 2:2.

8:35[1] Arabic: *ṣalāt*. Generically, *ṣalāt* denotes duty. Here it refers to those who ignore warning (8:30). They are reproached since their duty consisted in nothing more than whistling and clapping (i.e. in forming an audience to hear out arguments concerning God) at that place at which by convention such questions were debated. (The site at Petra features a large Roman outdoor theatre capable of seating many hundreds of spectators.) However, the site at Petra is now closed to the believers (see 9:28 and Notepad XVI). Refusing to listen does not absolve one of culpability. See note to 2:3 and Article SZC.

8:35[2] Arabic: *bayt*. The Traditionalist claims that this instance of the common noun *bayt* (*house* or *household*) indicates a special house of religious significance. That is not what the Qur'an says; but I cannot prove him wrong, so I give him the benefit of the doubt. I can provide evidence, however, that Mecca fails as the location for *al masjid al ḥarām* (see my book *The God Protocol*). Additionally, the verse treats of a former people — a people for whom *al masjid al ḥarām* was of religious significance. That time has now passed (see note to 9:28 and Notepad XVI). In such a case all that remains to us is the principal moral lesson.

8:36[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

8:36[2] Arabic: *ṣadda + ʿan*. See note to 8:47.

8:36[3] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

¶8.5 8:38[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

8:38[2] Arabic: *sunnah*. See note to 3:137. See also 17:77, 33:62, 35:43, 48:23.

8:38[3] And should be a warning to them. Cf. 33:62, 35:43, 48:23.

8:39[1] Given a complete reading of verses 8:38-39, this imperative can only imply *those who fight you*.

8:39[2] Arabic: *fitnah*. See note to 2:102.

8:39[3] Arabic: *dīn*. See Notepad V.

8:41[1] See note to 4:2.

8:41[2] Lit.: *son of the road*. See note to 2:177.

8:41[3] Arabic: *furqān*. In the Qur'an, *furqān* has a connotation of *division* between the people of God and the world at large; those who believe and those who reject. See note to 2:53.

8:42[1] I.e. *Like when*. This instance of *idh* refers back to 8:5 (see also note thereto).

8:43[1] I.e. *Like when*. This instance of *idh* refers back to 8:5 (see also note thereto).

8:44[1] I.e. *And like when*. This instance of *idh* refers back to 8:5 (see also note thereto).

8:44[2] Lit.: *the matters*.

¶8.6 8:45[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

8:46[1] I.e. what God sent through his messenger.

8:46[2] Arabic: *rīḥ - spirit, wind*. I understand it here in the sense of *esprit de corps*. Muhammad Asad comments here: *The relevant word is rih, which literally signifies "wind"; it is used metaphorically to denote "spirit" or "moral strength".*

8:46[3] Arabic: *al ṣābirūn*. See note to 2:155.

8:47[1] Arabic: *ṣadda + ʿan — forsake, turn away from*; *to hinder, prevent, divert, to turn away*. A difficulty in understanding this verb is due to the fact that it has two related applications. It can mean *to divert (e.g. a person turns away another person from something)*. But it can also mean *to forsake (e.g. a person himself turns away from something).* For more on this ambiguity in the Arabic see Lane (p. 1668) where we find that the preposition *ʿan* offers nothing by way of concrete guidance. The Traditionalist typically renders in both senses but without any discernible system. My own understanding is: where there exists a human object I regard the verb in its first application (e.g. *he diverts his friend from the road*); where there is no human object I see the verb its second application (e.g. *he forsakes the road*). This approach fits all contexts and requires none of the interpolation which typifies Traditionalist translations, which is why I believe it to be correct. The complete set is found at 2:217, 3:99, 4:55, 4:61, 4:167, 5:2, 5:91, 7:45, 7:86, 8:34, 8:36, 8:47, 9:9, 9:34, 11:19, 14:3, 14:10, 16:88, 16:94, 20:16, 22:25, 27:24, 28:87, 29:38, 34:32, 34:43, 40:37, 43:37, 47:1, 47:32, 47:34, 48:25, 58:16, 63:2. In this edition, I render in the translation '*to turn away from*' which allows the same ambiguity in the English as is in the Arabic, and I supply notes which reference this verse for all instances. The instances at 27:43, 43:57, 43:62, 63:5 do not use *ʿan*.

8:48[1] I.e. *Like when*. This instance of *idh* refers back to 8:5 (see also note thereto).

8:48[2] Or *adversary* (against the command of God). See Article SJC.

8:48[3] Lit.: *your neighbour* — the implication being that he is duty-bound to aid and protect.

8:48[4] Cf. 8:13 and 8:25.

¶8.7 8:49[1] I.e. *Like when*. This instance of *idh* refers back to 8:5 (see also note thereto).

8:49[2] Arabic: *munāfiqūn*. See note to 4:138.

8:49[3] Arabic: *dīn*. See Notepad V.

8:50[1] Cf. 8:12 and note to 8:13.

8:50[2] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

8:50[3] Sc. *it would be a terrible sight indeed!*

8:51[1] Arabic: *dhālika bimā*. See note to 22:10 and Notepad XIV.

8:51[2] Those who do wrong in this life do not simply pass away into oblivion or bliss; God is just.

8:51[3] Lit. *the servants*. See note to 2:207.

8:52[1] Arabic: *da'b — custom, wont, habit; case, affair; persistence, eagerness, perseverance*.

8:52[2] Arabic: *fir'awn*. See note to 2:49.

8:52[3] Arabic: *āyāt*. See Notepad VIII.

8:52[4] Arabic: *dhunūb*. See Notepad XI.iv.

8:53[1] Arabic: *dhālika bianna*. See note to 22:6 and Notepad XIV.

8:54[1] Arabic: *da'b — custom, wont, habit; case, affair; persistence, eagerness, perseverance*.

8:54[2] Arabic: *fir'awn*. See note to 2:49.

8:54[3] Arabic: *āyāt*. See Notepad VIII.

8:54[4] Arabic: *dhunūb*. See Notepad XI.iv.

8:54[5] Arabic: *fir'awn*. See note to 2:49. This and similar statements make clear that *the house* — that is, *the tribal family* — of Fir'awn was drowned along with Fir'awn himself. This scenario defies reasonable identification with the dominant Egypt-Palestine thesis. A ruler personally pursuing an enemy accompanied by his kin better fits a small tribal scenario. See Notepad XVI and my book *The God Protocol*.

8:54[6] Arabic: *ẓālimūn*. See note to 2:229.

8:55[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

8:55[2] Arabic: *lā yu'minūn*. Qur'anic usage implies: *(are those) lost*

in darkness. See note to 2:6 and Notepad II.ii.

8:56[1] See note to *al muttaqūn* at 2:2.

8:57[1] I.e. those who renege on their agreement.

8:58[1] I.e. have reason to fear. See note to 2:182. Muhammad Asad has a similar thought here: *The "reason to fear treachery" must not, of course, be based on mere surmise but on clear, objective evidence (Tabari, Baghawi, Razi; also Manar X, 58).*

8:58[2] I include Muhammad Asad's comment here for interest: *I.e., "renounce the covenant in an equitable manner ('ald sawa')", Tabari explains this sentence thus: "Before making war on them, inform them that because of the clear evidence of their treachery thou hast renounced the treaty which existed between thee and them, so that both thou and they should know that thou art at war with them." Baghawi, in his commentary on this verse, gives an almost identical interpretation and adds, "so that they should not be under the false impression that thou hast renounced the treaty after having started the war." Thus the concluding sentence of this verse - "God does not love the treacherous" - is a warning to the believers as well as to their enemies (Manor X, 58 f.).*

¶8.8 8:59[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

8:59[2] Lit.: *outstripped, anticipated, come out ahead*.

8:59[3] Or *frustrate, cause failure to.*

8:60[1] Arabic: *min dūni*. See note to 2:23.

8:62[1] See note to *(al) mu'minūn* at 8:2.

8:64[1] See note to *(al) mu'minūn* at 8:2. The usage here indicates that there exist believers (*mu'minūn*) other than those who follow the Prophet and, conversely, that the Prophet was accompanied also by those who were not *mu'minūn* (for example *al kāfirūn* and *al munāfiqūn*).

¶8.9 8:65[1] See note to *(al) mu'minūn* at 8:2.

8:65[2] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

8:65[3] Muhammad Asad provides a helpful comment here: *Some of the commentators see in this verse a divine prediction, thus: "If there be twenty of you .... they shall overcome two hundred ...", etc. Since, however, history shows that the believers, even at the time of the Prophet, were not always victorious against such odds, the above view is not tenable. In order to understand this passage correctly, we must read it in close conjunction with the opening sentence, "Inspire the believers to conquer all fear of death", whereupon we arrive at the meaning given in my rendering: namely, an exhortation to the believers to conquer all fear of death and to be so patient in adversity that they might be able to overcome an enemy many times their number (Razi: see also Manar X, 87). The concluding words of this verse --because they are people who cannot grasp it [i.e. the truth]" - can be understood in either of two ways: (a) as giving an additional reason of the true believers' superiority over "those who are bent on denying the truth" (alladhina kafaru), inasmuch as the latter, not believing in the eternal verities and in life after death cannot rise to that enthusiasm and readiness for self-sacrifice which distinguishes the true believers: or (b) as explaining that "those who are bent on denying the truth" deny it simply because their spiritual deafness and blindness prevents them from grasping it. To my mind, the second of these two interpretations is preferable, and particularly so in view of the fact that the Qur'an often explains in these terms the attitude of "those who deny the truth" (e.g., in 6:25, 7:179, 9:87, etc.).*

8:66[1] Arabic: *al ṣābirūn*. See note to 2:155.

8:67[1] Arabic: *a<u>th</u>kuna — to wear out, exhaust; defeat, thrash.* Typically rendered with an emphasis on general slaughter, I have rendered after Muhammad Asad using *battled strenuously,* and include Abdullah Yusuf Ali's note with some light editing: *An ordinary war may be for territory or trade, revenge or military glory — all "temporal goods of this world." Such a war is condemned. But a Jihad is fought under strict conditions and solely for the cause of God. All baser motives, therefore are strictly excluded. The greed of gain in the shape of ransom from captives has no place in such warfare.*

8:68[1] Arabic: *kitāb.* See Notepad IX.iii.

8:69[1] See note to *al muttaqūn* at 2:2.

¶8.10 8:71[1] Lit.: *enabled them* (i.e. *to be defeated*) or *gave power* (i.e. *over them*).

8:72[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

8:72[2] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

8:72[3] Arabic: *dīn.* See Notepad V. See 4:75-4:104 and notes; that segment treats of rescuing people of faith who seek liberty.

8:73[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

8:73[2] This is a crucial point in the Traditionalist's presentation, and by reviewing the translation of the present clause by the staunchly Traditionalist Hilali & Khan, we can understand quite how crucial it is; it reads as follows: *(and) if you (Muslims of the whole world collectively) do not do so (i.e. become allies, as one united block with one Khalifah - chief Muslim ruler for the whole Muslim world to make victorious Allah's Religion of Islamic Monotheism).* By his own lights, only six of these words are in the text. And to have any sort of scriptural justification, his reading requires that the following be found in the Qur'an: 1. '*Allah's Religion of Islamic Monotheism*' as intoned by the Traditionalist; 2. an instruction to have a single king ('*Khalifah - chief Muslim ruler for the whole Muslim world*'); 3. an instruction to make '*Allah's Religion of Islamic Monotheism*' binding upon others. But none of this is in the Qur'an, and can only be made to seem to be in it given much deceit on the part of the Traditionalist teacher, and much ignorance of the Qur'an on the part of his student. These values are entirely the product of the Traditionalist's own efforts, and are imported into the Qur'an as assumed conclusions, ones which defy objective analysis in that context. And in those recent cases where he has managed to apply his psychosis on people as a political reality, no one has wanted to live in the result — not even the Traditionalist himself. He has been much happier to move to nominally Christian countries, and to avail himself of their generosity, tolerance, and fascination with promoting anything which is inimical to their own interests. The Traditionalist's understanding then, is proven not to work. That could mean that the Qur'an is wrong; or it could mean that the Traditionalist simply does not understand the Qur'an. Certainly, the Traditionalist has failed to grasp the core thread which runs through the Qur'an of *warning*; any military or society-building efforts — at least according to the Qur'an — coming only *subsequent* to that. See my work *The God Protocol*.

8:73[3] Arabic: *fitnah*. See note to 2:102.

8:74[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

8:74[2] See note to *(al) mu'minūn* at 8:2.

8:74[3] Arabic: *ḥaqqan*. See Notepad XVII (ḥaqq- ii.).

8:75[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

8:75[2] Lit.: *with*. A literal rendition cannot be used due to the wrong connotation in English.

8:75[3] This clarifies respective claims and merits in society: blood relatives have preferential claims, and such relationships are not superseded by those of faith. The implication is that laws of inheritance are not affected by bonds of faith.

8:75[4] Arabic: *al kitāb*. See Notepad IX.ii.

8:75[5] Arabic: *kitāb allah*. See Notepad IX.vi.

9 9:0[1] The ninth chapter of the Qur'an is by convention called *al tawbah* or *Repentance*. This is the only chapter which is not prefaced by of *In the name of God*, etc. In view of this fact, it can perhaps legitimately be considered a continuation of the previous chapter.

9:1[1] See note to Arabic root: *<u>sh</u>-r-k* at 6:78 and Notepad VI.

9:2[1] Arabic: *<u>sh</u>ahr — moon, month.*

9:2[2] Or *frustrate, cause failure to.*

9:2[3] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii. In this case: those who break the treaty.

9:3[1] Arabic: *ḥajj — pilgrimage, debate.* See note to 2:158.

9:3[2] See note to Arabic root: *<u>sh</u>-r-k* at 6:78 and Notepad VI.

9:3[3] Lit.: *and*.

9:3[4] Or *frustrate, cause failure to.*

9:3[5] Lit.: *glad tidings*.

9:3[6] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

9:4[1] See note to Arabic root: *<u>sh</u>-r-k* at 6:78 and Notepad VI.

9:4[2] Lit.: *their*.

9:4[3] Lit.: *their*.

9:4[4] See note to *al muttaqūn* at 2:2.

9:5[1] Arabic: *al <u>sh</u>ahr al ḥarām* (here plural: *al a<u>sh</u>hur*). See note to 2:194. The Traditionalist makes much of this expression and claims to know when such months occur. However, the Qur'anic context indicates that these were simply months in which fighting was prohibited by treaty in this historical case.

9:5[2] See note to Arabic root: *<u>sh</u>-r-k* at 6:78 and Notepad VI.

9:5[3] Or *lay siege to*. Arabic: *ḥaṣara*. The Traditionalist typically renders this instance as *lay siege to* and synonyms. This form I verb occurs only twice, here and at 4:90. At 4:90 it unquestionably means *constrain* (and synonyms). While I accept that a siege is a form of restraint and that the typical rendering is correct, I apply the known value here as per my dominant methodology. A. J. Arberry renders similarly here.

9:5[4] I.e. of their idolatry.

9:5[5] Arabic: *al ṣalāt*; i.e. such duty as is incumbent. Here, the context suggests that the duty is to cease worshipping vanity and to turn to God alone. See note to 2:3 and Article SZC.

9:5[6] Arabic: *al zakāt*. It is interesting to note that the subject here is the idolaters. Idolatry has historically been associated with immoral sexual practices. In our day, it is precisely sexual immorality which the idolatrous world system promotes via all media and (now) state education. Additionally, where an idolatrous system is allowed to proliferate, it subjects the believers — especially the young — to harassment and assault by libertines and sexual deviants. Checking sexual deviancy and protecting the core society from it is a vital step in moving any society from a pathway of degradation to a pathway of social and moral health. See note to 2:43 and Article SZC.

9:6[1] See note to Arabic root: *<u>sh</u>-r-k* at 6:78 and Notepad VI.

9:6[2] Arabic: *<u>dh</u>ālika bianna*. See note to 22:6 and Notepad XIV.

¶9.2 9:7[1] See note to Arabic root: *<u>sh</u>-r-k* at 6:78 and Notepad VI.

9:7[2] Arabic: *al masjid al ḥarām*. See Notepad VII.ii.

9:7[3] See note to *al muttaqūn* at 2:2.

9:8[1] This recalls the first word of 9:7.

9:8[2] Arabic root: *f-s-q*. See note to 2:26 and Notepad XI.vii.

9:9[1] Arabic: *āyāt.* See Notepad VIII.

9:9[2] Arabic: *ṣadda + ʿan*. See note to 8:47.

9:10[1] Arabic: *(al) mu'min.* See note to 8:2.

9:11[1] I.e. of their idolatry.

9:11[2] Arabic: *al ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC. See also note to 9:5.

9:11[3] Arabic: *al zakāt*. See note to 2:43 and Article SZC. See also note to 9:5.

9:11[4] Arabic: *dīn.* See Notepad V.

9:11[5] Arabic: *faṣṣala — to set out* (that is, *present in a logical order*, *categorise*) and *to make plain* or *detail*.

9:11[6] Arabic: *āyāt.* See Notepad VIII.

9:12[1] Arabic: *dīn.* See Notepad V.

9:12[2] I.e. at this point it makes no difference what they claim or pretend, they have no more chances — as is made clear in the following verse.

9:13[1] Lit.: *And began the first time against you?*

9:13[2] Arabic: *aḥaqq-*. See Notepad XVII.

9:13[3] See note to *(al) mu'minūn* at 8:2. See grammar note to 2:91.

9:14[1] Or *give you victory over them*.

9:16[1] Arabic: *am*. See note to 21:21.

9:16[2] I.e. in peace; alone.

9:16[3] Arabic: *min dūni*. See note to 2:23.

9:16[4] See note to *(al) mu'minūn* at 8:2.

9:16[5] If this is the claim. Or *intimate helper*. Sc. *then you are mistaken*.

¶9.3 9:17[1] See note to Arabic root: *<u>sh</u>-r-k* at 6:78 and Notepad VI.

9:17[2] Often translated by the Traditionalist *to maintain* under the weight, one assumes, of commitments arising outside the Qur'anic text. Non-sectarians generally render otherwise: N. J. Dawood has *to visit* and A. J. Arberry has *to inhabit*. Arabic: *ʿamara.* This form I verb occurs four times (9:17, 9:18, 30:9, 30:9); as a transitive verb it has two core senses: *to maintain* or *to build,* and *to inhabit*, *fill with life* or *populate*. All instances appear in the notes and reference this verse.

9:17[3] Arabic: *masjid*, *masājid*. See Notepad VII.i.

9:18[1] See note to 9:17.

9:18[2] Arabic: *masjid*, *masājid*. See Notepad VII.i.

9:18[3] See note to 58:4 for Qur'anic usage of *to believe in*.

9:18[4] Arabic: *al ṣalāt*; i.e. upholds such duty as is incumbent. See note to 2:3 and Article SZC.

9:18[5] Arabic: *al zakāt*. See note to 2:43 and Article SZC.

9:19[1] See note to 9:17.

9:19[2] Arabic: *al masjid al ḥarām*. See Notepad VII.ii.

9:19[3] See note to 58:4 for Qur'anic usage of *to believe in*.

9:19[4] Arabic: *ẓālimūn*. See note to 2:229.

9:20[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

9:23[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

9:23[2] Arabic: *ẓālimūn*. See note to 2:229.

9:24[1] Arabic root: *f-s-q*. See note to 2:26 and Notepad XI.vii.

¶9.4 9:25[1] Or *given you victory*.

9:25[2] The only other instance of this root occurs at 19:13 (*ḥanān — sympathy, tenderness*). The Traditionalist assigns the instance here at 9:25 the value of a proper noun (that of a name he claims for a specific valley near Mecca which he asserts as the name of the precise location of the battle described

here). The attentive reader will have noted the Traditionalist's habit of claiming implausible levels of specificity — ones which defy any sort of verification on the basis of the Qur'anic data — which tend towards a single end: to make him and his preferred literature the arbiter in the reading of God's revelation. Mecca as the locus for any portion of the Qur'anic narrative is here rejected (see Notepad XVI and note to 9:28 as well as my book *The God Protocol*), so claims for a location of any kind in that vicinity may be safely ignored. The *ḥ-n-n* root covers senses of *longing, yearning, nostalgia, craving, desire*. A plausible sense is — given a marking of *ḥanayn* rather than *ḥunayn* — is, perhaps, *(two) desires*; meanwhile, Lane (p. 657) notes that the Arabs called a particular month *ḥunayn* (cf. *ramaḍān* at 2:185). Since I cannot prove either case definitively, I have elected to leave the word untranslated, and to capitalise it (thereby treating it as a proper noun, and conceding the point to the Traditionalist in my translation). While I do not accept any of what Muhammad Asad writes here, I include it for the broader understanding of the interested student: *The battle of Hunayn, a valley situated on one of the roads leading from Mecca to Ta'if, took place in the year 8 H., shortly after the conquest of Mecca by the Muslims. The latters' opponents were the pagan tribes of Hawazin (in whose territory the valley lay) and their allies, the Band Thaqif. The Muslim army - reinforced by many newly-converted Meccans - comprised about twelve thousand men, whereas the Hawazin and Thaqif had only one-third of that number at their disposal. Relying on their great numerical superiority, the Muslims were over-confident and, apparently, careless. In the narrow defiles beyond the oasis of Hunayn they fell into an ambush prepared by the tribesmen and began to retreat in disorder after heavy losses had been inflicted on them by the bedouin archers. It was only the example of the Prophet and his early adherents (the Meccan muhajirun and the ansar from Medina) that saved the day and turned the initial rout of the Muslims into a decisive victory. It is to this battle that verses 25 and 26 refer, pointing out that true succour can come only from God, and that great numbers, ties of kinship and worldly wealth are of no avail if they are "dearer to you than God and His Apostle and the struggle in His cause" (see preceding verse).* As usual, the broader question is entirely moot since *al masjid al ḥarām* was closed to believers within the time of the revelation (see note to 9:28, and my book *The God Protocol*).

9:26[1] See note to *(al) mu'minūn* at 8:2.

9:26[2] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

9:26[3] It is my understanding that this refers to the undesirable turn of events outlined at 9:25, a view which is supported at 9:27 also. It bears repeating that the term *al kāfirūn* does not apply exclusively to an external force of 'unbelievers'; it is how the Qur'an identifies those who claim virtue but fail to meet its requirements.

9:26[4] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.

9:28[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

9:28[2] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

9:28[3] Typically read *So let them not approach*, the textual justification for reading *lā taqrabū* rather than *lā yaqrabū* follows. The Traditionalist's reading of this verse (provided here by Saheeh International, which is typical) is as: *O you who have believed, indeed the polytheists are unclean, so let them not approach al-Masjid al-Ḥarām after this, their [final] year. And if you fear privation, Allāh will enrich you from His bounty if He wills. Indeed, Allāh is Knowing and Wise.* The underlined portion of the verse above indicates that part of the text which is rendered by the form I verb *qaraba — to approach, draw near*. There are 11 instances of the form I of this verb in the Qur'an (2:35, 2:187, 2:222, 4:43, 6:151, 6:152, 7:19, 9:28, 12:60, 17:32, 17:34). All instances are preceded by the negative particle *lā*. In 10 of the 11 instances we find *qaraba + lā +* the jussive mood, and one case (12:60) *lā* is followed by the imperfective. In all cases it provides a direct warning against approaching something or, as in the case of 12:60, provides a statement of limitation of access to something. The verse at 9:28 is immediately conspicuous because only here has the Traditionalist pointed the text not in the second person (*approach you not*), but in the third person (*let them not approach*) — the difference here being merely that of placing two dots below the stem rather than above it — such dots not being intrinsic to the text in any case. However, this pointing of the verb here at 9:28 — one which is conspicuously anomalous across all other instances of this verb — requires that we accept a form of imperative in this single instance found nowhere else in the text. The force which is imputed to this word by the Traditionalist's reading is '*let them not approach*'. This type of exhortation certainly exists in the Qur'an (e.g. '*let not such-and-such think that[...]*'). But this convention, where it occurs — and *especially where it appeals to a third-person plural subject* — is a rhetorical device, and operates as an *exhortation*, or as *strong advice*. (Consider, for example, 51:59 — '*so let them not seek to hasten Me!*') It nowhere operates as a literal imperative (there is no expectation that the hearer will literally prevent such-and-such from thinking anything whatever — although it is recommended that they comply). But at 9:28, the Traditionalist's pointing of this one word requires that we accept a form of imperative found nowhere else in the Qur'an: it requires that the reader take this rhetorical construction directed to a third-person plural subject as a binding, literal imperative upon himself. In summary, in order for the Traditionalist's pointing of this word to be valid, it requires — in this single instance — firstly, that we allow that, while all remaining instances of this verb are negative constructions which treat of second-person subjects, here it does so with a third-person subject; and secondly, that — in a case unique to the entire Qur'an — a negative jussive exhortation treating of a third-person plural subject has a literal imperative force binding upon the hearer. I do not accept this as a rational or reasonable position. The case I accept, is that this word is as I have translated it — '*approach not*' — which reading does not require aberrant handling of the verb under discussion (given an otherwise uniform set across the Qur'an), and does not require that we impose upon the Qur'an a uniquely anomalous instance of a rhetorical device as a literal, binding imperative. During the final editing phase of this work, I was sent an objection to this thesis which, despite the objection's obvious weaknesses, I will address here. The critic (who referenced his own fluency in Arabic in support of his argument) asserted that the verb cannot refer to the believers since God addresses the believers directly in the beginning of the verse (the idea being that some sort of tautology results when an address to a particular party is followed directly by an imperative to the same party). However, the Qur'an is full of such constructions (9:23 and 9:119 being merely two which are close to hand). Additionally, the critic's point is not only incorrect in its assertion, it is also at least partly wrong in its premise, since the verb at 9:28 as read by him implies an imperative to those addressed in any case for who is to prevent '*those who ascribe a partnership*' from approaching '*the inviolable place of worship*' if not those addressed in the verse?

9:28[4] Arabic: *al masjid al ḥarām*. See Notepad VII.ii.

9:28[5] The context is clear. It was '*their year*' because the idolaters had won the battle and taken *al masjid al ḥarām* leaving the believers shut out. The conclusion based on the reading here is inescapable: *al masjid al ḥarām* is now closed to the believers. Its purpose was as a platform from which the Messenger and the believers were to deliver the message of repentance to the One God; it was not to form a centre of 'religion'. The centre of *ḥajj* which stands up to the light of objective, non-sectarian historical investigation was located at Petra, and that was destroyed by the earliest Muslims. The religion known as Islam was created later.

9:28[6] I.e. have reason to fear. See note to 2:182.

9:28[7] The pilgrimage provided a major opportunity for trade.

9:29[1] I.e. in the event that they fight you. Muhammad Asad comments here: *Lit., [...]In accordance with the fundamental principle - observed throughout my interpretation of the Qur'an - that all of its statements and ordinances are mutually complementary and cannot, therefore, be correctly understood unless they are considered as parts of one integral whole, this verse, too must be read in the context of the clear-cut Quranic rule that war is permitted only in self-defence (see 2:190-194, and the corresponding notes). In other words, the above injunction to fight is relevant only in the event of aggression committed against the Muslim community or state, or in the presence of an unmistakable threat to its security: a view which has been shared by that great Islamic thinker, Muhammad 'Abduh. Commenting on this verse, he declared: "Fighting has been made obligatory in Islam only for the sake of defending the truth and its followers... All the campaigns of the Prophet were defensive in character; and so were the wars undertaken by the Companions in the earliest period [of Islam]" (Manar X, 332).*

9:29[2] See note to 58:4 for Qur'anic usage of *to believe in*.

9:29[3] An attentive reading suggests that this clause anticipates in some way 9:36-37. See Notepad XX.

9:29[4] Arabic: *dīn*. See Notepad V.

9:29[5] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

9:29[6] Arabic: *alladhīna ūtū al kitāb*. See Notepad IX.xi.

9:29[7] Arabic: *al kitāb*. See Notepad IX.ii.

9:29[8] Lit.: *give*.

9:29[9] Arabic: *jizyah — compensation, reparation, recompense*. New meanings were attached to this word as the Arab Muslims abandoned the Qur'anic injunctions against proportional taxation. Since this noun occurs once only it was an obvious candidate for later manipulations. See Notepad XX for a detailed analysis.

9:29[10] This is a moot point generally among the lexicons. The Traditionalist translators latch on to meanings which have evolved for political and historical reasons such as *with a ready hand* (meanings one fails to find on the page). Since it is the only instance in the text we can gain no further clues by means of comparison. The only clear guidance on this point comes from Wehr who notes that *'an yad + object pronoun* means *by* or *through someone*, *by the effort of someone*; *with the help of someone* which I have summarised as *under supervision*. For more see Notepad XX.

¶9.5

9:30[1] Arabic: *al yahūd*. See Notepad XIII.i.

9:30[2] Typically identified with the Ezra of the Hebrew scriptures. See Notepad XV.

9:30[3] This verse often provokes howls from Jews who claim that they have never treated any man in such fashion. If we credit this claim with substance, we should still consider 5:18 in which both the Christians and Rabbinic Jews (neither of which groups would claim *biologically* to be sons of God) claim to be sons of God in the sense of *preferred people* or *special ones* of God. Seen in that light, at 9:30 the *specialness* which Christians and Rabbinic Jews claim generically for themselves is crystallised in the persons of the Messiah and 'Uzayr respectively (Ezra being a man religious Jews revere for 'restoring' the Torah). In any case, the subject is treated further in the next verse where the point is made plain: both groups take men as lords in place of God — an accusation either group would find hard to refute on the level of established practice.

9:30[4] Arabic: *naṣārā*. See Notepad XIII.ii.

9:30[5] Lit.: *anointed one*. Arabic: *masīḥ* — from verb root *m-s-ḥ*; *messiah*. See note to 3:45.

9:30[6] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

9:30[7] I.e. for what they say. Lit.: *May God fight them.* The verb here echoes that at the opening of 9:29.

9:30[8] The answer follows, and provides food for thought to those called Muslims also.

9:31[1] Arabic: *min dūni*. See note to 2:23.

9:31[2] Lit.: *anointed one*. Arabic: *masīḥ* — from verb root *m-s-ḥ*; *messiah*. See note to 3:45.

9:31[3] See Notepad XVI and Notepad XVIII.

9:31[4] See note to *s-b-ḥ* root at 2:30.

9:31[5] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

9:32[1] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.

9:33[1] Arabic: *dīn*. See Notepad V.

9:33[2] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

9:33[3] Arabic: *dīn*. See Notepad V. Cf. 61:8-9. See also note to 8:73 for a discussion of what the supposedly staunch Traditionalist understands by this, and why he cannot be right. Muhammad Asad, ever representing the moderate and sane wing of the Traditionalist camp, notes here: *Cf. 3:19 - "the only [true] religion in the sight of God is [man's] self-surrender unto Him". See also 61:8-9.*

9:33[4] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

9:34[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

9:34[2] Arabic: *ṣadda + ʿan*. See note to 8:47.

9:34[3] Lit.: *glad tidings*.

9:35[1] I.e. what they have amassed.

9:36[1] Arabic: *shuhūr — moons, months.*

9:36[2] Apart from the explicit sense which is that God has set the number of months (i.e. in a year), this also, perhaps, implies that we should be aware that God knows how many have passed and how many yet to come. A month is also a convenient unit by which man can plan, develop, and grow; once we become attuned to the phases of the moon, we gain a deeper relationship with time, becoming aware at the end of each month that this block of time is now forever gone: the good and the evil thereof are, as it were, stored away (or *amassed*, to echo the preceding verse). However, this statement has another — and verifiable — significance, for which see Notepad XX.

9:36[3] Arabic: *shahr — moon, month.* For the count of *month* (Arabic: *shahr*) see Notepad XX.

9:36[4] Arabic: *al kitāb*. See Notepad IX.ii.

9:36[5] Arabic: *kitāb allah*. See Notepad IX.vi. For the count of *in the Writ of God* (Arabic: *fi kitāb allah*) see Notepad XX.

9:36[6] For the count of *day* (Arabic: *yawm*) see Notepad XX.

9:36[7] For the count of *created the heavens and the earth* (Arabic: *khalaqa al samawāt wa al arḍ*) see Notepad XX.
9:36[8] My view is that this feminine object pronoun agrees with *count* (*'idda*); however, it is claimed by the Traditionalist to reference *four months*. Even given the Traditionalist's reading, mention of *idolaters* later in the verse suggests a statement referencing 9:2; this would imply a particular pledge covering four months with particular idolaters in a particular year; certainly, there is no sense at 9:2 that the pledge mentioned there should hold up for all time — not even the Traditionalist claims that. The Traditionalist, however, somewhat predictably, claims a value here of *four particular months* with an import extending beyond the local context, the details of which he claims to know. However, detailed analysis of this segment reveals a sense entirely different to that which the Traditionalist claims, for which see Notepad XX.
9:36[9] I.e. four things. For details see Notepad XX.
9:36[10] Or *protected, set apart*.
9:36[11] Arabic: *dīn*. See Notepad V. This phrase occurs at 9:36, 12:40, 30:30.
9:36[12] See Notepad XX for analysis of this phrase.
9:36[13] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.
9:36[14] Arabic: *kāffatan — altogether, in the aggregate, collectively; all; the masses*. If I were not aiming at as literal a rendering as possible I would have omitted the second instance of *altogether* since the emphasis here is on equivalence of action. The believers are to meet aggression with a force proportionate to that ranged against them.
9:36[15] See note to *al muttaqūn* at 2:2.
9:37[1] Traditionalist claims regarding *postponement* include the notion that months were added or subtracted by *idolaters* (by which he understands Pagan Arabs) in order to make the lunar year closer to the solar year, and that it refers to the postponement of '*inviolable months*' (which he takes to be specific months of ongoing import the details of which he claims to know, though he can point nowhere in the Qur'an for support) in order to facilitate further fighting. My view (which happened to agree in part with the assertions of some Traditionalists, though for reasons other than those which they provide) was that this statement indicates the postponement of months in order to make the lunar calendar concur with the solar calendar. However, detailed analysis of 9:36-37 has led me to revise that position, for which see Notepad XX.
9:37[2] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.
9:37[3] I.e. postponement. See Notepad XX.
9:37[4] Lit.: *They make it lawful a year and make it unlawful a year*.
9:37[5] See Notepad XX.
9:37[6] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.

¶9.6 9:38[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
9:40[1] I.e. the Messenger, as made clear in the following verse.
9:40[2] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.
9:40[3] Grammar: dual.
9:40[4] True strength is not in numbers; it consists in having God with you — which happens when one does what God requires.
9:40[5] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.
9:41[1] Lit.: *and*.
9:42[1] I.e. gain or booty.
9:42[2] The moral result of falsely swearing by God.

¶9.7 9:43[1] I understand this verse (and by implication those following) at an oblique angle to the Traditionalist. For him, the Messenger is chided here for granting leave *not* to join the campaign. Saheeh International, for example, has it: *[...]why did you give them permission [to remain behind]? [You should not have] until it was evident to you who were truthful and you knew [who were] the liars*. The chiding tone which the Traditionalist correctly detects is actuated by a concern opposite to the one he assumes. The point is that the Messenger had granted leave *to join* the campaign to unworthy men. The focus of the passage is not to prevent those who wish to opt out from doing so. It is to get rid of such people as quickly as possible and prevent them from joining, but to do so on the basis of proper criteria — which is itself a practice with Qur'anic precedent (see 2:249-250). The attentive reader will find this position fully supported by the verses which follow, and confirmed emphatically at 9:83.
9:44[1] See note to 58:4 for Qur'anic usage of *to believe in*.
9:44[2] The statement which begins in the previous clause outlines how one is to discern those who should be allowed to join the battle.
9:44[3] See note to *al muttaqūn* at 2:2.
9:45[1] See note to 58:4 for Qur'anic usage of *to believe in*.
9:46[1] Lit.: *prepared for it with preparation*.
9:46[2] I.e. stay behind with the women and children.
9:47[1] Arabic: *fitnah*. See note to 2:102.
9:47[2] Arabic: *ẓālimūn*. See note to 2:229.
9:48[1] Arabic: *fitnah*. See note to 2:102.
9:48[2] Lit.: *the matters*.
9:48[3] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).
9:48[4] I.e. thereby exposing themselves for the kind of men they are.
9:49[1] I.e. to join the campaign. See 9:43 and note thereto.
9:49[2] See note to *fitnah* at 2:102.
9:49[3] Arabic: *fitnah*. See note to 2:102.
9:49[4] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.
9:50[1] I.e. answer.
9:50[2] I take this to mean that the speakers are referring to what has preceded in the Qur'anic text; namely, the fact that they were told not to participate (cf. 9:43-48), and thus had no part in the outcome. However, there are other views. Saheeh International has a note here which reads: *The hypocrites claim to have protected themselves by remaining behind*. Meanwhile, Muhammad Asad — drawing on a non-Qur'anic literature for much of his point — comments here: *I.e., in the course of the expedition to Tabuk, during which most of this surah was revealed. One should, however, bear in mind that these verses have not merely a historical connotation but, rather, aim at depicting hypocrisy as such*.
9:51[1] See note to *(al) mu'minūn* at 8:2.
9:52[1] I.e. victory, or death in battle.
9:53[1] Arabic root: *f-s-q*. See note to 2:26 and Notepad XI.vii.
9:54[1] Arabic: *al ṣalāt*; i.e. to such duty as is incumbent. This can only refer in the context to the military action which is the subject. See note to 2:3 and Article SZC.
9:54[2] Lit.: *save while they are unwilling* or *save while they are averse*.
9:55[1] I.e. by means of their wealth and children.
9:55[2] Arabic: *kāfirūn*. Typically rendered *unbelievers*. See note to 2:19 and Notepad II.iii.
9:56[1] Or *cause division*. Arabic: *faraqa — to separate, part, divide, sever, sunder; fariqa — to be terrified; to be afraid*. The commonest translations render the Arabic here *afraid* (and synonyms). There are reasonable grounds for so doing given what follows at 9:57, and I have rendered likewise; my reservations arise in the fact that this rendering requires that one ignore that the sense of this form I verb in all the other instances is *to divide, to separate* (2:50, 5:25, 17:106, 44:4).

9:57[1] Or *and they are capricious*. Arabic: *jamaḥa — to bolt (horse); to be refractory, unruly, recalcitrant; to be defiant; to be capricious, whimsical*. Often (and usually) translated as *bolt away*, such a rendering misses the unifying value of the verb which is that of caprice and contrary wilfulness. While I have complied with the standard reading in my translation, this second reading, in my view, fits well with the continuing context. This is the only instance of this root in the text.
9:58[1] I.e. the distribution thereof, as the remainder of the verse makes plain.
9:59[1] Lit.: *and*.
9:59[2] While I do not accept all the narrative specifics, the core of Muhammad Asad's point here is valuable enough to warrant reproducing his note here in full: *Lit., "what God has given them, and His Apostle": a typically Qur'anic construction meant to bring out the fact that the real giver is God, and that the Apostle is His instrument. Although this passage relates, primarily, to the hypocrites at Medina and the historical situation obtaining at the time of the expedition to Tabuk, the import of these verses goes beyond the historical occasion of their revelation, describing as it does "the attitude and mentality of hypocrites of all times, and everywhere" (Manor X, 567). Consequently, we may assume that the reference, in this context, to "God's Apostle" is not confined to the person of the Prophet Muhammad but implies, metonymically, the Law of Islam as revealed through him - and, thus, to every government that holds authority by virtue of that Law and rules in accordance with it.*
9:59[3] Sc. *it would have been the better for them.*

¶9.8 9:60[1] Here the text is inconvenient to the Traditionalist's agenda. The word is *ṣadaqāt* (lit.: *charities*). However, the Traditionalist is heavily invested in his externally derived requirement of a percentage-based material payment (tax) which he claims is the meaning of *zakāt* (for why this is Qur'anically unsustainable see Article SZC). But the word here is not *zakāt*, it is *ṣadaqāt*. The non-sectarians render correctly, N. J. Dawood as *alms* and A. J. Arberry as *freewill offerings*. However, the Traditionalist translators unblushingly twist the text into conformity with their requirements: Saheeh International renders the opening as: *Zakāh expenditures are only for the poor and for the needy it* and provides a footnote stating: *By the state to collect, guard and distribute the zakāh*. Meanwhile, Hilali & Khan have: *As-Sadaqat (here it means Zakat) are only for the Fuqara' (poor).*
9:60[2] Lit.: *on*.
9:60[3] I.e. those who work with charity, in the management, collection, or application of it.
9:60[4] Lit.: *son of the road*. See note to 2:177.
9:61[1] Arabic root: *'-dh-y*. See Notepad X.
9:61[2] I.e. one who listens much and believes what he hears.
9:61[3] See note to 58:4 for Qur'anic usage of *to believe in*.
9:61[4] See note to *(al) mu'minūn* at 8:2.
9:61[5] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
9:61[6] Arabic root: *'-dh-y*. See Notepad X.
9:62[1] Arabic: *aḥaqq-*. See Notepad XVII.
9:62[2] The object pronoun here is the masculine singular (Arabic: *hu*), and not the dual or plural; the only honest choice in translation here is between *him* or *Him*. This is inconvenient to the Traditionalist; his stock-in-trade is conflating the recipient of the Qur'an with someone called Muḥammad who features prominently in a much later literature — one which Muḥammad never saw or sanctioned — and his purpose is to convince one that expressions which reference God's messenger in the Qur'an have as their object following this later literature (or, more precisely, the Traditionalist's explanation of it). Thus, he needs this phrase to support that outcome; but, irritatingly for him, it does not. Traditionalist translators do a dance around the grammar to achieve their object, with Saheeh International rendering: *But Allāh and His Messenger are more worthy for them to satisfy, if they should be believers,* and Traditionalist translators Hilali & Khan rendering: *but it is more fitting that they should please Allah and His Messenger (Muhammad SAW), if they are believers*. This is dishonest treatment of the text. For comparison, the non-sectarian A. J. Arberry renders according to the words on the page: *more right is it they should please Him, if they are believers*. However, not all Traditionalists are cut from one cloth, and I include Muhammad Asad's note to this verse in full: *Lit., "the while God and His Apostle are most entitled that they should seek His pleasure...", etc. As has been pointed out by many of the commentators (and most succinctly by Rashid Rida' in Manar X, 607 f.), there is no question of any juxtaposition of God and His Apostle in this phrase. This is made clear by the use of the singular pronoun in an yurduhu ("that they should seek His pleasure"), which is meant to bring out - in the inimitable elliptic form so characteristic of the Qur'an - the idea that God's pleasure is the only worthwhile goal of all human endeavour, and that a believer's duty to surrender to the Prophet's guidance is but an outcome of the fact that he is the bearer of God's message to man. Cf. in this connection, "Whoever pays heed unto the Apostle pays heed unto God thereby" (4:80), or, "Say [O Prophet]: 'If you love God, follow me, [and] God will love you'" (3:31).*
9:62[3] See note to *(al) mu'minūn* at 8:2. See grammar note to 2:91.
9:64[1] Arabic: *munāfiqūn*. See note to 4:138.
9:64[2] Arabic: *sūrah*. See note to 2:23.
9:64[3] Lit.: *Mock (you)*.
9:65[1] See note to 4:140.
9:65[2] Arabic: *āyāt*. See Notepad VIII.
9:66[1] This treats of *al munāfiqūn*. See note to 4:138.

¶9.9 9:67[1] Arabic: *munāfiqūn*. See note to 4:138.
9:67[2] Arabic: *munāfiqāt*. See note to 4:138.
9:67[3] Lit.: *of one another*. A. J. Arberry, Muhammad Asad, and N. J. Dawood render here in the same vein here as have I. This formula occurs also at 3:34, 3:195, 4:25. All instances reference this note.
9:67[4] See note to *munkar* at 3:104.
9:67[5] Arabic: *ma'rūf*. See note to 2:178.
9:67[6] I.e. to prevent doing good or spending out of what God provides.
9:67[7] Arabic: *munāfiqūn*. See note to 4:138.
9:67[8] Arabic root: *f-s-q*. See note to 2:26 and Notepad XI.vii.
9:68[1] Arabic: *munāfiqūn*. See note to 4:138.
9:68[2] Arabic: *munāfiqāt*. See note to 4:138.
9:68[3] Arabic: *kuffār*. See note to 2:109.
9:69[1] See note to 4:140.
9:70[1] Lit.: *companions*.
9:70[2] See note to 7:85.
9:71[1] See note to *(al) mu'minūn* at 8:2.

9:71[2] See note to *(al) mu'minūn* at 8:2.
9:71[3] The implication is clearly that this is the case across all ages.
9:71[4] Arabic: *ma'rūf*. See note to 2:178.
9:71[5] See note to *munkar* at 3:104.
9:71[6] Arabic: *al ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC.
9:71[7] Arabic: *al zakāt*. See note to 2:43 and Article SZC.
9:71[8] I.e. what God sent through his messenger.
9:72[1] See note to *(al) mu'minūn* at 8:2.
9:72[2] See note to *(al) mu'minūn* at 8:2.
9:72[3] I state elsewhere that the Qur'an does not contain the Traditionalist's identifying catchphrase *allahu akbar*. Here, although *akbar* follows *allah* it relates to *riḍwān* (*approval*) and not to *allah* (God); the logistics of the sentence preclude any other possibility. For example, the thoroughly Traditionalist Saheeh International translators render this clause: *but approval from Allāh is greater*.
9:72[4] Arabic: *dẖālika huwa.* See note to 22:11.

¶9.10 9:73[1] As with comparable imperatives, one should consider the text as a whole. On that basis, an exhortation to fight presupposes a case in which one is being fought against; the single exception is a declaration of war against *those who heed warning* who continue to deal in usury (see 2:278-279).
9:73[2] Arabic: *kuffār*. See note to 2:109.
9:73[3] Arabic: *munāfiqūn*. See note to 4:138.
9:74[1] Arabic: *islām*. This is an abstract noun and means *peace* or *submission* (to God). See 3:18-19 and notes thereto.
9:74[2] This is yet another instance where *God and His messenger* are treated as functionally singular. Numerous contexts make clear that all bounty comes from God.
9:77[1] Arabic: *nifāq*. See note to 4:138.
9:78[1] Lit.: *secret*.
9:79[1] See note to *(al) mu'minūn* at 8:2.
9:80[1] Sc. *it will make no difference*.
9:80[2] Arabic: *dẖālika bianna*. See note to 22:6 and Notepad XIV.
9:80[3] Arabic root: *f-s-q*. See note to 2:26 and Notepad XI.vii.

¶9.11 9:84[1] Arabic root: *ṣ-l-w*; i.e. to do such duty as is incumbent. See note to 2:3 and Article SZC. Generically, *ṣallā* means *to perform (the* or *one's) duty*. The context here suggests the duty to officiate at a burial (cf. 5:31). And that is how the Traditionalist understands it. However, this context also requires him to deviate from what he generally claims the word *ṣalāt* to mean.
9:84[2] Arabic root: *f-s-q*. See note to 2:26 and Notepad XI.vii.
9:85[1] Arabic: *kāfirūn*. Typically rendered *unbelievers*.
9:86[1] Arabic: *sūrah*. See note to 2:23.
9:86[2] See note to 58:4 for Qur'anic usage of *to believe in*.
9:86[3] Lit.: *with*. English requires *alongside* for obvious reasons.
9:88[1] Arabic: *alladẖīna āmanū*. See note to 2:257 and Notepad II.iv.
9:88[2] Lit.: *selves, souls*.
9:88[3] Cf. 2:5, 3:104, 7:8, 7:157, 9:88, 23:102, 24:51, 30:38, 31:5, 59:9, 64:16.

¶9.12 9:90[1] Arabic: *al aʿrāb*. Certainly, today this means *the Arabs*. There is support for the claim at 9:101, 9:120, 33:20 that the Qur'an means *desert Arabs* of the Bedouin type. All instances appear in the notes and reference this verse.
9:90[2] I.e. did not fight.
9:90[3] Arabic: *alladẖīna kafarū*. See note to 2:6 and Notepad II.i.
9:91[1] Arabic: *ḥaraj* — rendered in other contexts *distress*.
9:94[1] Arabic: *akẖbār — news; information; reports, communications; stories*. Rendered here as *assertions* since there is doubt involved as to the veracity of the claims. Occurs at 9:94, 47:31, 99:4.
9:94[2] Lit.: *and*.
9:94[3] Lit.: *witnessed*.
9:96[1] Lit.: *if*.
9:96[2] Arabic root: *f-s-q*. See note to 2:26 and Notepad XI.vii.
9:97[1] Arabic: *(al) aʿrāb*. See note to 9:90.
9:97[2] Arabic: *nifāq*. See note to 4:138.
9:98[1] Arabic: *(al) aʿrāb*. See note to 9:90.
9:98[2] Arabic: *dā'ira* (sg.), *dawā'ir* (pl.). See note to 5:52.
9:98[3] I take this to imply the Day of Judgment for such people. Arabic: *dā'ira*. See note to 5:52.
9:99[1] Arabic: *(al) aʿrāb*. See note to 9:90.
9:99[2] See note to 58:4 for Qur'anic usage of *to believe in*.
9:99[3] Arabic: *ṣalawāt*; i.e. to do such duty as is incumbent. See note to 2:3 and Article SZC. Generically, *ṣalāt* denotes duty. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part — commitment to which also satisfies the pre-existing obligation every man has to acknowledge God's authority (see 7:172). The Traditionalist's values for *ṣalawāt* as a plurality of prescribed prayers (and by 'prayer' he means a series of standing, bowing, kneeling combined with the repetition of particular words) is clearly unsustainable here. That value which is discerned by comparison of all instances of *ṣalāt* makes perfect sense; the duties which were particular to the Messenger were, evidently, known to him, and the reference here may reasonably be assumed, given the context, to indicate military matters.
9:99[4] Arabic: *alā*. See note to 2:12.

¶9.13 9:101[1] Arabic: *(al) aʿrāb*. See note to 9:90.
9:101[2] Arabic: *munāfiqūn*. See note to 4:138.
9:101[3] Arabic: *madīna — town; city*. This is generally rendered *Medina* by translators — which assumes the city known as Medina today, and which may or may not be correct factually. The point is, however, a contrast between inhabitants of the countryside and the inhabitants of the town. A. J. Arberry renders according to this reality as *City*.
9:101[4] Arabic: *nifāq*. See note to 4:138.
9:101[5] Muhammad Asad provides the following thought: *I.e., first through failure in their worldly concerns, accompanied by pangs of conscience and the resulting spiritual distress, and then through a full realization, at the moment of dying, of the unforgivable nature of their sin (Manar XI, 19).*
9:102[1] Arabic: *dẖunūb*. See Notepad XI.iv.
9:102[2] Lit.: *and*.
9:102[3] Arabic: *sayyi'a*. See Notepad XI.ix.
9:103[1] Arabic: *zakkā*. See note to 2:129. This is a form II verb which shares its root (*z-k-w*) with *zakāt*. Some translators evade the sense of *purification* but on a pan-textual basis the form II verb's inherent connection with *purification* may be verified. All instances are found at: 2:129, 2:151, 2:174, 3:77, 3:164, 4:49, 4:49, 9:103, 24:21, 53:32, 62:2, 91:9.
9:103[2] Arabic root: *ṣ-l-w*; i.e. to do such duty as is incumbent. Generically, *ṣallā* means *to perform (the* or *one's) duty*. Here the context indicates specifically the duty to treat appropriately those whose loyalty and commitment was previously in

question but who then repented and contributed to the cause. The Traditionalist claims a value here of *prayer* (i.e. that the Messenger prayed for such people). What the Traditionalist means by *prayer* wanders depending on what he wants to achieve. Here what he means by *prayer* is *personal supplication* or *intercessory appeal to God*. In other positions what he means is a highly ritualised process of liturgy and physical movements held to be beneficial to the practitioner and required by God (a process in which personal supplication or intercessory appeal to God may or may not feature). The speaker of English does not generally notice that a single English word is being applied by the Traditionalist so as to conflate two entirely different concepts. However, what is always the case — and what can be demonstrated on the basis of the Qur'anic text and the consistent usage therein — is that *ṣalāt* denotes *duty*, a fact which remains true no matter what specific value the Traditionalist claims for it in this or any other case. Clearly, the duty in this case is to take receipt of the charity (in a fitting manner) and to acknowledge the repentance of those who give it — as confirmed both here and in the verse which follows. See note to 2:3 and Article SZC.
9:103[3] Arabic: *ṣalawāt* (plural of *ṣalāt*); i.e. such duties as are incumbent. See note to 2:3 and Article SZC. See also note above.
9:105[1] Lit.: *and*.
9:105[2] See note to *(al) mu'minūn* at 8:2.
9:107[1] Lit.: *And*.
9:107[2] Arabic: *masjid*, *masājid*. See Notepad VII.i.
9:107[3] See note to *(al) mu'minūn* at 8:2.
9:107[4] Arabic: *irṣād — outpost, station*. The underlying sense is of *a place of waiting* or *place of ambush* — which connects it with other words of the same root (*r-ṣ-d*) in the text (9:5, 72:9, 72:27, 78:21, 89:14).
9:108[1] Arabic: *masjid*, *masājid*. See Notepad VII.i.
9:108[2] See note to *al muttaqūn* at 2:2.
9:108[3] Arabic: *aḥaqq-*. See Notepad XVII.
9:109[1] See note to 3:162.
9:109[2] See note to *al muttaqūn* at 2:2.
9:109[3] Arabic: *ẓālimūn*. See note to 2:229.
9:110[1] I.e. until they die.

¶9.14 9:111[1] See note to *(al) mu'minūn* at 8:2.
9:111[2] Arabic: *ḥaqqan ʿalā*. See Notepad XVII (ḥaqq- i.).
9:111[3] Arabic: *injīl*. See note to 5:46.
9:111[4] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.
9:111[5] Arabic: *dẖālika huwa.* See note to 22:11.
9:112[1] Arabic: *rakaʿa — to be lowly* (i.e. *before God*). See Notepad III.
9:112[2] Arabic: *sajada*. See Notepad IV.
9:112[3] Arabic: *ma'rūf*. See note to 2:178.
9:112[4] See note to *munkar* at 3:104.
9:112[5] See 4:13. Sc. *these are the believers*.
9:112[6] See note to *(al) mu'minūn* at 8:2.
9:113[1] Arabic: *alladẖīna āmanū*. See note to 2:257 and Notepad II.iv.
9:113[2] See note to Arabic root: *sẖ-r-k* at 6:78 and Notepad VI.
9:114[1] See 19:47.
9:114[2] See 19:48.
9:115[1] Arabic: *bayyana*. See note to 2:69.
9:115[2] I.e. until after they have received warning. See note to *al muttaqūn* at 2:2.
9:116[1] Arabic: *min dūni*. See note to 2:23.
9:118[1] Arabic: *ḥattā iḍẖā*. See note to 3:152.
9:118[2] This turn of phrase directs the attention back perhaps to 9:25 where it is also found.
9:118[3] I.e. in death.
9:118[4] I.e. towards him.

¶9.15 9:119[1] Arabic: *alladẖīna āmanū*. See note to 2:257 and Notepad II.iv.
9:119[2] See note to *al muttaqūn* at 2:2.
9:120[1] See note to 9:101.
9:120[2] Arabic: *(al) aʿrāb*. See note to 9:90.
9:120[3] Lit.: *their souls to his soul*.
9:120[4] Arabic: *dẖālika bianna*. See note to 22:6 and Notepad XIV.
9:120[5] Arabic: *kuffār*. See note to 2:109.
9:121[1] Lit.: *spend they an expenditure*. Cf. 2:270.
9:122[1] See note to *(al) mu'minūn* at 8:2.
9:122[2] Arabic: *dīn.* See Notepad V.
9:122[3] Sc. *you might all die on the battlefield and the faith die with you.*

¶9.16 9:123[1] Arabic: *alladẖīna āmanū*. See note to 2:257 and Notepad II.iv.
9:123[2] Arabic: *kuffār*. See note to 2:109.
9:123[3] Or *have power over*. Arabic: *waliya*. This form I verb means *to be close to, to lie next to; to be a friend of; to manage, rule, have power over*. This is the only instance of this form of the verb; this fact makes it vulnerable to spurious claims for the usual reasons. I have rendered after the first meaning in accordance with most standard translations and confined my dissent to the notes because I cannot prove an alternate case on the basis of the Qur'anic text despite the fact that *have power over* makes more sense to me.
9:123[4] Muhammad Asad comments here: *I.e., uncompromising with regard to ethical principles. For the general circumstances in which war is permitted, see 2:190-194, 22:39, 60:8-9[...]. The reference to "those deniers of the truth who are near you" may arise from the fact that only "those who are near" can be dangerous in a physical sense or, alternatively, that - having come from afar - they have already approached the Muslim country with an aggressive intent.* Meanwhile, Abdullah Yusuf Ali says: *When conflict becomes inevitable, the first thing is to clear our surroundings of all evil, for it is only evil that we can rightly fight. To fight evil we must put up a stout and stiff resistance. Mealy-mouthed compromises are not right for soldiers of truth and righteousness. They are often a compound of cowardice, weariness, greed, and corruptibility.*
9:123[5] See note to *al muttaqūn* at 2:2.
9:124[1] Arabic: *sūrah*. See note to 2:23.
9:124[2] Arabic: *alladẖīna āmanū*. See note to 2:257 and Notepad II.iv.
9:125[1] Arabic: *kāfirūn*. Typically rendered *unbelievers*.
9:126[1] See note to *fitnah* at 2:102.
9:127[1] Arabic: *sūrah*. See note to 2:23.
9:128[1] I.e. anxious for your guidance, desirous of good things for you.
9:128[2] See note to *(al) mu'minūn* at 8:2.
9:129[1] Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:62, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.

10

10:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
10:0[2] The tenth chapter of the Qur'an is by convention called

yūnus or *Jonah*.
10:1[1] See note to 2:1 and Article MLQ.
alif lām rā:
1:1-7 (*al fātiḥah*).
10:1[2] See note to 2:2 on *dẖālika*.
10:1[3] Arabic: *āyāt.* See Notepad VIII.
10:1[4] Arabic: *al kitāb*. See Notepad IX.ii.
10:2[1] See note to *waḥī* and *awḥā* at 3:44.
10:2[2] Arabic: *alladẖīna āmanū*. See note to 2:257 and Notepad II.iv.
10:2[3] Arabic: *qadam ṣidq*. Other renderings include: *sure footing*. While Muhammad Asad's value here is more interpretive and expositional than I can use ('*in their Sustainer's sight they surpass all others in that they are completely sincere*') he is fully correct in identifying the sense of *sincerity* or *truth* which the Arabic contains. His note here reads: *Lit., "they have precedence (qadam) of truthfulness (sidq)": the latter term denoting a concord between what a person actually conceives in his mind or feels and what he expresses by word, deed or attitude - in other words, complete sincerity.*
10:2[4] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.
10:2[5] Arabic: *sāḥir — sorcerer*. While I do not agree with his points, I include Muhammad Asad's comment here for broader context: *Lit., "He is indeed an obvious enchanter (sahir)" - thus implying that the "man from among yourselves" (i.e., Muhammad) did not really receive any revelation from God, but merely deluded his followers by means of his spellbinding eloquence (which is the meaning of sihr in this context): an accusation levelled by unbelievers of all times not merely against Muhammad but - as the Qur'an frequently states - against most of the earlier prophets as well. The term "those who deny the truth" refers, in this context, specifically to people who a priori reject the notion of divine revelation and, thus, of prophethood.* My own view is that *sorcery* in the Qur'an refers to non-military means of gaining political power. See note to 2:102.
10:3[1] Arabic: '*ayyām — days*; *aeons*, *eras*.
10:3[2] Arabic: *afalā*. See Notepad XIV.
10:4[1] Also rendered: *the promise of God [is] truth*. Arabic: *ḥaqqan*. See Notepad XVII (ḥaqq- iii.).
10:4[2] Arabic: *alladẖīna āmanū*. See note to 2:257 and Notepad II.iv.
10:4[3] See note to 3:18.
10:4[4] Arabic: *alladẖīna kafarū*. See note to 2:6 and Notepad II.i.
10:5[1] Arabic: *nūr*. The meanings of this word encompass *light; ray of light, light beam; brightness, gleam, glow; illumination; light, lamp*. There is no sense either in the root or in the noun itself of something *reflected* despite what some translators insinuate into the text or state in their notes. The Qur'an is clear: the moon itself produces light.
10:5[2] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).
10:5[3] Arabic: *faṣṣala — to set out* (that is, *present in a logical order*, *categorise*) and *to make plain* or *detail*.
10:5[4] Arabic: *āyāt.* See Notepad VIII.
10:6[1] Arabic: *āyāt.* See Notepad VIII.
10:6[2] See note to *al muttaqūn* at 2:2.
10:7[1] Arabic: *āyāt.* See Notepad VIII.
10:9[1] Arabic: *alladẖīna āmanū*. See note to 2:257 and Notepad II.iv.
10:10[1] See note to *s-b-ḥ* root at 2:30.

¶10.2

10:12[1] I.e. in whatever condition he may be in.
10:15[1] Arabic: *āyāt.* See Notepad VIII.
10:15[2] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.
10:15[3] This is fundamentally what those who reject the Qur'an are saying, along with those who claim to accept it but who, in fact, reject it in favour of other sources.
10:15[4] Lit.: *by my soul*.
10:15[5] See note to *waḥī* and *awḥā* at 3:44.
10:16[1] The import, clearly, is that the Prophet had lived among the community to which he was sent for a long time prior to the revelation without making any claim to be inspired.
10:16[2] Arabic: *afalā*. See Notepad XIV.
10:17[1] Arabic: *āyāt.* See Notepad VIII.
10:18[1] Arabic: *min dūni*. See note to 2:23.
10:18[2] See note to *s-b-ḥ* root at 2:30.
10:18[3] See note to Arabic root: *sẖ-r-k* at 6:78 and Notepad VI.

¶10.3

10:19[1] I.e. prior principles laid down by God whereby men receive the opportunity to choose faith, before the punishments of God become binding.
10:20[1] Arabic: *āya.* See Notepad VIII.
10:20[2] Arabic: *lawlā*. See Notepad XIV.
10:20[3] Lit.: *of those waiting.*
10:21[1] Arabic: *āyāt.* See Notepad VIII; i.e. they conspire within themselves some means by which to disregard God's proofs and imperatives in favour of their own vain desires.
10:21[2] Generally understood here as *angelic witnesses* (cf. 50:17-18, 82:10-12).
10:22[1] Arabic: *ḥattā iḏẖā*. See note to 3:152.
10:22[2] Lit.: *are in* or (under the influence of *ḥattā iḏẖā*) *have been in*.
10:22[3] Muhammad Asad's understanding here is predicated on dominant but erroneous assumptions regarding *ḥattā iḏẖā* — treating it merely as is standard today in Arabic rather than on the basis of a detailed study of the Qur'an's own employment of this formula across the entirety of the Qur'anic text (see note to 3:152). This notwithstanding, I reproduce his comment in full since the remainder of his point is of interest: *Lit., "until, when you are in the ships...", etc. As has been pointed out by Zamakhshari, the particle "until" (hatta) which precedes this clause refers to the sudden rise of the storm described in the sequence, and not to the "going to sea in ships". It is to be noted that at this point the discourse changes abruptly from the direct address "you" to the third person plural ("they"): a construction which is evidently meant to bring out the allegorical character of the subsequent narrative and to turn it into a lesson of general validity.*
10:22[4] Instances where speech either trails off or is clipped through interruption are found at 2:138, 6:143, 6:144, 10:22, 12:94, 26:24, 26:26, 26:28, 43:9, 58:22, 77:11, 84:5.
10:22[5] Arabic: *dīn.* See Notepad V.
10:23[1] Arabic: *bi ġẖayri (al) ḥaqq*. See Notepad XVII.
10:23[2] Arabic: *baġẖy*. See note to 2:90 and Notepad XII.
10:24[1] Arabic: *ḥattā iḏẖā*. See note to 3:152.
10:24[2] Lit.: *yesterday*.
10:24[3] Arabic: *faṣṣala — to set out* (that is, *present in a logical order*, *categorise*) and *to make plain* or *detail*.
10:24[4] Arabic: *āyāt.* See Notepad VIII.
10:26[1] Or *blackness*.
10:27[1] Arabic: *sayyi'āt*. See Notepad XI.x.
10:27[2] Arabic: *sayyi'a*. See Notepad XI.ix.
10:28[1] See note to Arabic root: *sẖ-r-k* at 6:78 and Notepad VI.
10:28[2] See note to Arabic root: *sẖ-r-k* at 6:78 and Notepad VI. The concept of partners is said by the Traditionalist to refer only to fraudulent gods. I think the connotation is much wider than that and includes authorities of any kind (today: government, heavily promoted 'scientists', opinion-makers such as actors and other semi-fictitious personas) and all fiction-based belief systems, including most of what today passes for religion.

10:28[3] See note to Arabic root: *sẖ-r-k* at 6:78 and Notepad VI.
10:30[1] Lit.: *test, try*. This is an active verb, and treated correctly as such by A. J. Arberry, for example, (who renders as: *There every soul shall prove its past deeds*), and incorrectly as a passive verb by some (Saheeh International, for example, has: *There, [on that Day], every soul will be put to trial*).
10:30[2] Or *True*. Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

¶10.4

10:31[1] Arabic: *am*. See note to 21:21.
10:31[2] I.e. if this is the claim or answer.
10:31[3] I.e. that it is God.
10:31[4] Arabic: *afalā*. See Notepad XIV. See note to *al muttaqūn* at 2:2.
10:32[1] Or *True*. Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).
10:33[1] I.e. after they had received a warning — such as the appeal to reason in the two verses directly preceding — and chosen to ignore it.
10:33[2] Cf. 10:33, 10:96, 10:103, 16:36, 16:38, 17:16, 22:18, 28:63, 30:47, 32:13, 36:7, 37:31, 38:14, 39:19, 39:71-72, 40:6, 41:25, 46:18, 50:12-14.
10:33[3] Arabic root: *f-s-q*. See note to 2:26 and Notepad XI.vii.
10:33[4] Arabic: *lā yu'minūn*. Qur'anic usage implies: *(are those) lost in darkness*. See note to 2:6 and Notepad II.ii.
10:34[1] See note to Arabic root: *sẖ-r-k* at 6:78 and Notepad VI. The concept of partners is said by the Traditionalist to refer only to fraudulent gods. I think the connotation is much wider than that and includes authorities of any kind (today: government, heavily promoted 'scientists', opinion-makers such as actors and other semi-fictitious personas) and all fiction-based belief systems, including most of what today passes for religion.
10:35[1] See note to Arabic root: *sẖ-r-k* at 6:78 and Notepad VI.
10:35[2] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).
10:35[3] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).
10:35[4] See note to 3:162.
10:35[5] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).
10:35[6] Arabic: *aḥaqq-*. See Notepad XVII.
10:36[1] Such as vain imaginations, superstition, false 'science', and religion in place of God.
10:36[2] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).
10:37[1] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.
10:37[2] Arabic: *min dūni*. See note to 2:23.
10:37[3] Lit.: *between its hands*. I understand this to mean here: *what is within its scope*; i.e. that which it treats of or concerns itself with. See note to 2:66.
10:37[4] Arabic: *al kitābu lā rayba fī hi*. See note to 2:2 and Notepad IX.i.
10:38[1] Arabic: *am*. See note to 21:21.
10:38[2] I.e. if this is the claim.
10:38[3] Arabic: *sūrah*. See note to 2:23.
10:38[4] I.e. to witness, or to your aid.
10:38[5] Arabic: *min dūni*. See note to 2:23.
10:38[6] See grammar note to 2:91.
10:39[1] Arabic: *bal*. See note to 2:88.
10:39[2] Arabic: *ẓālimūn*. See note to 2:229.
10:40[1] See note to 58:4 for Qur'anic usage of *to believe in*.
10:40[2] See note to 58:4 for Qur'anic usage of *to believe in*.

¶10.5

10:47[1] Or *nation*.
10:47[2] See note to 3:18.
10:48[1] Grammar: this is in the masculine plural; the implication is that the task of delivering warning did not fall to the Messenger alone.
10:48[2] See grammar note to 2:91.
10:49[1] I.e. they will not be able to hasten their term in the least.
10:50[1] Arabic: *a ra'ayt-*. See note to 6:40.
10:51[1] See note to 58:4 for Qur'anic usage of *to believe in*.
10:51[2] Cf. 10:91.
10:53[1] Arabic: *ḥaqqun*. See Notepad XVII (ḥaqq- vi.).
10:53[2] Arabic: *ḥaqqun*. See Notepad XVII (ḥaqq- vi.).
10:53[3] Or *cause failure* or *cause frustration*.

¶10.6

10:54[1] The naked verb *to ransom* in English tends to be a perfective idea assuming a successful outcome. The uncertain outcome of a verb is made explicit in English by the inclusion of such words as *to seek to*, which I have done here.
10:54[2] Lit.: *concealed the remorse.* A. J. Arberry has here: *and they will be secretly remorseful*; and Saheeh International: *And they will confide regret*. However, I have been guided to a large degree by Muhammad Asad, who notes here: *The primary meaning of the verb asarrahu is "he concealed it" or "he kept it secret"; thus, the phrase asarru 'n-nadamah (expressed in the past tense but in the above context obviously denoting a future event) could be rendered as "they will conceal their remorse". In view, however, of the many statements in the Qur'an that on the Day of Judgment the sinners will not only not conceal but will, rather, stress their remorse, some of the commentators (e.g., Baghawi, on the authority of Abu 'Ubaydah) are of the opinion that in this particular verse the verb asarra denotes the opposite of its primary meaning and, accordingly, interpret the phrase as "they will manifest their remorse". But the linguistic validity of this rather forced interpretation has been emphatically contested by many philologists, and particularly by Abu Mansur al-Azhari (cf. Lane IV, 1337); and since there is no convincing reason to disregard the original significance of the verb asarra with its implication of "concealment", the above Qur'anic phrase must be understood (as Zamakhshari understands it), in the metonymical sense of an involuntary "concealment", that is, the sinners' inability to express the full depth of their remorse.*
10:54[3] See note to 3:18.
10:55[1] Arabic: *alā*. See note to 2:12.
10:55[2] Arabic: *alā*. See note to 2:12.
10:55[3] Arabic: *ḥaqqun*. See Notepad XVII (ḥaqq- vi.).
10:57[1] See note to *(al) mu'minūn* at 8:2.
10:59[1] Arabic: *a ra'ayt-*. See note to 6:40.
10:60[1] Lit.: *the lie.*

¶10.7

10:61[1] I.e. engaged therein.
10:61[2] Or possibly *from Him*. However, most think the reference is to the Qur'an, which certainly fits the context.
10:61[3] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.
10:61[4] Grammar: note a shift to the plural.
10:61[5] Arabic: '*afāḍa.* See note to 2:198.
10:61[6] Arabic: *kitāb.* See Notepad IX.iii.
10:62[1] Arabic: *alā*. See note to 2:12.
10:63[1] Arabic: *alladẖīna āmanū*. See note to 2:257 and Notepad II.iv.
10:63[2] See note to *al muttaqūn* at 2:2.

10:64[1] Arabic: *dẖālika huwa*. See note to 22:11.
10:65[1] Arabic: *ʿizza — power*, *prestige*, *honour*, *respect* and *fame*.
10:66[1] Arabic: *alā*. See note to 2:12.
10:66[2] See note to Arabic root: *sẖ-r-k* at 6:78 and Notepad VI. The concept of partners is said by the Traditionalist to refer only to fraudulent gods. I think the connotation is much wider than that and includes authorities of any kind (today: government, heavily promoted 'scientists', opinion-makers such as actors and other semi-fictitious personas) and all fiction-based belief systems, including most of what today passes for religion.
10:66[3] Arabic: *min dūni*. See note to 2:23.
10:67[1] Arabic: *āyāt*. See Notepad VIII.
10:68[1] See note to *s-b-ḥ* root at 2:30.
10:69[1] Lit.: *the lie*.

¶10.8

10:71[1] Arabic: *maqām*. See note to 2:125. A. J. Arberry renders here: *my standing here*; Saheeh International: *my residence*; Hilali & Khan: *my stay (with you)*.
10:71[2] Arabic: *āyāt*. See Notepad VIII.
10:71[3] Lit.: *affair, matter; command*. Cf. words understood to be those of Firʿawn's advisors at 20:64.
10:71[4] See note to Arabic root: *sẖ-r-k* at 6:78 and Notepad VI. The concept of partners is said by the Traditionalist to refer only to fraudulent gods. I think the connotation is much wider than that and includes authorities of any kind (today: government, heavily promoted 'scientists', opinion-makers such as actors and other semi-fictitious personas) and all fiction-based belief systems, including most of what today passes for religion.
10:71[5] Lit.: *affair, matter; command*.
10:71[6] Arabic: *ghumma*. This word (which occurs once only in the text) means *perplexity* and *dubiousness* or *confusedness* (Lane, p. 2345). I render as *unclear* to convey the sense in the context which is Nūḥ's challenge to his people to be fully resolved upon a specific, concrete course against him, and to hold nothing back. A. J. Arberry renders this word: *a worry*; Saheeh International has: *obscure*; Hilali & Khan have: *in doubt*.
10:71[7] Muhammad Asad discerns an ellipsis here which I do not, but his comment is worth repeating: *Sc., "because they run counter to the idolatrous beliefs which you have inherited from your ancestors". The story of Noah, briefly mentioned in verses 71-73, is told at greater length in 11:36-48 (see also 7:59-64). Here it connects with verse 47 above, and thus with the main theme of this sūrah: the truth of God's revelation of His will through His prophets, and the suffering which in the life to come is bound to befall those who give the lie to His messages.*
10:71[8] Lit.: *decree* or *judge*.
10:72[1] I.e. incumbent upon.
10:72[2] See note to *muslim* at 2:128.
10:73[1] Cf. 7:64, 10:73, 16:113, 26:139, 26:189, 29:37, 37:127, 91:14.
10:73[2] Arabic: *āyāt*. See Notepad VIII.
10:74[1] See note to 58:4 for Qur'anic usage of *to believe in*.
10:75[1] Arabic: *firʿawn*. See note to 2:49.
10:75[2] Arabic: *āyāt*. See Notepad VIII.
10:76[1] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).
10:76[2] Arabic: *siḥr — sorcery*. See note to 2:102.
10:77[1] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).
10:77[2] Arabic: *siḥr — sorcery*. See note to 2:102.
10:77[3] Arabic: *sāḥirūn — sorcerers*. See note to 2:102.
10:78[1] Grammar: dual.
10:78[2] Grammar: dual.
10:79[1] Arabic: *firʿawn*. See note to 2:49.
10:79[2] Arabic: *sāḥir — sorcerer*. See note to 2:102.
10:80[1] Arabic: *saḥara — sorcerers*. See note to 2:102.
10:81[1] Arabic: *siḥr — sorcery*. See note to 2:102.
10:81[2] Most translators close the speech marks at the end of 10:82; while I follow that convention in my translation, I feel there is a case also for closing them here.
10:82[1] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

¶10.9

10:83[1] Arabic: *firʿawn*. See note to 2:49.
10:83[2] See note to *fitnah* at 2:102.
10:83[3] Arabic: *firʿawn*. See note to 2:49.
10:84[1] See note to 58:4 for Qur'anic usage of *to believe in*.
10:84[2] See note to *muslim* at 2:128.
10:85[1] Arabic: *fitnah*. See note to 2:102. Clearly, those speaking would rather avoid pain and torment; however, the emphasis is placed otherwise. The point being made is that by putting those with faith to trial or death the wrongdoing people place themselves over the line into denial of God and eternal damnation. Cf. 60:5.
10:85[2] Arabic: *ẓālimūn*. See note to 2:229.
10:86[1] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii. Firʿawn and his people had pretensions to righteousness but rejected warning when it came. They derived their power, it seems, from the dark arts of the ancient Mystery Schools; perhaps, a low form of which is practiced today by those at the higher visible Masonic degrees and a higher form of which is practiced by those above them. A point which the uninitiated find hard to grasp is that such people typically regard themselves as *virtuous*. We note also that Firʿawn accuses Mūsā of being of the *kāfirūn* (see 26:18-22).
10:87[1] See note to *waḥī* and *awḥā* at 3:44.
10:87[2] Grammar: dual.
10:87[3] Or *(a) miṣr*. See note to 2:61.
10:87[4] I.e. let the people keep to their houses, or: have them stay with their own families.
10:87[5] I.e. keep to your houses; or: keep to your families. I see here an instruction to come out from among the people of Firʿawn and to reside with one's own people exclusively. Arabic: *qiblah*. See note to 2:142. The verse here at 10:87 is the only scenario in which *qiblah* occurs outside of 2:142 and repetitions thereof at 2:143-145. It is physically impossible for *qiblah* to mean at 10:87 what the Traditionalist requires it to mean at 2:142 (namely, a place towards which one turns in prayer). His awareness of a dissonance with his required value at 2:142-145 is revealed here if we look at his attempts to paper over the cracks of his problem in the present context. Saheeh International has here: *and make your houses [facing the] qiblah*. The words in square brackets are imagined to exist by the translators; they are not in the text. Hilali & Khan sidestep this problem by other means: *and make your dwellings as places for your worship.* This is a stretch, but to the inattentive reader may seem close enough. But is '*place(s) for your worship*' what they understand by *qiblah* at 2:142-145? Of course not. In both cases, we discern subterfuge. And this sleight of hand persists also in the minds of those who read in Arabic because the priests of the religion of Islam correctly understand that they can rely upon those who follow them to exercise little or no intellectual rigour. However, if we look to a non-specialised, 'unmullahised' meaning of this word (such as *destination* or *course*), we find that it fits both scenarios perfectly. The only remaining problem is one for the Traditionalist, in that this plain meaning does

not meet his cultic requirements. Additionally, while some claim that the local narrative at 10:87 refers to the night of the Passover, close analysis proves that the Passover is in no way corroborated by the Qur'an. The number of signs given Mūsā is nine (17:101), and all nine are accounted for in the text (27:1-12, 7:130, 7:133). Thus, the Qur'an tacitly rejects the Passover as a historical event (in contrast to the Hebrew scriptures in which the Passover constitutes the final and greatest of the plagues), a fact which — if one takes the Qur'an as the measure — lays an axe to the root of both modern Jews' conception of themselves, as well as to the Christians' arrogation to themselves of the same fabrication (albeit in 'spiritualised' form). This subject is covered in detail in my book *The God Protocol*.
10:87[6] Arabic: *aqīmū al ṣalāt*; i.e. uphold such duty as is incumbent. See note to 2:3 and Article SZC. The Traditionalist's value of perform a ritual the details of which are not found in the Qur'an fails spectacularly here.
10:87[7] See note to *(al) mu'minūn* at 8:2.
10:88[1] Arabic: *firʿawn*. See note to 2:49.
10:89[1] Grammar: dual.
10:89[2] Grammar: dual.
10:89[3] Grammar: dual.
10:90[1] Arabic: *firʿawn*. See note to 2:49.
10:90[2] Arabic: *'atbaʿa*. See note to 2:262.
10:90[3] Arabic: *baghy*. See note to 2:90 and Notepad XII.
10:90[4] Arabic: *ḥattā idẖā*. See note to 3:152.
10:90[5] This scenario is problematic for the dominant Egypt-Palestine thesis. A ruler personally pursuing an enemy at the head of a band of soldiers better fits a smaller tribal scenario. See Notepad XVI.
10:90[6] See note to *muslim* at 2:128.
10:91[1] Cf. 10:51.
10:92[1] Arabic: *āya*. See Notepad VIII.
10:92[2] Dr. Maurice Bucaille in his *The Bible, The Qur'an and Science* identifies this man as Ramesses II — a view which is firmly entrenched in (and supportive of) the Egypt-Palestine thesis. The Arabia Felix thesis is able also — at least potentially — to field a comparable solution since mummification was practiced in Yemen in ancient times. Here, as elsewhere, real archaeological and other historical spadework is required to form genuine conclusions.
10:92[3] Arabic: *āyāt*. See Notepad VIII.

¶10.10

10:94[1] Muhammad Asad notes here: *some of the commentators assume that verses 94 and 95 are addressed to the Prophet Muhammad - an assumption which is highly implausible in view of the admonition (in verse 95), "Be not among those who are bent on giving the lie to God's messages": for it is obvious that God's chosen Prophet was never in danger of falling into such a sin. Consequently, Razi interprets these two verses as being addressed to man in general, and explains the reference to "what We have bestowed upon thee from on high" in the sense given in my rendering. This interpretation makes it clear, moreover, that the above passage is closely connected with verses 57-58, which speak of the guidance vouchsafed to mankind through the ultimate divine writ, the Qur'an.*
10:94[2] Arabic: *al kitāb*. See Notepad IX.ii.
10:94[3] I include Muhammad Asad's second note on this verse for the sake of completion: *I.e., the Jews and the Christians. The "reading" is here a metonym for belief, namely, in the Bible, which - notwithstanding the fact that its text has been corrupted in the course of time - still contains clear references to the advent of the Prophet Muhammad and thus, by implication, to the truth of the divine message revealed through him. In its wider sense, the above verse alludes to the unbroken continuity of man's religious experience and to the fact, frequently stressed in the Qur'an, that every one of God's apostles preached one and the same basic truth. (See in this connection the second paragraph of 5:48 and the corresponding notes 66 and 67.)*
10:94[4] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).
10:95[1] Arabic: *āyāt*. See Notepad VIII.
10:96[1] Cf. 10:33, 10:96, 10:103, 16:36, 16:38, 17:16, 22:18, 28:63, 30:47, 32:13, 36:7, 37:31, 38:14, 39:19, 39:71-72, 40:6, 41:25, 46:18, 50:12-14.
10:96[2] Arabic: *lā yu'minūn*. Qur'anic usage implies: *(are those) lost in darkness*. See note to 2:6 and Notepad II.ii.
10:97[1] Arabic: *āya*. See Notepad VIII.
10:97[2] Sc. *they will remain heedless*. Given the broader context, this is clearly meant to allude also to Firʿawn (see 10:90-92).
10:98[1] Arabic: *lawlā*. See Notepad XIV.
10:98[2] Arabic: *yūnus*. Typically identified with the Jonah of the Hebrew scriptures. See Notepad XV.
10:101[1] Arabic: *āyāt*. See Notepad VIII.
10:101[2] Arabic: *lā yu'minūn*. Qur'anic usage implies: *(are those) lost in darkness*. See note to 2:6 and Notepad II.ii.
10:102[1] Lit.: *of those waiting*.
10:103[1] Arabic: *alladẖīna āmanū*. See note to 2:257 and Notepad II.iv.
10:103[2] Arabic: *ḥaqqan ʿalā*. See Notepad XVII (ḥaqq- i.).
10:103[3] See note to *(al) mu'minūn* at 8:2.

¶10.11

10:104[1] Lit.: *from*.
10:104[2] Arabic: *dīn*. See Notepad V.
10:104[3] Arabic: *min dūni*. See note to 2:23.
10:104[4] I.e. in death.
10:104[5] See note to *(al) mu'minūn* at 8:2.
10:105[1] I.e. purpose.
10:105[2] Arabic: *dīn*. See Notepad V.
10:105[3] Arabic: *ḥanīf — inclining to a right state or tendency; spurning falsehood*. See note to 2:130.
10:105[4] See note to Arabic root: *sẖ-r-k* at 6:78 and Notepad VI.
10:106[1] Arabic: *min dūni*. See note to 2:23.
10:106[2] Arabic: *ẓālimūn*. See note to 2:229.
10:108[1] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).
10:109[1] See note to *waḥī* and *awḥā* at 3:44.

11

11:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
11:0[2] The eleventh chapter of the Qur'an is by convention called *hūd* or *Hūd*.
11:1[1] See note to 2:1 and Article MLQ.
alif lām rā:
1:1-7 (*al fātiḥah*).
11:1[2] Arabic: *kitāb*. See Notepad IX.iii.
11:1[3] Arabic: *āyāt*. See Notepad VIII.
11:1[4] Arabic: *aḥkama — to make firm, sturdy, strong; to fortify; to strengthen, consolidate; to do well, do expertly*; here in passive.
11:1[5] Arabic: *faṣṣala — to set out* (that is, *present in a logical order*, *categorise*) and *to make plain* or *detail*.
11:3[1] Muhammad Asad renders this clause: *He will bestow upon everyone possessed of merit [a full reward for] his merit*. While I have not followed his translation here, his comment follows for interest: *The noun fadl, when used with reference to God, invariably denotes "bounty" or "favour"; in its reference to man,*

it usually signifies "merit" or, occasionally, "eminence". The above verse makes it clear that, in contrast to the partial and often only moral rewards and punishments in the life of this world, God will, in the life to come, bestow the full measure of His favours upon everyone who has acquired merit by virtue of his faith and his actions. (Cf. 3:185 - "only on the Day of Resurrection will you be requited in full for whatever you have done".)

11:5[1] Arabic: *alā*. See note to 2:12.

11:6[1] I.e. incumbent upon, rests upon.

11:6[2] Arabic: *kitāb*. See Notepad IX.iii.

11:7[1] Arabic: *'ayyām — days*; *aeons*, *eras*.

11:7[2] The Arabic includes the verb *kāna*. The tense in such cases is frequently a matter of interpretation. See note following.

11:7[3] The sense depends on how one reads the verb *kāna* (see preceding note). Taken as the past tense, it would incline one to the view that it references the time before the world was fully formed (cf. Genesis 1:2). However, if indicating a continuous present, it would reference the waters which cover the firmament of the sky; cf. *the waters which were above the firmament* in Genesis 1:6-8. Those brought up to accept NASA's cosmology on the basis of CGI and Hollywood films when children are encouraged to research the subject as adults.

11:7[4] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

11:7[5] Arabic: *siḥr — sorcery*. See note to 2:102.

11:8[1] Arabic: *alā*. See note to 2:12.

¶11.2 11:9[1] Muhammad Asad notes here: *The sequence makes it clear that the generic term "man" referred to in this and the next verse applies, primarily, to the agnostics who are either unconvinced of the existence of God or are "bent upon denying the truth"; in its wider implication, however, it applies also to those who, while believing in God, are weak in faith and therefore easily swayed by external circumstances, and particularly by whatever happens to themselves.*

11:9[2] Muhammad Asad notes here: *[...]inasmuch as he attributes his past happy state to a merely accidental chain of causes and effects - in short, to what is commonly regarded as "luck" - and not to God's grace. Hence, the term ya'us, in its Qur'anic usage, is indicative of spiritual nihilism.*

11:10[1] Arabic: *sayyi'āt*. Typically rendered in this work *evil deeds*. See Notepad XI.x.

11:12[1] See note to *waḥī* and *awḥā* at 3:44.

11:12[2] Arabic: *lawlā*. See Notepad XIV.

11:13[1] Arabic: *am*. See note to 21:21.

11:13[2] I.e. if this is the claim.

11:13[3] Arabic: *sūrah*. See note to 2:23.

11:13[4] I.e. to any authority or source of knowledge.

11:13[5] Arabic: *min dūni*. See note to 2:23.

11:13[6] See grammar note to 2:91.

11:14[1] Grammar: note the shift to the plural.

11:14[2] I.e. the Qur'an.

11:14[3] Naturally, the Traditionalist understands here adoption and profession of his religion — a religion he calls Islam and promotes under that rubric. His assertions for the value of this word have no Qur'anic basis (in that they are irreconcilable with the Qur'an's usage of *islām* and *muslim*, as serious consideration of all instances the across the Qur'anic text demonstrates). See note to *muslim* at 2:128.

11:16[1] I.e. in the life of the world.

11:16[2] I.e. entirely worthless.

11:17[1] See note to 3:162.

11:17[2] Sc. *like one who is not?*

11:17[3] Arabic: *al kitāb*. See Notepad IX.ii.

11:17[4] Arabic: *imām — leader*; *master*; *plumb line*; *standard*, *criterion*; *example*, *model*.

11:17[5] I.e. those who are upon clear evidence.

11:17[6] See note to 58:4 for Qur'anic usage of *to believe in*.

11:17[7] Arabic: *al aḥjāb — the parties*. In Qur'anic parlance, this term frequently refers to the various factions mankind separates into on the basis of the response to God's proofs.

11:17[8] Or *appointed time, appointment*.

11:17[9] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

11:17[10] Arabic: *lā yu'minūn*. Qur'anic usage implies: *(are those) lost in darkness*. See note to 2:6 and Notepad II.ii.

11:18[1] Arabic: *alā*. See note to 2:12.

11:18[2] Arabic: *ẓālimūn*. See note to 2:229.

11:19[1] Arabic: *ṣadda + 'an*. See note to 8:47.

11:20[1] Or *cause frustration (i.e. to the plan of God)*.

11:20[2] Arabic: *min dūni*. See note to 2:23.

11:23[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

11:24[1] Arabic: *afalā*. See Notepad XIV.

¶11.3 11:27[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

11:27[2] I.e. without weighty consideration.

11:27[3] Grammar: note the plural.

11:27[4] Lit.: *bounty*.

11:27[5] Arabic: *bal*. See note to 2:88.

11:28[1] Arabic: *a ra'ayt-*. See note to 6:40.

11:29[1] I.e. incumbent upon.

11:29[2] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

11:30[1] Arabic: *afalā*. See Notepad XIV.

11:31[1] Rendered variously by translators, including as *to* and *of*.

11:31[2] Arabic: *ẓālimūn*. See note to 2:229.

11:35[1] Arabic: *am*. See note to 21:21.

11:35[2] I.e. if this is the claim; the answer follows.

11:35[3] Most translators likewise regard this verse as an aside; I think it is the only logical view (cf: 11:49).

¶11.4 11:36[1] See note to *waḥī* and *awḥā* at 3:44.

11:37[1] See note to *waḥī* and *awḥā* at 3:44.

11:40[1] Arabic: *ḥattā idhā*. See note to 3:152.

11:40[2] I.e. the infernal part of the lower earth; cf. 23:27.

11:41[1] Arabic: *mursan — anchorage*. This noun is formed on the *r-s-w* root which indicates something *firmly set, stable, steady*. In a nautical context *anchorage* is the correct term. This noun occurs twice outside this verse (7:187, 79:42); both instances treat of the Hour and are translated there *arrival*.

11:42[1] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.

11:43[1] Grammar: dual.

11:44[1] Lit.: *it established itself, it sat*.

11:44[2] Arabic: *al jūdī*. George Sale states: *This mountain [al-Judi] is one of those that divide Armenia on the south, from Mesopotamia, and that part of Assyria which is inhabited by the Curds, from whom the mountains took the name Cardu, or Gardu, by the Greeks turned into Gordyae, and other names. [...]Mount Al-Judi (which seems to be a corruption, though it be constantly so written by the Arabs, for Jordi, or Giordi) is also called Thamanin[...], probably from a town at the foot of it.* Meanwhile, Muhammad Asad says: *This mountain, known in ancient Syriac as Qardu, is situated in the region of Lake Van, almost twenty-five miles north-east of the town Jazirat Ibn 'Umar, capital of*

the modern Syrian district of Al-Jazirah. It "owes its fame to the Mesopotamian tradition which identifies it, and not Mount Ararat, with the mountain on which Noah's ark rested[...] This localization of the ark's resting-place[...] is certainly based on Babylonian tradition" (Encyclopaedia of Islam I, 1059). We should, however, remember that the designation Ararat (the Assyrian Prartu) at one time included the whole area to the south of Lake Van[...]: this might explain the Biblical statement that "the ark rested[...] upon the mountains of Ararat" (Genesis viii, 4).

11:44[3] Arabic: *ẓālimūn*. See note to 2:229.

11:45[1] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

11:46[1] Nūḥ's son was the result of an evil work against Nūḥ, not being of his seed. See 66:10 for clarification. Translators attempt to force the text into conformity with their assumptions (namely, that the son's *deeds* were unrighteous), but the plain sense is as here. The closest rendering in this regard is the non-sectarian A. J. Arberry who has: *it is a deed not righteous*. The word *it* and *he* in the masculine in Arabic (as here) are the same, while the tense in this clause is a matter of interpretation.

11:48[1] Arabic: *ummah — nation*, *community*, *people*, *generation*; *species*, *class*; *faith*; *model*, *leader* (here pl.).

11:49[1] See note to *waḥī* and *awḥā* at 3:44.

11:49[2] See note to *al muttaqūn* at 2:2.

¶11.5 11:50[1] Or *inventors, forgers.*

11:51[1] I.e. incumbent upon.

11:51[2] Arabic: *afalā*. See Notepad XIV.

11:54[1] Arabic: *sū'* (sg.), *aswā'* (pl.). See Notepad XI.v. The modern version of this would be such contemporary gods as those of psychology and psychiatry.

11:54[2] Grammar: plural imperative.

11:54[3] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

11:55[1] Arabic: *min dūni*. See note to 2:23.

11:56[1] This expression denotes complete mastery.

11:56[2] Muhammad Asad comments here: *[...]implying that He governs all that exists in accordance with a system of truth and justice in the ultimate, absolute sense of these terms, never allowing the conscious evildoer to escape the consequence of his deeds, and never letting righteousness go unrewarded, either in this world or in the hereafter (since it is only in the combination of these two phases that human life can be considered in its entirety).*

11:57[1] Lit.: *make succeed*. English requires *you* to resolve the linguistic ambiguity between *success* and *succession*.

11:58[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

11:59[1] Arabic: *āyāt*. See Notepad VIII.

11:60[1] Arabic: *'atba'a*. See note to 2:262.

11:60[2] Sc. *evil is the gift given*. This anticipates the completion of the phrase at 11:99.

11:60[3] Arabic: *alā*. See note to 2:12.

11:60[4] While it is possible to take this construction in this position as a negative rhetorical device throughout the segment (*— was it not: "Away with 'Ād, the people of Hūd!"?*), I have rendered it as is common since the analytical overhead required to prove the point pan-textually is greater than any possible benefit of so doing.

¶11.6 11:62[1] An expression of disappointment.

11:63[1] Arabic: *a ra'ayt-*. See note to 6:40.

11:63[2] I reproduce with only the lightest editing the excellent comment by Muhammad Asad, himself a Traditionalist Muslim: *[...]Although this dialogue is related in the context of the story of Salih and the leaders of the Thamud, its implications have - as is always the case with Qur'anic stories and parables - a universal, timeless import. The stress here is on the intrinsic impossibility of reconciling belief in the One God, whose omniscience and omnipotence, embraces all that exists, with an attribution of divine or semi-divine qualities and functions to anyone or anything else. The subtly-veiled suggestion of the Thamud and its rejection by Salih has a bearing on all religious attitudes based on a desire to "bring God closer to man" through the interposition of alleged "mediators" between Him and man. In primitive religions, this interposition led to the deification of various forces of nature and, subsequently, to the invention of imaginary deities which were thought to act against the background of an undefined, dimly-perceived Supreme Power (for instance, the Moira of the ancient Greeks). In higher religious concepts, this need for mediation assumes the form of personified manifestations of God through subordinate deities (as is the case, in Hinduism, with the personifications of the Absolute Brahma of the Upanishads and the Vedanta in the forms of Vishnu or Shiva), or in His supposed incarnation in human form (as represented in the Christian idea of Jesus as "God's son" and the Second Person of the Trinity). And, lastly, God is supposedly "brought closer to man" by the interposition of a hierarchy of saints, living or dead, whose intercession is sought even by people who consider themselves to be "monotheists" - and this includes many misguided Muslims who do not realize that their belief in saints as "mediators" between men and God conflicts with the very essence of Islam. The ever-recurring Qur'anic stress on the oneness and uniqueness of God, and the categorical denial of the idea that anyone or anything - whether it be a concrete being or an abstract force - could have the least share in God's qualities or the least influence on the manner in which He governs the universe aims at freeing man from the self-imposed servitude to an imaginary hierarchy of "mediating powers", and at making him realize that "wherever you turn, there is God's countenance" (2:115), and that God is "[always] near, responding [to the call of whoever calls unto Him]" (2:186; also, in a condensed form. in verse 61 of this surah).*

11:64[1] Arabic: *āya*. See Notepad VIII.

11:64[2] Arabic: *sū'* (sg.), *aswā'* (pl.). See Notepad XI.v.

11:65[1] Muhammad Asad comments here: *The verb 'aqara primarily denotes "he hamstrung [an animal]"- i.e., before slaughtering it, so that it might not run away. This barbarous custom was widely practiced in pre-Islamic Arabia, so that 'aqr ("hamstringing") gradually became synonymous with slaughtering in a cruel manner (Razi; see also Lane V, 2107 f.).*

11:65[2] See also 7:77.

11:66[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

11:68[1] Or *prospered*.

11:68[2] Arabic: *alā*. See note to 2:12.

11:68[3] See note to this construction at 11:60.

¶11.7 11:70[1] Arabic: *nakira — to feel unfamiliar, not to know*. This is the only instance of the form I of this root.

11:70[2] Because they declined to eat. In this context, the verb is often rendered other than I have done, making Ibrāhīm the one who had fear. Saheeh International — which renders as have I — supplies a note which makes an interesting contribution in this regard: *Traditionally, if a guest refused to eat, it meant that he harbored ill will toward the host or intended him harm*; cf. 51:28.

11:74[1] Rather than condemn them, Ibrāhīm interceded on behalf of the inhabitants of the city of Lūṭ.

11:77[1] Muhammad Asad provides a helpful note here: *Lit., "he was straitened as regards the reach of his arm in their behalf" - an idiomatic phrase often used in classical Arabic, denoting here Lot's utter inability to afford his guests protection from the people of Sodom, whose homosexual propensities have ever since been commemorated in the term "sodomy". Since Lot thought that the strangers were no more than handsome young men, he felt certain that they would be sexually assaulted by his sinful countrymen.*
11:77[2] Arabic: *'aṣīb*. This word conveys senses of *hot*, *crucial*, or *critical*. It is commonly translated here as *distressful*, *fierce*, or *trying*.
11:78[1] Arabic: *sayyi'āt*. See Notepad XI.x.
11:78[2] See note to *al muttaqūn* at 2:2.
11:78[3] Arabic: *alaysa*. See Notepad XIV.
11:78[4] An allusion, surely, to the fact that God's wrath is stored up for those who abuse themselves in a way which defies the most obvious logic. However, see Notepad XXII and note to 26:166.
11:79[1] Arabic: *ḥaqqin*. See Notepad XVII (ḥaqq- vii.).
11:79[2] Or *claim on*. The sense here is that they have no desire for his daughters — or, by extension, for women in general.
11:81[1] Arabic: *alaysa*. See Notepad XIV.
11:82[1] Lit.: *We made its uppermost its nethermost*.
11:82[2] Arabic: *sijjīl*. Occurs at 11:82, 15:74, 105:4.
11:83[1] Arabic: *musawwama — branded*, *marked*. This word is used at 3:14 with regard to horses to denote categories of excellence. In 1989, the amateur archaeologist and fundamentalist Christian, Ron Wyatt, announced that he had found the location of the cities known in the Bible as Sodom and Gomorrah. Certain Christian groups make claims for the generality of Wyatt's work which are greater than the evidence he provides rightly allows. However, what is beyond question is that the areas he claimed for Sodom and Gomorrah contain regular, repeating lines perhaps indicative of human structures (albeit in a condition of severe decomposition), window-like apertures and plentiful evidence of a deluge of burning sulphur (brimstone). The sulphur was found to be 98% pure — a high level of purity. The Arabia Felix thesis claims a site for the same events. More investigation on the ground is required. See Notepad XVI.
11:83[2] Understood by some to refer to the punishments of God.
11:83[3] Arabic: *ẓālimūn*. See note to 2:229. If Ron Wyatt is correct in his identification of the cities of Lūṭ, then that location is only a day's ride from Petra. The Arabia Felix thesis claims a site for the same event. More investigation on the ground is required. Mecca, on the other hand, is many hundreds of miles away from either general location. See Notepad XVI.

¶11.8

11:84[1] See note to 7:85.
11:84[2] Arabic: *khaīr — good*, *better*, *best*, *benefit*, *wealth*, *property*, *affluence*.
11:85[1] See note to 3:18.
11:85[2] Lit.: *things*.
11:86[1] I.e. what remains when operating on an equitable basis economically. Muhammad Asad adds here: *I.e., the lasting merit achieved by virtue of good deeds and fair dealings with one's fellow-men (cf. the expression al-baqiyat as-salihat in 18:46 and 19:76).*
11:86[2] Arabic: *khaīr — good*, *better*, *best*, *benefit*, *wealth*, *property*, *affluence*.
11:86[3] See note to *(al) mu'minūn* at 8:2. See grammar note to 2:91.
11:87[1] Arabic: *ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC. Generically, *ṣalāt* denotes duty. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part — commitment to which also satisfies the pre-existing obligation every man has to acknowledge God's authority (see 7:172). The present context exposes the Traditionalist's non-Qur'anic assertion that *ṣalāt* is equal to a strict daily prayer regimen, and leaves him with no choice but to attempt to paper over the cracks in the (almost universally safe) assumption that his followers will neither question his motives nor conduct a thorough analysis themselves. Hilali & Khan give us: *They said: "O Shu'aib! Does your Salat (prayer) (i.e. the prayers which you offer has spoiled your mind, so you) command that we leave off what our fathers used to worship[...].* Meanwhile, Saheeh International's attempt to square the circle is: *They said, "O Shu'ayb, does your prayer [i.e., religion] command you that we should leave what our fathers worship[...].* Neither of the values claimed here for *ṣalāt* by the Traditionalists are consistent with what the Islamic religion claims as the value for *ṣalāt*; yet God states that the Qur'an is consistent (4:82). Either the Traditionalist is wrong, or God is wrong, or the Qur'an is wrong. There is no other option. See 29:45 and note on *tanhā 'an*.
11:87[2] Said in sarcasm.
11:88[1] Arabic: *a ra'ayt-*. See note to 6:40.
11:88[2] Sc. *then how could I speak otherwise*
11:88[3] I.e. I do not wish to deprive you of what is rightfully yours (cf. 11:85).
11:89[1] The possessive person pronoun is as rendered here: *my*. Often presented less literally, the import is about the same. N. J. Dawood has: *Let your dispute with me not*; A. J. Arberry has: *let not the breach with me*; Saheeh International: *let not [your] dissent from me*.
11:91[1] Or *one powerful against us*.
11:92[1] Lit.: *taken*.
11:92[2] I.e. dismissed out of hand, or put out of mind.
11:93[1] Lit.: *station*, *position*. In modern English parlance: *do your worst*.
11:94[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
11:95[1] Or *prospered*.
11:95[2] See note to 7:85.
11:95[3] See note to this construction at 11:60.

¶11.9

11:96[1] Arabic: *āyāt*. See Notepad VIII.
11:97[1] Arabic: *fir'awn*. See note to 2:49.
11:97[2] Arabic: *fir'awn*. See note to 2:49.
11:97[3] Arabic: *fir'awn*. See note to 2:49.
11:98[1] Or *arrival-place*, *watering-hole*.
11:99[1] In my opinion, the narrative now broadens to include the principal addressees: those whom the recipient of the Qur'an was warning (and those whom — if we follow the messengers — we warn) should they reject the message.
11:99[2] Arabic: *'atba'a*. See note to 2:262.
11:99[3] Lit.: *in this* (i.e. this life).
11:100[1] I.e. among cities are those standing and those destroyed by the judgments of God.
11:100[2] Or *a harvest*.
11:101[1] Arabic: *min dūni*. See note to 2:23.
11:102[1] Arabic: *ẓālimūn*. See note to 2:229.
11:103[1] Arabic: *āya*. See Notepad VIII.
11:106[1] I.e. of fire (Lane, p. 1242). Cf. 21:100, 25:12.

11:108[1] Lit.: *without (being) interrupted*.

¶11.10

11:110[1] Arabic: *al kitāb*. See Notepad IX.ii.
11:110[2] I include Muhammad Asad's comment here with light editing: *i.e., they would have been punished, like those communities of old, by utter destruction, had it not been for God's decree (kalimah, lit., "word") that their punishment should be deferred until the Day of Resurrection (cf. the last sentence of 10:93).*
11:110[3] Seen by some to refer to the Qur'an; or possibly indicating that God could have decided the differences which men have about the Writ received by Mūsā.
11:113[1] See note to 17:74.
11:113[2] Arabic: *min dūni*. See note to 2:23.
11:114[1] Arabic: *al ṣalāt*; i.e. uphold thou such duty as is incumbent. See note to 2:3 and Article SZC. My understanding of this imperative (one directed here to the recipient of the Qur'an alone) derives from the context, and suffers from none of the Traditionalist's problems with *al ṣalāt* since I treat it, as does the Qur'an, as a generic noun (i.e. a noun the specific meaning of which depends upon the context; cf. *al ṣabr*). Most of the chapter (11:25-95) rehearses the example of warners sent to their respective peoples prior to the destruction of God being made binding upon those peoples. There follows at 11:96-108 a summary of the eternal condition of those on either side of the decision for God. At 11:109-111 the narrative turns to the Prophet, directing his attention to the people of his time and place. At 11:112 he is told to keep to the right path (a path one may reasonably deduce only as a function of what has preceded, and as a directive to act upon that basis). At 11:113 he and those with him are admonished not to place confidence in those who do wrong, with a warning that the Fire will touch them (cf. 11:96-108) as a consequence of disobedience. Now, at 11:114, comes the imperative in question, directed to the Messenger himself. At this point, the Traditionalist has him praying a number of prayers each day. But what about the entire preceding context? The verse at 11:114 also includes the promise: *good deeds take away evil deeds!* If the claim is that such good deeds comprise performing a prayer regimen the Traditionalist himself cannot find in the Qur'an, that does gross violence to the context at the very least. More likely, given the context, the *ṣalāt* mentioned comprises a call to repentance and reform. By way of confirmation, 11:115 calls the Messenger to patience, whereas 11:116 laments that more people were not found forbidding corruption among former peoples. The only interpretation which makes sense is that at 11:114, the Messenger is to repeat the example of former messengers by doing what they did: forbidding corruption and warning the people. Any other reading removes two-thirds of 11:114 from the context entirely, and produces that stilted dissonance which so characterises any reading which assumes the Traditionalist's conclusions. My broader (and much more detailed) analysis concludes that this process of warning was to take the form of three discrete concatenated readings taken from between sūrah 50 and sūrah 114, in a nightly service. Thus, *the two ends of the day And at an approach of the night* means: the time preceding dawn, and dusk, and the time following dusk. For the full analysis of this service see the section header titled *68:1* towards the end of Article MLQ. See also 17:78 and notes thereto.
11:114[2] Arabic: *sayyi'āt*. See Notepad XI.x.
11:116[1] Arabic: *lawlā*. See Notepad XIV.
11:119[1] I.e. for that end. I have no strong opinion on Muhammad Asad's comment here, but include it for interest: *Some of the earliest commentators (e.g., Mujahid and 'Ikrimah) are of the opinion that the expression li-dhalika (rendered by me as "to this end") refers to God's bestowal of His grace upon man, while others (e.g., Al-Hasan and 'Ata) relate it to men's ability to differ intellectually from one another. According to Zamakhshari, it refers to the freedom of moral choice which characterizes man and is spoken of in the preceding passages: and since it is this freedom which constitutes God's special gift to man and raises him above all other created beings (cf. the parable of Adam and the angels in 2:30-34), Zamakhshari's interpretation is, in my opinion, the most comprehensive of all.*
11:119[2] Cf. 10:33, 10:96, 10:103, 16:36, 16:38, 17:16, 22:18, 28:63, 30:47, 32:13, 36:7, 37:31, 38:14, 39:19, 39:71-72, 40:6, 41:25, 46:18, 50:12-14.
11:119[3] Signifies *hidden forces* (of the unseen realm), or fully demonic or demonised humans. Arabic: *al jinna.* See Article SJC.
11:120[1] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).
11:120[2] See note to *(al) mu'minūn* at 8:2.
11:121[1] Arabic: *lā yu'minūn*. Qur'anic usage implies: *(are those) lost in darkness*. See note to 2:6 and Notepad II.ii.
11:121[2] Or *station*. In modern English parlance: *do your worst*.

12

12:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
12:0[2] The twelfth chapter of the Qur'an is by convention called *yūsuf* or *Joseph*.
12:1[1] See note to 2:1 and Article MLQ.
alif lām rā:
1:1-7 (*al fātiḥah*).
12:1[2] Arabic: *āyāt*. See Notepad VIII.
12:1[3] I.e. the Qur'an. For why we know the Qur'an to be the reference see note to 6:92. Arabic: *al kitāb*. See Notepad IX.ii.
12:2[1] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.
12:3[1] The story of Yūsuf is '*the best of stories*'; as a storyline, it is indeed perfect, as are its lessons and morals.
12:3[2] See note to *waḥī* and *awḥā* at 3:44.
12:3[3] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.
12:4[1] I.e. in a dream.
12:4[2] Arabic: *sajada*. See Notepad IV.
12:5[1] Or *adversary* (against the command of God). See Article SJC.

¶12.2

12:7[1] Arabic: *āyāt*. See Notepad VIII.
12:10[1] Lit.: *if you are doers*.
12:12[1] Arabic: *irta'a*. This verb literally means *to be out upon pasture* or *to graze*; since it can describe putting a young lamb or goat out to run about, in the context it is applicable as a figure of speech for a child running and gambolling.
12:14[1] I.e. they would fight with their lives to protect the boy.
12:15[1] Sc. *they did as they wished*.
12:15[2] See note to *waḥī* and *awḥā* at 3:44.
12:18[1] Arabic: *bal*. See note to 2:88.
12:19[1] Arabic: *wārid*. This is the active participle of the *w-r-d* root the core meaning of which is *to arrive*. It occurs also at 19:71 and 21:98 where it is rendered in keeping with the verb *to arrive*. It is something of a leap for a modern due to his disconnection from the pre-industrial world, but the *arriver* (as it were) here at 12:19 denotes *water-drawer* because it is that person whose duties comprise caring for animals upon arrival at

a stopping-place. It is under the influence of this original reality that the *w-r-d* root has acquired connotations of *watering-place* and *to water*.

12:20[1] Lit.: *dirhams counted*. That the Qur'an mentions dirhams in this context has been claimed against it by its detractors since they come from a point of view which assumes the dominant Egypt-Palestine thesis. The Arabia Felix thesis would claim this as a point in its favour. See Notepad XVI.

¶12.3 12:21[1] Or *(a) miṣr*. This phrase causes Traditionalist translators (themselves locked into an extension of the Egypt-Palestine thesis) to read *from miṣr* here as referring to the man himself since, read otherwise (that is, read as the man coming from a *miṣr* with the boy to his wife), there is an unpleasant jarring against their assumptions. The Arabia Felix thesis might claim this as a point in its favour. See note to 2:61 and Notepad XVI.

12:21[2] Meaning to make him comfortable.

12:21[3] The motif '*most men*' is characteristic of this chapter and found at 12:21, 12:38, 12:40, 12:68, 12:103. It occurs elsewhere in the Qur'an, but most densely in this chapter (see also: 2:243, 7:187, 11:17, 13:1, 16:38, 17:89, 25:50, 30:6, 30:30, 34:28, 34:36, 40:57, 40:59, 40:61, 45:26).

12:23[1] I.e. to seduce him.

12:23[2] Or *he is my lord* if understood as indicating the master of the house; an ambiguity exists here since Arabic does not use capitalisation.

12:23[3] Arabic: *ẓālimūn*. See note to 2:229.

12:24[1] Sc. *and might have acted upon his desire*. Muhammad Asad discerns a similar ellipsis at this point.

12:24[2] Or *lord*. See note to 12:23 above.

12:24[3] Arabic: *fāḥisẖat, faḥsẖā'*. See Notepad XI.iii.

12:25[1] Grammar: dual.

12:25[2] Grammar: dual.

12:28[1] Grammar: the feminine plural is implicit in the Arabic construction indicated by me as *women*.

12:28[2] Lit.: *plan*.

12:29[1] Grammar: the feminine singular is implicit in the Arabic construction indicated by me as *wife*.

12:29[2] Arabic: *ḏẖunūb*. See Notepad XI.iv.

12:29[3] Arabic root: *kẖ-ṭ-'*. See Notepad XI.vi.

¶12.4 12:30[1] Arabic: *'azīz — mighty, excellent;* also denotes *high-ranking dignitary*.

12:30[2] Arabic: *sẖaghafa — infatuate, enamour*. The corresponding verbs in English are usually rendered in the passive voice and do not readily allow for direct objects in such a context. By rendering as I have, it has been possible to overcome these problems and convey something of the tension inherent in a context in which a houseboy possesses a form of mastery over his mistress.

12:31[1] Muhammad Asad notes the following: *The expression muttaka'- lit., "a place where one reclines [while eating]", i.e., a "cushioned couch" - seems to have been used here tropically to denote a "luxurious [or "sumptuous"] repast".* The reason, I must assume, that Asad regards this word '*tropically*' rather than literally is because the literal reading does not fit with the dominant Egypt-Palestine thesis, which he inherited by default. Study of how well-to-do people took their food (i.e. sitting as per modern Western convention, or reclining as per Classical Roman and some Eastern conventions), might provide a minor proof point between those location theses of which we are aware (see Notepad XVI).

12:31[2] The community among which Yūsuf lives is cognisant of One God — a fact confirmed several times in the chapter. This presents a difficulty, I would suggest, for the Egypt-Palestine thesis (which places this narrative in ancient Egypt); there is no corresponding difficulty for either the ʿAsīr-Ḥejāz thesis or the Arabia Felix thesis, both of which presuppose a backdrop of historical iterations of monotheism (albeit one frequently found in decline or in diluted or corrupt condition). See Notepad XVI.

12:33[1] Grammar: we note the use here of the masculine plural (used for both male and mixed plural subjects), perhaps indicating the complicity of male servants under instruction by their mistresses.

12:33[2] Grammar: feminine plural object pronoun.

12:33[3] Grammar: feminine plural object pronoun.

12:33[4] Grammar: feminine plural possessive adjective.

12:35[1] Grammar: the pronoun object is in the masculine plural suggesting that responsible men concerned with the case weighed the evidence. From the context, it seems likely that this group of men included husbands of the women scheming to entrap Yūsuf.

12:35[2] Arabic: *āyāt*. See Notepad VIII. Possibly, in this case, it refers to the evidence of the women's cut hands.

¶12.5 12:36[1] Grammar: dual.

12:36[2] Lit.: *I saw*.

12:36[3] Lit.: *I saw*.

12:37[1] Grammar: dual.

12:37[2] Grammar: dual.

12:37[3] Grammar: dual.

12:37[4] Grammar: dual.

12:37[5] Some think this refers to the household of the Governor. The broader context possibly suggests the personal decision each must make no matter into what family he was born.

12:37[6] See note to 58:4 for Qur'anic usage of *to believe in*.

12:38[1] This illustrates definitively that Yūsuf understood that faith in God is a personal decision and not merely a matter of racial or cultural inheritance.

12:38[2] See note to Arabic root: *sẖ-r-k* at 6:78 and Notepad VI.

12:38[3] Again, Yūsuf's account lacks the emphasis on racial supremacy and exclusivity which permeates the Hebrew Bible in its current state.

12:38[4] The motif '*most men*' is characteristic of this chapter and found at 12:21, 12:38, 12:40, 12:68, 12:103. See also note to 12:21.

12:40[1] Grammar: plural.

12:40[2] Arabic: *min dūni*. See note to 2:23.

12:40[3] Arabic: *dīn*. See Notepad V. This exact phrase occurs at 9:36, 12:40, 30:30.

12:40[4] The motif '*most men*' is characteristic of this chapter and found at 12:21, 12:38, 12:40, 12:68, 12:103. See also note to 12:21.

12:41[1] Or *put to death by stake*. See note to *ṣalaba* at 4:157.

12:41[2] Grammar: dual.

12:42[1] Or *adversary* (against the command of God). See Article SJC.

12:42[2] Arabic: *ḏẖikr — calling to mind, recalling, reminding; remembrance (of something past); history*.

¶12.6 12:43[1] I.e. *I saw*.

12:43[2] Or *dry*.

12:45[1] Arabic: *ummah*. This is claimed by the preponderance of Traditionalists to mean *time* or *period*. This, I suggest, may be an example of how the Arabic language and lexicons have

accommodated religious assumptions over time. There are 64 instances of this noun in the text, yet for this one instance alone we are to accept a value which has no obvious etymological connection with the root sense. While I have complied with this convention, an explanation might be that the word here is *immah* (visually identical to *ummah* in the unadorned script). Arabic: *immah — easy life, ease and enjoyment; plenty*.

12:46[1] Or *dry*.

12:48[1] I.e. years.

12:49[1] Arabic: *aghatha — to give abundant rain* (here passive). Muhammad Asad who renders this verb '*to be delivered from distress*' identifies the underlying problem in interpretation in his comment: *Or: "will be granted rain" - depending on whether one connects the verbal form yughath with either of the infinitive nouns ghayth ("rain") or ghawth ("deliverance from distress"). Although the crops of Egypt depend entirely on the annual Nile floods, the water-level of the river is, in its turn, contingent upon the quantity of rainfall at its upper reaches.* The problem which Asad here attempts to resolve (not convincingly in my view) is inherent under the Egypt-Palestine thesis — but not under the Arabia Felix thesis, for example, since Yemen's agriculture is directly dependent upon rain (see Notepad XVI).

12:49[2] I.e. press grapes.

¶12.7 12:50[1] Arabic: *al rasūl*. This is precisely the same word as applied often to the recipient of the Qur'an. Its meaning here is of a man given a message, whose job was to pass on that message precisely as he received it, and no more.

12:50[2] Grammar: the feminine plural implicit in the Arabic construction is indicated by me by means of *women*.

12:51[1] The king is speaking.

12:51[2] Grammar: the feminine plural implicit in the Arabic construction is indicated by me by means of *women*.

12:51[3] Arabic: *sū'* (sg.), *aswā'* (pl.). See Notepad XI.v.

12:51[4] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

12:51[5] Lit.: *of those who speak truthfully.*

12:52[1] I.e. her husband. The wife of the Governor had evidently had time to reflect.

12:53[1] Arabic: *sū'* (sg.), *aswā'* (pl.). See Notepad XI.v.

12:53[2] Verses 12:52-53 are taken by some as the words of Yūsuf. I do not agree for several reasons. Firstly, it is the wife speaking at 12:51. Secondly, Yūsuf was absent as indicated by 12:54. Thirdly, the speech is one of contrition and admission of guilt — neither of which rightly apply to Yūsuf, who had done no wrong.

12:54[1] Lit.: *self, soul*.

12:54[2] I.e. in rank.

12:55[1] I have rendered in keeping with the common understanding of this word in this context, however a grasp on the Arabic allows access to a more nuanced perception of what is the case here: *kẖizāna (pl) kẖazā'in — treasure house; money box; vault, safe; treasury, treasury department.* Elsewhere in this work the word is rendered *treasuries*; other translators tend to do similarly (cf. 6:50, 11:31, 15:21, 17:100, 38:9, 52:37, 64:7).

12:57[1] Arabic: *allaḏẖīna āmanū*. See note to 2:257 and Notepad II.iv.

12:57[2] See note to *al muttaqūn* at 2:2.

¶12.8 12:58[1] Or *recognised*.

12:61[1] This is frequently rendered along the lines of *We will try to persuade his father to part with him*. Such is a perfectly good translation. However, I wanted the reader with no access to the Arabic to feel the use here of the same verb here as found at 12:23, 12:26, 12:30, 12:32, 12:51, 12:51. As the reader becomes more familiar with the Qur'an, he begins to discern the characteristic language and motifs of each of its parts. To convey these in translation is frequently beyond my abilities, yet I felt that the present example could be preserved without undue damage to the English.

12:62[1] Lit.: *young men*.

12:63[1] Cf. 12:12.

12:65[1] Lit.: *what do we desire!*

12:65[2] Since they could spend again what had been returned to them.

12:66[1] Lit.: *from*.

12:67[1] Those who hold to the Arabia Felix thesis and who relate *miṣr* to a trading centre or walled citadel find support for their reading here. See Notepad XVI.

12:67[2] Arabic: *mutawakkilūn*. See note to 3:159.

12:68[1] Arabic: *min ḥaytẖu.* See note to 2:149. Here A. J. Arberry renders this collocation *after the manner*; Muhammad Asad has: *in the way*; Hilali & Khan have: *according to*; N. J. Dawood has simply: *as*.

12:68[2] The motif '*most men*' is characteristic of this chapter and found at 12:21, 12:38, 12:40, 12:68, 12:103. See also note to 12:21.

¶12.9 12:69[1] Cf. 11:36.

12:70[1] Muhammad Asad has a note here which some may find useful: *Commenting on this verse, Razi says: "Nowhere in the Qur'an is it stated that they made this accusation on Joseph's orders; the circumstantial evidence shows rather (al-agrab ilazahir al-hal) that they did this of their own accord: for, when they had missed the drinking-cup, [these servants of Joseph remembered that] nobody had been near it [except the sons of Jacob], and so it occurred to them that it was they who had taken it." Analogous views are also advanced by Tabari and Zamakhshari in their comments on the last words of verse 76 below. This extremely plausible explanation contrasts sharply with the Biblical account of this incident (Genesis xliv), according to which the false accusation was part of an inexplicable "stratagem" devised by Joseph. If we discard - as we must - this part of the Biblical version, it is far more logical to assume that Joseph, who had been granted by the King full authority over all that belonged to the latter (see verse 56 above), had placed the royal cup as a present in the bag of his favourite brother; and that he did this secretly, without informing his servants, because he did not want anyone, least of all his ten half-brothers, to know his predilection for Benjamin.*

12:74[1] Elsewhere rendered *reward*.

12:75[1] Elsewhere rendered *reward*.

12:75[2] Elsewhere rendered *reward*.

12:75[3] The chopping-off of hands is conspicuously absent here as the punishment for theft (see note to 5:38).

12:75[4] Arabic: *ẓālimūn*. See note to 2:229.

12:76[1] Arabic: *dīn*. See Notepad V.

12:76[2] Lit.: *degrees*.

12:77[1] Specifically, they are implying an insult towards the mother of Yūsuf and his brother since all brothers shared the same father; there is no record of Yūsuf stealing anything in this history except, possibly, figuratively the love of Yaʿqūb which — as the brothers would have seen it — was their right.

12:77[2] Muhammad Asad notes here: *According to almost all the commentators, the pronoun "it" refers to Joseph's subsequent "saying" or, rather, thought, indicated by the verb "he said" (i.e.,*

within himself)[...].

12:78[1] I.e. advanced in years.

12:78[2] Arabic: *makān — position, place.* Modified here in English for reasons of naturalness, this word echoes Yūsuf's use of the same in the preceding verse.

12:79[1] Lit.: *the (taking) refuge in God*.

12:79[2] Arabic: *ẓālimūn*. See note to 2:229.

¶12.10

12:80[1] Lit.: *from*.

12:83[1] Cf. 12:18.

12:83[2] Arabic: *bal*. See note to 2:88.

12:83[3] Grammar: this is in the plural not the dual; the eldest brother voluntarily remained behind (12:80-82), making three.

12:86[1] I see the resolution of this statement at 12:96. Muhammad Asad's comment here is also helpful: *Namely, that "judgment as to what is to happen rests with none but God", and that "all who have 'trust [in His existence] must place their trust in Him alone" (verse 67): the twin ideas which underlie the whole of this surah, and which Jacob now seeks to impress upon his sons. In addition to this, his remembrance of Joseph's prophetic dream (verse 4) and his own conviction at the time that his beloved son would be elected by God for His special grace (verse 6), fills Jacob with renewed hope that Joseph is still alive (Razi and Ibn Kathir): and this explains the directives which he gives his sons in the next sentence.*

12:87[1] Arabic: *rawḥ*. This word covers a range of meanings, including: *rest, repose; redress; quietude of mind; cheerfulness, joy; compassion; divine mercy; refreshing breeze; pleasant; good fortune*. It is also connected closely with *rūḥ*, meaning *spirit; life; soul, mind; word or spirit of God, revelation, prophecy*. It is found twice at 12:86 and once at 56:89.

12:87[2] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.

12:88[1] Arabic: *muzjā*. This word shares a root with the form IV verb meaning *to drive* (17:66, 24:43). Lane (p. 1224) identifies in passing the connection with the root sense where he says of *muzjā*: "*small* or *scanty* thing[...]; *that may be pushed and driven away because of the little account made of it*." And of the collocation here at 12:88 he says: "*small*, or *scanty*, *merchandise*; *little in quantity*[...] or *merchandise rejected by every one to whom it is offered*[...] or *merchandise wherewith the days are pushed on*."

12:90[1] See note to *al muttaqūn* at 2:2.

¶12.11

12:94[1] Lit.: *find*.

12:94[2] Or *breath*.

12:94[3] Instances where speech either trails off or is clipped through interruption are found at 2:138, 6:143, 6:144, 10:22, 12:94, 26:24, 26:26, 26:28, 43:9, 58:22, 77:11, 84:5.

12:96[1] I.e. Yūsuf's shirt.

12:96[2] Lit.: *he returned seeing*.

12:96[2] Cf. 12:86.

12:97[1] Arabic: *dẖunūb*. See Notepad XI.iv.

12:97[2] Arabic root: *ḵẖ-ṭ-ʾ*. See Notepad XI.vi.

12:99[1] Or *(a) miṣr*. See note to 2:61. This statement presents a problem to the Egypt-Palestine thesis (which places the narrative in Egypt and correlates *miṣr* with ancient Egypt — a position which the Traditionalist supports) since those speaking are *already* physically present in the given country; the Arabia Felix thesis (wherein *miṣr* is taken in its original sense of *trading station* or *citadel*) readily accommodates this statement, and has Yaʿqūb and his sons leaving a rural, pastoral existence and entering a commercial, city-based one; the ʿAsīr-Ḥejāz thesis proposed by Kamal Salibi connects the *m-ṣ-r* root with an Arabian tribe. See Notepad XVI.

12:100[1] This masculine plural pronoun can denote only the brothers since Yūsuf is in conversation with his father (cf. '*he raised his parents upon the throne*'). See Notepad IV.

12:100[2] Arabic: *sajada*. See Notepad IV.

12:100[3] Lit.: *interpretation*.

12:100[4] Arabic: *ḥaqqan*. See Notepad XVII (ḥaqq- iii.).

12:100[5] This point is claimed as support by the Arabia Felix thesis: that the locus of the entire narrative is much smaller than that claimed by the Egypt-Palestine thesis, and that the transition for the children of Israel at this time was from a pastoral, nomadic existence to a fixed, urban one.

12:100[6] Or *adversary* (against the command of God). See Article SJC.

12:100[7] While many translators run this direct speech into that which follows in the next verse, my sense is that closing the speech marks here and treating the next verse as a separate speech is more logical given the change in addressee.

12:101[1] See note to *muslim* at 2:128.

¶12.12

12:102[1] See note to *waḥī* and *awḥā* at 3:44.

12:103[1] The motif '*most men*' is characteristic of this chapter and found at 12:21, 12:38, 12:40, 12:68, 12:103. See also note to 12:21.

12:103[2] See note to *(al) mu'minūn* at 8:2.

12:104[1] Arabic: *dẖikr — calling to mind, recalling, reminding; remembrance (of something past); history*.

12:104[2] The Qur'an does not create or support a particular religion; it is a preaching intended for all humanity.

12:105[1] Arabic: *āya*. See Notepad VIII.

12:106[1] Lit.: *when they are*.

12:106[2] I.e. by ascribing to God a religion and worshipping that. See note to Arabic root: *sẖ-r-k* at 6:78 and Notepad VI.

12:108[1] See note to *s-b-ḥ* root at 2:30.

12:109[1] See note to *waḥī* and *awḥā* at 3:44.

12:109[2] See note to *al muttaqūn* at 2:2.

12:109[3] Arabic: *afalā*. See Notepad XIV.

12:110[1] Arabic: *ḥattā idẖā*. See note to 3:152.

12:110[2] Or *victory*.

12:111[1] Arabic: *ḥadīṯẖ — story; account; narrative, narration*. The Qur'an's usage of this term appears at times to anticipate the later abuse of it by Muslims.

12:111[2] Lit.: *between its hands*. I understand this to mean here: *what is within its scope*; i.e. that which it treats of or concerns itself with. See note to 2:66.

12:111[3] I.e. that is found within its scope.

13

13:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

13:0[2] The thirteenth chapter of the Qur'an is by convention called *al raʿd* or *Thunder*.

13:1[1] See note to 2:1 and Article MLQ.

alif lām mīm rā:

1:1-7 (*al fātiḥah*).

13:1[2] Arabic: *āyāt*. See Notepad VIII.

13:1[3] Arabic: *al kitāb*. See Notepad IX.ii.

13:1[4] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

13:1[5] Arabic: *lā yu'minūn*. Qur'anic usage implies: *(are those) lost in darkness*. See note to 2:6 and Notepad II.ii.

13:2[1] Arabic: *faṣṣala — to set out* (that is, *present in a logical order*, *categorise*) and *to make plain* or *detail*.

13:2[2] Arabic: *āyāt*. See Notepad VIII.

13:2[3] Arabic: *yaqina*. See note to 2:4.

13:3[1] Arabic: *min kulli*. See note to 2:164.

13:3[2] Arabic: *āyāt*. See Notepad VIII.

13:4[1] The Arabic word *ṣinwān* — which occurs twice in this phrase and nowhere else in the Qur'an — is a difficult concept to render in English. Lane (p. 1746) says that *ṣinwān* means *one of a pair or of more than a pair*. He writes: "of palm-trees, or of any trees, or of trees resembling one another, *growing from one root*; each [or every one] of such being called the *ṣinw* of the other [or others growing with it]." He renders this portion of the verse at 13:4 as: "Palm-trees *having one root and [others] having distinct roots*." He goes on to state: "*A brother*; but not so called unless coupled with another: or *a brother by the same father*[...] because he has branched forth from one stock [with his father]". Translators render variously. N. J. Dawood has: *and groves of palm, the single and the clustered*; A. J. Arberry renders: *and palms in pairs, and palms single*; Saheeh International has: *palm trees, [growing] several from a root or otherwise*; Hilali & Khan have: *and date-palms, growing out two or three from a single stem root, or otherwise (one stem root for every palm)*; Muhammad Asad has: *and date-palms growing in clusters from one root or standing alone* and attaches a note to *standing alone* which reads: *Lit., "non-clustered" (ghayr sin wan)=i.e., each tree having separate roots*.

13:4[2] Arabic: *āyāt*. See Notepad VIII.

13:5[1] I.e. at men's denial of the Resurrection.

13:6[1] Arabic: *sayyi'a*. See Notepad XI.ix.

13:6[2] I.e. instead of.

13:6[3] I.e. they challenge the Messenger to bring down the punishments of God. Cf. 27:46.

13:6[4] Arabic: *al maṯẖulāt*. This word occurs only once in the text. It is a feminine plural noun based on the *m-ṯẖ-l* root, which is found most commonly in the Qur'an with the meanings *like* or *example*. Additionally, *exemplariness* and *similitude* are concepts which are features of this root. The notion of *punishment* is implicit in the context and the feminine plural noun here possibly corresponds in a multiple application to the feminine singular noun *al sayyi'a* (rendered here *the evil*) which precedes (and which itself undoubtedly references the retribution of God). Other translators generally render here as have I, or with *similar punishments*.

13:7[1] Arabic: *alladẖīna kafarū*. See note to 2:6 and Notepad II.i.

13:7[2] Arabic: *āya*. See Notepad VIII.

13:7[3] Arabic: *lawlā*. See Notepad XIV.

13:7[4] It is a feature of Arabic that the verb *to be* is often implied rather than explicit. This is the case in other languages also (for example, Russian). Occasionally, this can give rise to ambiguity — which is the case here. The clause can mean either *'Thou art but a warner And for every people a guide'* or *'Thou art but a warner And for every people is a guide'*. A. J. Arberry, for example, renders after the first model, and both N. J. Dawood and Saheeh International after the second. I tend toward the second reading on the basis of the established facts that it is God who guides (cf. 2:272) and that God sends a messenger to every community (cf. 10:47, 16:36). Muhammad Asad broadly concurs in his translation with the conclusion here, rendering: *and [in God] all people have a guide.* I reproduce his note below in full: *According to the classical commentators, this sentence lends itself to several interpretations: (1) "Thou art only a warner; and every nation has had a guide like thee (i.e., a prophet)"- which would be in consonance with the Qur'anic doctrine of the continuity of prophetic guidance; or (2) "Thou art only a warner - but [at the same time] also a guide unto all people" - which would stress the universality of the Qur'anic message as contrasted with the time-bound and ethnically limited missions of the earlier prophets; or (3) "Thou art only a warner bound to do no more than deliver the message entrusted to thee, while it is God alone who can truly guide men's hearts towards faith". Since the last of the above three interpretations is the most plausible and has, moreover, the support of 'Abd Allah ibn 'Abbas, Sa'id ibn Jubayr, Mujahid and Ad-Dahhak, I have adopted it in my rendering. According to Zamakhshari, this interpretation is further strengthened by the subsequent reference to God's omniscience.*

¶13.2

13:10[1] I.e. to God.

13:10[2] God created us; it makes no difference if one hides what one says or thinks — nothing is hidden from him.

13:11[1] I.e. the archetypal person outlined in the previous verse.

13:11[2] Arabic: *mu'aqqibāt*. This is typically understood to refer to angels. The regular plural ending, and related usage (cf. 72:27) tend to confirm this. The word is the form II active participle of the verb *'aqaba*. The form II verb occurs at 27:10 and 28:31 where it means *to return*, *to come back*, *to look again*. The core root senses are: *follow after (repeatedly)*; *expose*; *criticise*. The active participle occurs in only one other instance (13:41) where it means *critic* or *adjuster* (*of the decision of another*). Given what we can glean on a pan-textual basis, the sense in the present case appears to be of angels which perform (repeated or relentless) examination or evaluation — a value which comports with a broader narrative which treats of the futility of hiding anything from God.

13:11[3] Or *it*. One can take this masculine pronoun object to reference *qawl* (*speech*) in the previous verse, although it is commonly (and legitimately) thought to refer to the man himself.

13:11[4] I include Muhammad Asad's note here for interest: *The rendering of the above passage hinges on the meaning given to the term mu'aqqibat-a double plural of mu'aqqib, which signifies "something that comes immediately after another thing" or "succeeds another thing without interruption". Most of the classical commentators understand by mu'aqqibat "hosts of angels", i.e., the recording angels who attend on every human being, succeeding one another without interruption. Consequently, they interpret the phrase min bayni yadayhi wa-min khalfihi as meaning "ranged before him and behind him", i.e., surrounding man from all sides; and they explain the words "from God's command" as being here synonymous with "by God's command", and take them to refer to the angels or to their function of guardianship. However, this interpretation has by no means the support of all the commentators. Some of the earliest ones assume that the term mu'aqqibat refers to all manner of worldly forces or concepts on which man so often relies in the mistaken belief that they might help him to achieve his aims independently of God's will: and this is the meaning given to this elliptic passage by the famous commentator Abu Muslim al-Isfahani, as quoted by Razi. Explaining verse 10 and the first part of verse 11, he says: "All alike are, in God's knowledge, deeds done secretly or openly, as well as he who hides in the darkness of night and he who walks [boldly] in the light of day... : for he that resorts to the [cover of] night can never elude God's will (amr), just as he [cannot] that walks in the light of day, surrounded by hosts of helpers (mu'aqqibat)- that is, guards and aids - meant to protect him: [for] those guards of his*

cannot save him from [the will of] God." It is on this convincing interpretation that I have based my rendering. The worldly "guards and aids" on which a sinner relies may be tangible (like wealth, progeny, etc.) or intangible (like personal power, high social standing, or the belief in one's "luck"): and this explains the phrase "both such as can be perceived by him and such as are hidden from him".

13:11[5] Arabic: *min dūni*. See note to 2:23.

13:12[1] See note to 7:57.

13:13[1] See note to *s-b-ḥ* root at 2:30.

13:13[2] Lit.: *and*.

13:13[3] Or *cunning, subtlety.* Arabic: *miḥāl*. This is the only instance of this root, which fact makes it vulnerable to misrepresentation. The word is commonly translated *might* or *power* or *assault* and synonyms, and I have complied with that convention in translation. However, the *m-ḥ-l* root relates more to concepts of *cunning* or *scheming*. Commentators have perhaps ascribed what they considered more appropriate values to the word, and the results of this process have entered the lexicons. However, one can see that such values are at odds with the primary root senses. Translators who comment here attempt to resolve this problem. Muhammad Asad explains his decision at this juncture thus: *According to Raghib, the expression[...] (which occurs in the Qur'an only in this one place) signifies "powerful in contriving, in a manner hidden from man, that wherein wisdom lies".* Asad has made a noble attempt at rendering (or explaining) what is on the page, while bending the sense in a direction in keeping with his refined nature.

13:14[1] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.); i.e. the kind of supplication one makes when the heart is utterly sincere — beyond all men's conceptions and pontifications about the nature of God — for example, when both engines on the plane you are in catch fire as you fly over the Andes, or you learn that your child has been picked up from school by an unauthorised stranger and is now missing.

13:14[2] Arabic: *min dūni*. See note to 2:23.

13:14[3] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.

13:15[1] Arabic: *sajada*. See Notepad IV.

13:15[2] Lit.: *and*.

13:16[1] Arabic: *min dūni*. See note to 2:23.

13:16[2] Lit.: *darknesses.*

13:16[3] Arabic: *am*. See note to 21:21.

13:16[4] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

13:16[5] I.e. if this is the claim — as per the modern myths found in blind-chance creationism which is the current enforced orthodoxy.

13:16[6] I.e. *as it does to you*. They are still looking at the same creation — they cannot get away from that fact.

13:17[1] I.e. to make.

13:17[2] Arabic: *ḍaraba*. Since what follows is an example, I have rendered *ḍaraba* as *present*.

13:17[3] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

13:18[1] The naked verb *to ransom* in English tends to be a perfective idea assuming a successful outcome. The uncertain outcome of a verb is made explicit in English by the inclusion of such words as *to seek to*, which I have done here.

¶13.3 13:19[1] See note to 3:162.

13:19[2] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

13:20[1] I take this to be a reference to *al fātiḥah* in the first instance. See note to 2:27.

13:22[1] Arabic: *al ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC.

13:22[2] Arabic: *sayyi'a*. See Notepad XI.ix.

13:22[3] The word *good* is commonly understood here. I base my own inclusion of it both on its presence (along with *evil*) in the preceding phrase, and on a correlation between the present phrase and its contrary equivalent at 13:25.

13:22[4] Arabic: *'uqbā — end, outcome, upshot; issue, effect, result, consequence*. This word occurs six times in the text, five of which instances are in this chapter. Where it occurs, as here, with *al dār*, I render as an adjective (as do most other translators) as the only way to achieve consistency across the broader narrative. Elsewhere I render as *final outcome*. The remaining instance is at 91:15.

13:23[1] Cf. 40:8.

13:25[1] I take this to be a reference to *al fātiḥah* in the first instance. See note to 2:27.

13:26[1] Lit.: *in* or *concerning*.

13:26[2] Arabic: *matā' — enjoyment, delight, gratification, pleasure.* Inherent in the Qur'an's use of this word is a sense of impermanence which I have conveyed here by the use of *passing* in keeping with many translators.

¶13.4 13:27[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

13:27[2] Arabic: *āya.* See Notepad VIII.

13:27[3] Arabic: *lawlā*. See Notepad XIV.

13:27[4] I.e. to God.

13:28[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

13:28[2] Arabic: *dhikr — calling to mind, recalling, reminding; remembrance (of something past); history*.

13:28[3] Arabic: *alā*. See note to 2:12.

13:28[4] Arabic: *dhikr — calling to mind, recalling, reminding; remembrance (of something past); history*.

13:29[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

13:29[2] Arabic: *ṭūbā*. This word occurs once. Its root is *ṭ-y-b* (which occurs frequently in other forms in the Qur'an) conveys senses of *goodness* and we can take *ṭūbā* to mean *unalloyed goodness* or *blessedness*.

13:29[3] Arabic: *ma'āb — place of return; place to which one returns*.

13:30[1] See note to *waḥī* and *awḥā* at 3:44.

13:30[2] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

13:30[3] Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:62, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.

13:31[1] Arabic: *qur'ān — reading, recital, recitation, something which is read out.*

13:31[2] Sc. *this would be it.*

13:31[3] Arabic: *bal*. See note to 2:88.

13:31[4] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

13:31[5] Arabic: *ya'isa*. This word tends to be treated as the verb *to know*. A. J. Arberry's rendering is typical: *Did not the believers know that, if God had willed, He would have guided men all together?* However, this form I verb occurs eight times (5:3, 12:87, 12:87, 13:31, 29:23, 60:13, 60:13, 65:4) and in all other contexts is recognised as *to despair* or cognates thereof. Lane (p. 3035) notes that this verb has come to mean *to know*

in the dialect of En-Nakha' and derivatives thereof, according to various authorities. We are primarily interested in what the Qur'an means by the term; and given what we have already stated as the preponderance of the Qur'an's treatment of this word, we should default to that value. Lane further cites a value which supports our case: "[...]or, accord. to some of the lexicologists[...] the meaning is, *do not then those who have believed despair* of the belief of those whom God has described as those who will not believe?" Understood thus, the emphasis is on the anxiety for loved ones that is the daily experience of every compassionate believer, given that God sends those who choose to reject him to Hell (cf. 11:119, 32:13).

13:31[6] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

13:31[7] I reproduce Muhammad Asad's comment here for interest: *Lit., "a sudden calamity (qari'ah) will not cease (la yazal) to befall them or to alight close to their home". However, since this phrase connotes repetition and continuity, the singular form of the noun qari'ah has here obviously a cumulative sense - namely, an unceasing succession of social catastrophes, fratricidal wars and mutual deprivations which, in consequence of their deliberate disregard of all spiritual values, will directly befall "those who are bent on denying the truth" (alladhina kafaru), or will, indirectly, cause them to suffer by affecting their whole organic environment: and this, to my mind, is the meaning of the phrase "or will alight close to their homes".*

13:31[8] Or *to alight.*

¶13.5 13:32[1] Arabic: *alladhīna kafarū.* See note to 2:6 and Notepad II.i.

13:33[1] See note to 3:162.

13:33[2] Sc. *in need of partners?*

13:33[3] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI. This continues the argument from 13:16.

13:33[4] Arabic: *am*. See note to 21:21.

13:33[5] I.e. if this is the claim.

13:33[6] Arabic: *am*. See note to 21:21.

13:33[7] I.e. if it is an exercise of the rhetorical muscles to feed the ego and entertain the gullible.

13:33[8] Arabic: *bal*. See note to 2:88.

13:33[9] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

13:33[10] Arabic: *ṣadda + 'an*. See note to 8:47.

13:35[1] See note to *al muttaqūn* at 2:2.

13:35[2] See note to *al muttaqūn* at 2:2.

13:35[3] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.

13:36[1] Arabic: *alladhīna ātaynāhum al kitāb.* See Notepad IX.x.

13:36[2] Arabic: *al kitāb*. See Notepad IX.ii.

13:36[3] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

13:36[4] Arabic: *ma'āb — place of return; place to which one returns*.

13:37[1] I.e. the Qur'an. For why we know the Qur'an to be the reference see note to 6:92.

13:37[2] Sc. *that they might understand.* Muhammad Asad notes here: *Lit., "as an Arabic ordinance (hukm)": i.e., so as to enable the Arabian Prophet to propound it to the people of his immediate environment and, through them, to the whole world. Cf. in this connection 14:4, where it is stated that every one of God's prophets was entrusted with a message "in his own people's tongue, so that he might make [the truth] clear unto them". That the message of the Qur'an is universal, and not restricted to the Arabs alone, is brought out clearly in many places, e.g., in 7:158, "Say [O Prophet]: 'O mankind! Verily, I am an apostle of God to all of you."*

13:37[3] See *vain desires* at 2:78, 2:111, 2:120, 2:145, 4:123, 4:123, 5:48, 5:49, 5:77, 6:56, 6:119, 6:150, 13:37, 23:71, 28:50, 30:29, 42:15, 45:18, 47:14, 47:16, 54:3, 57:14.

¶13.6 13:38[1] Arabic: *āya.* See Notepad VIII.

13:38[2] Arabic: *kitāb.* See Notepad IX.iii.

13:39[1] Arabic: *al kitāb*. See Notepad IX.ii. Cf. 3:7.

13:41[1] Arabic: *awalam yaraw*. Lit.: *have they not seen?* This formula occurs 12 times (13:41, 16:48, 17:99, 26:7, 29:19, 29:67, 30:37, 32:27, 36:71, 41:15, 46:33, 67:19). Having identified the set, one needs criteria for distinguishing between those cases where it can be rendered literally and where not. Having considered the context for each of the components which make up the set, the criteria I use are: where the following word is *annā* (as here) or *an*, I render *Have they not considered?* In all other cases I render *Have they not seen?* All instances reference this verse. See also note to 2:243.

13:41[2] Or *arrive at.* Cf. 21:44.

13:41[3] For a full discussion of the meaning of this formula see note to 21:44.

13:42[1] Arabic: *kuffār*. See note to 2:109.

13:42[2] I.e. who is going to the abode of the Garden and who to the abode of the Fire; cf. 13:22-25.

13:43[1] Arabic: *alladhīna kafarū.* See note to 2:6 and Notepad II.i.

13:43[2] Sc. *understands these things.* The Traditionalist typically has it (or at least when he has inserted parenthetical statements) that *Sufficient is God as witness between me and you And [so is] who has knowledge[...].* I reject this reading because I find the insinuation that God should need or accept further witness unacceptable on the basis of clear Qur'anic statements (e.g. 4:166). Nor can it be that *Sufficient is God as witness between me and you And [between] whoso has knowledge[...]* because the preposition *bayna* is absent before *whoso*. In my view, the strongest case is for ellipsis, which is supplied above.

13:43[3] Arabic: *al kitāb*. See Notepad IX.ii.

14

14:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

14:0[2] The fourteenth chapter of the Qur'an is by convention called *ibrāhīm* or *Abraham*.

14:1[1] See note to 2:1 and Article MLQ.

alif lām rā:

1:1-7 (*al fātiḥah*).

14:1[2] I.e. the Qur'an. For why we know the Qur'an to be the reference see note to 6:92. Arabic: *kitāb.* See Notepad IX.iii.

14:1[3] Arabic: *kitābun anzalnāhu ilayka.* See Notepad IX.viii.

14:1[4] Lit.: *darknesses.*

14:2[1] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.

14:3[1] Arabic: *ṣadda + 'an*. See note to 8:47.

14:4[1] Arabic: *bayyana*. See note to 2:69.

14:4[2] Arabic: *al 'azīz al ḥakīm*. See note to 3:18.

14:5[1] Arabic: *āyāt.* See Notepad VIII.

14:5[2] Lit.: *darknesses.*

14:5[3] I.e. in that which precedes (which I take to be the point that God sends astray and guides whom he wills).

14:5[4] Arabic: *āyāt.* See Notepad VIII.

14:6[1] I.e. in a case where God sent a messenger to his people in their own tongue (cf. 14:4); under the Egypt-Palestine thesis there is tacit acknowledgement that certain parts of the Qur'an are in translation since Mūsā, for example, did not speak in Arabic; under the Arabia Felix thesis this is not necessarily so (see Notepad XVI).

14:6[2] Arabic: *fir'awn*. See note to 2:49.

¶14.2 14:7[1] See note to 14:6.
14:9[1] Perhaps simulating boredom.
14:10[1] Arabic: *dẖunūb*. See Notepad XI.iv.
14:10[2] Arabic: *ṣadda + ʻan*. See note to 8:47.
14:11[1] See note to *(al) mu'minūn* at 8:2.
14:12[1] Arabic root: *ʻ-dẖ-y*. See Notepad X.
14:12[2] Arabic: *mutawakkilūn*. See note to 3:159.

¶14.3 14:13[1] Arabic: *alladẖīna kafarū*. See note to 2:6 and Notepad II.i.
14:13[2] Lit.: *or*.
14:13[3] See note to *waḥī* and *awḥā* at 3:44.
14:13[4] Arabic: *ẓālimūn*. See note to 2:229.
14:14[1] Arabic: *maqām*. See note to 2:125. Can be understood as *God's standing* (i.e. his position as God), or as *standing before God* (i.e. on the Day of Judgment). Cf. 79:40.
14:14[2] Arabic: *waʻīd — threats, warnings; promises*.
14:15[1] I.e. the messengers.
14:15[2] Or *judgment* or *victory (from God)*. Muhammad Asad's comment here is most useful to the reader without access to the Arabic: *Or: "they [i.e., the apostles] prayed for victory" or "for [God's] aid" - both these meanings being contained in the noun fath, with which the verbal form istaftahu, used here, is connected. It should be borne in mind that the primary significance of fataha is "he opened", and of istaftaha, "he sought to open [something]" or "he desired that it be opened". Thus, the above passage echoes, in a generalized form, Shu'ayb's prayer in 7:89, "Lay Thou open (iftah) the truth between us and our people".*
14:16[1] Lit.: *After him*. Often rendered *Before him* for clarity since it is understood here in the sense of *in time*. Cf. 14:17, 23:100, 45:10, 85:20.
14:16[2] I include Muhammad Asad's comment here for interest: *The word sadid is an infinitive noun of sadda. which in its primary meaning denotes "he turned away" or "was averse [from something]"; also - as noted in the Qamus and the Asas - "he cried out loudly" (i.e., by reason of his aversion to something). Since sadid signifies anything that is repulsive, it is also used tropically to describe the pus that flows from wounds or the viscous liquid that oozes from corpses. In his commentary on this verse, Razi suggests that the expression ma' sadid is here purely metaphorical, and should be understood as "water like [what is described as] sadid". It is in pursuance of this interpretation that I have rendered the above expression as "waters of most bitter distress" - a metaphor of the boundless suffering and bitter frustration which, in the life to come, awaits those who during their life in this world were bent on denying all spiritual truths. (Cf. the expression sharab min hamim - rendered by me as "a draught of burning despair" - occurring in several places.*
14:17[1] Lit.: *after him*. Often rendered *before him* for clarity since it is understood here in the sense of *in time*. Cf. 14:17, 23:100, 45:10, 85:20.
14:18[1] Arabic: *dẖālika huwa*. See note to 22:11.
14:19[1] Arabic: *alam tara*. See note to 2:243.
14:19[2] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).
14:20[1] See note to *dẖālika ʻalā* at 22:70.

¶14.4 14:22[1] Or *adversary* (against the command of God). See Article SJC.
14:22[2] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).
14:22[3] Or *failed*.
14:22[4] This is why the Satanic system gives its victims advance warning via media (in promoted films, for example) of its plans. It thus both practices predictive programming (showing future events in the form of fiction to acclimatise the masses to planned outcomes) and trains the herd to disregard its right moral interests. Importantly, it renders the masses who acquiesce *culpable* by these means. The battle is for our souls; we can only justly be condemned if we have given — at some level — our approval to the Satanic agenda. And legally, silence connotes consent.
14:22[5] See note to Arabic root: *sẖ-r-k* at 6:78 and Notepad VI.
14:22[6] Arabic: *ẓālimūn*. See note to 2:229.
14:23[1] Arabic: *alladẖīna āmanū*. See note to 2:257 and Notepad II.iv.
14:24[1] Arabic: *alam tara*. See note to 2:243.
14:24[2] Muhammad Asad comments here: *In its wider meaning, the term kalimah ("word") denotes any conceptual statement or proposition. Thus, a "good word" circumscribes any proposition (or idea) that is intrinsically true and - because it implies a call to what is good in the moral sense - is ultimately beneficent and enduring; and since a call to moral righteousness is the innermost purport of every one of God's messages, the term "good word" applies to them as well.*
14:25[1] Lit.: *every time*.
14:26[1] Lit.: *from over*.
14:27[1] Arabic: *alladẖīna āmanū*. See note to 2:257 and Notepad II.iv.
14:27[2] Arabic: *qawl — speech*; *teaching*, *doctrine*; *saying*, *word*.
14:27[3] Or *concerning*.
14:27[4] Or *concerning*.
14:27[5] Arabic: *ẓālimūn*. See note to 2:229.

¶14.5 14:28[1] Arabic: *alam tara*. See note to 2:243.
14:29[1] With Muhammad Asad I place the end of this question here rather than at the end of 14:28.
14:31[1] Arabic: *alladẖīna āmanū*. See note to 2:257 and Notepad II.iv.
14:31[2] Arabic: *al ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC.
14:31[3] I.e. *commerce*.
14:32[1] Arabic: *fulk — (m. and f.) ship, (also coll.) ships.*
14:33[1] Arabic: *da'aba — to persevere, to persist, to be indefatigable, be tireless.*
14:34[1] With Muhammad Asad I render this clause in the present tense in English.

¶14.6 14:35[1] Cf. 14:6 and note thereto.
14:35[2] Muhammad Asad comments here: *The whole of this passage (verses 35-41) - from which the title of this surah is derived represents a parenthetic reminder, in the form of Abraham's prayer, of the only way to righteousness, in the deepest sense of the word, open to man: namely, a recognition of God's existence, oneness and uniqueness and, hence, a rejection of all belief in "other powers" supposedly co-existent with Him (cf. verse 30 above). Inasmuch as this prayer implies a realization of, and gratitude for, God's infinite bounty, it connects directly with the preceding verse 34 and the subsequent verse 42.*
14:35[3] Arabic: (sg.) *ṣanam*, (pl.) *aṣnām*. Translated usually as *image* or *idol*, the underlying sense is of something *fashioned*, *shaped* or *pictured* (that is: *created*). Muhammad Asad comments here: *The term "idols" (asnam, sing. sanam) does not apply exclusively to actual, concrete representations of false "deities": for shirk - that is, an attribution of divine powers or qualities to anyone or anything beside God - may consist also, as Razi points out, in a worshipful devotion to all manner of "causative agencies and outward means to an end" - an obvious allusion to wealth,*

power, luck, people's favour or disfavour, and so forth - "whereas genuine faith in the oneness and uniqueness of God (at-tawhid al-maha) consists in divesting oneself of all inner attachment to [such] causative agencies and in being convinced that there exists no real directing power apart from God".
14:37[1] If this indeed refers to a physical sanctuary as the Traditionalist asserts, that place, in my view, was at Petra and no longer exists (see Notepad XVI). This episode supplies us today with a historical event — one of many found in the Qur'an — from which we can learn, but in which we are not expected to participate. See also note to 9:28 and my work *The God Protocol*.
14:37[2] *al ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC.
14:40[1] *muqīm al ṣalāt*; i.e. one upholding such duty as is incumbent. See note to 2:3 and Article SZC.
14:41[1] See note to *(al) mu'minūn* at 8:2.

¶14.7 14:42[1] The narrative returns from the story of Ibrāhīm to the present messenger.
14:42[2] Arabic: *ẓālimūn*. See note to 2:229.
14:42[3] For a brief discussion of whether part of humanity is raised up blind on the Day of Judgment see note to 19:38.
14:47[1] I parse differently to most. I see the present clause as the continuation of the thought which begins in the previous verse, the impetus of which continues through to 14:51.
14:48[1] Lit.: *and they*. Understood usually to indicate *all men*, or *all creatures*. Given how I parse 14:46-47, I incline to the view that what is meant specifically in the first instance is *His messengers*. In support of this, consider: 4:41-42, 4:165, 5:109, 5:116-120, 6:130-131, 7:6-9, 16:84, 16:89, 25:22-30, 28:65-67, 28:74-75, 39:67-70, 40:51-52, 77:8-15.
14:52[1] Usually understood to mean the Qur'an as a whole. However, in my view, the case is stronger for what immediately precedes this point in this chapter.
14:52[2] Cf. 3:20, 5:67, 46:35.
14:52[3] Lit.: *and that*.

15

15:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
15:0[2] The fifteenth chapter of the Qur'an is by convention called *al ḥijr* or *The Rocky Tract*.
15:1[1] See note to 2:1 and Article MLQ.
alif lām rā:
1:1-7 (*al fātiḥah*).
15:1[2] See note to 2:2 on *dẖālika*.
15:1[3] Arabic: *āyāt*. See Notepad VIII.
15:1[4] Arabic: *al kitāb*. See Notepad IX.ii.
15:1[5] Arabic: *qur'ān — reading, recital, recitation, something which is read out.*
15:2[1] Arabic: *alladẖīna kafarū*. See note to 2:6 and Notepad II.i.
15:2[2] The Traditionalist makes claims for the meaning of this word which, though seeming to confirm his sectarian predilections, are shown to be false on the basis of the Qur'an's use of this term. See note to *muslim* at 2:128.
15:3[1] E.g. from the inescapable fact of death.
15:4[1] Arabic: *kitāb*. See Notepad IX.iii.
15:4[2] Or *appointed*.
15:6[1] Arabic: *dẖikr — calling to mind, recalling, reminding; remembrance (of something past); history*.
15:8[1] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).
15:9[1] Arabic: *dẖikr — calling to mind, recalling, reminding; remembrance (of something past); history*.
15:9[2] Lit.: *custodians*. If one takes the context to reference the Qur'an as a whole (which is a reasonable position, and the Traditionalist himself does so), one should also consider that the Traditionalist has created a complicated narrative purporting to represent the history of the preservation of the Qur'an. That narrative itself is nowhere anticipated in the Qur'an, and is flatly rejected by it here. Read as the Traditionalist himself reads this verse, God made responsibility for the protection of the Qur'an binding upon himself in the Qur'an. If one accepts the Qur'an, that should be sufficient. If one chooses to lose oneself in later stories asserted by the religion called Islam, then one should be aware that those stories themselves contradict the book that religion claims as its foundation.
15:12[1] Grammar: the masculine object pronoun may refer to *kufr* (*denial*).
15:13[1] See note to 58:4 for Qur'anic usage of *to believe in*.
15:13[2] Arabic: *sunnah*. See note to 3:137. See also 17:77, 33:62, 35:43, 48:23.
15:13[3] The implication being that this fact should serve as a warning. See 33:62, 35:43, 48:23.
15:15[1] Or *dazzled*; i.e. experiencing hallucinations.
15:15[2] Arabic: *bal*. See note to 2:88.
15:15[3] Arabic: *masḥūrūn* from *siḥr — sorcery*. See note to 2:102.

¶15.2 15:17[1] Or *adversary* (against the command of God). See Article SJC. While I am not convinced on all points, I include Muhammad Asad's comment here for broader perspective of the interested student: *The term shaytan ("satan") - derived from the verb shatana ("he was [or "became"] remote") - often denotes in the Qur'an a force or influence remote from, and opposed to, all that is true and good (Taj al-'Arus, Raghib): thus, for instance, in 2:14 it is used to describe the evil impulses (shayatin) within the hearts of "those who are bent on denying the truth". In its widest, abstract sense it denotes every "satanic force", i.e., every impulsion directed towards ends which are contrary to valid ethical postulates. In the present context, the phrase "every satanic force accursed (rajim)"- like the phrase "every rebellious (marid) satanic force" in a similar context in 37:7 - apparently refers to endeavours, strongly condemned in Islam, to divine the future by means of astrological speculations: hence the preceding reference to the skies and the stars. The statement that God has made the heavens "secure" against such satanic forces obviously implies that He has made it impossible for the latter to obtain, through astrology or what is popularly described as "occult sciences", any real knowledge of "that which is beyond the reach of human perception" (al-ghayb).* See also 37:6-10, 67:5-6.
15:18[1] Arabic: *'atba'a*. See note to 2:262. Cf. 37:6-10.
15:18[2] I.e. the *sẖayṭān* of the previous verse. Tense in Qur'anic Arabic is far more fluid than what we are used to in modern languages. Translators typically render the current verse in the present tense. I have followed this convention because the overhead of contesting the point seemed greater than any possible benefit. However, the strictly grammatical form — as also found in the verses which immediately precede and follow it — is in the past tense. That *sẖayṭān* treats of an adversary (against the command of God). See Article SJC.
15:19[1] Arabic: *min kulli*. See note to 2:164.
15:21[1] Or *appointed*.
15:23[1] Lit.: *inheritors*.
15:24[1] Rendered also as *And we know the former [peoples] among you And we know the latter*. The form X participles which comprise the objects in this verse occur nowhere else in the

text. Given the use of the roots of both words across the text as a whole, I have chosen to render as here, concurring with A. J. Arberry's understanding.

¶15.3 15:26[1] I agree to some extent with — and have based my rendering here upon that of — Muhammad Asad. While I reject the popular, heavily financed, resurrected ancient myth of Evolution (preferring instead the scientific method — namely something based upon verifiable evidence — over speculation, myth and the persecution of dissenters) Asad's note at this point is reproduced here in full: *There are many references in the Qur'an to man's having been "created out of clay (tin)" or "out of dust (turab)", both these terms signifying man's lowly biological origins as well as the fact that his body is composed of various organic and inorganic substances existing - in other combinations or in their elementary forms - on or in the earth. The term salsal, occurring in three verses of this surah as well as in 55:14, adds a further dimension to this concept. According to most of the philological authorities, it denotes "dried clay that emits a sound" (i.e., when it is struck); and since it is used in the Qur'an exclusively with reference to the creation of man, it seems to contain an allusion to the power of articulate speech which distinguishes man from all other animal species, as well as to the brittleness of his existence (cf. the expression "like pottery" in 55:14). As the construction of the sentence shows, this salsal is stated to have evolved (Razi) out of hama' - which, according to some authorities, is the plural of ham'ah, signifying "dark, fetid mud" or "dark slime" - while the participial adjective masnun which qualifies this noun denotes, as Razi points out, both "altered" (i.e., in its composition) and "brought into shape": hence my rendering of this expression as "transmuted", which to some extent combines both of the above meanings. To my mind, we have here a description of the primeval biological environment out of which the "sounding clay" - the matrix, as it were - of man's physical body has evolved in accordance with God's plan of creation.*

15:27[1] Arabic: *al jānn* — with the definite article this is used exclusively as a title of Iblīs in his rebellious state as the *shayṭān*; found at 15:27 and 55:15. See Article SJC.

15:29[1] Arabic: *waqa'a*. This verb has two key meanings in the text depending on the preposition it uses (for the full set of instances of this form I verb see 4:100, 7:118, 7:134, 10:51, 15:29, 22:65, 27:82, 27:85, 38:72, 56:1, 69:15). As a rule, it means *to occur, to befall*. It is true (as per the Traditionalist's claim here) that it also means *to fall down*. However, in this case the nearest preposition is in *la*. The Traditionalist wishes the reader to think that it means *to fall down to him* and the reason he wants this is that if he can get us to ascribe a purely physical value to the *s-j-d* root, he can begin to shoehorn his religion into the mind of the reader on that basis. However, from what I could find in the lexicons, *waqa'a* does not normally take an object when it means *to fall down* and it does not take one with *la* except in its other sense of *to befall* (*something befell him* would take *la* before *him*). The verb *sajada*, however, does take *la* (see for example 22:18). Of course it is possible for a priesthood to plead special cases for Qur'anic usage *ad infinitum* in order to achieve predetermined outcomes, but if the points above be granted, the sense here must be: *fall down, to him in submission*. This scenario occurs at 15:29 and 38:72.

15:29[2] Arabic: *sajada*. See Notepad IV.

15:30[1] Arabic: *sajada*. See Notepad IV.

15:31[1] Arabic: *illā*. Generally rendered *save* (as in *except* or *excepting*) and equivalents, I have translated in this context to leave open the question of whether Iblīs was an angel. See Article SJC.

15:31[2] Arabic: *sajada*. See Notepad IV.

15:32[1] Arabic: *sajada*. See Notepad IV.

15:33[1] Arabic: *sajada*. See Notepad IV.

15:34[1] I.e. the garden.

15:34[2] Arabic: *rajīm*. This conveys senses also of one *stoned* or *outcast*.

15:35[1] Arabic: *dīn*. See Notepad V. For *Day of Judgment* see 82:17-19.

15:38[1] Or *appointed*.

15:39[1] Perhaps an allusion to and an expression of contempt for that from which Man was taken and to which he will be returned.

15:41[1] Or *for* (as per A. J. Arberry); or possibly *binding upon* or *incumbent upon*.

15:41[2] Muhammad Asad comments here: *I.e., "this is what I have willed" - namely, that Iblis (or Satan) should tempt man, but should have no power to seduce those who are truly conscious of God. Thus, the Qur'an makes it clear that despite his ostensible "rebellion" against his Creator, Satan fulfils a definite function in God's plan: he is the eternal tempter who enables man to exercise his God-given freedom of choice between good and evil and, thus, to become a being endowed with moral free will.*

15:43[1] Or *appointment*.

¶15.4 15:45[1] See note to *al muttaqūn* at 2:2.

15:47[1] See note to 52:20.

15:55[1] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).

15:56[1] Arabic: *al ḍālūn*. See note to 3:90.

15:60[1] With Muhammad Asad, I see this clause as referring to God rather than to the angels.

¶15.5 15:62[1] Or *strangers*. See note to *munkar* at 3:104.

15:63[1] Arabic: *bal*. See note to 2:88.

15:63[2] Lūṭ had warned the city in which he lived — as per the *modus operandi* of all messengers, and of those who follow their example. The angels have now come with the logical consequence of that community's rejection: cataclysmic devastation.

15:64[1] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi i.).

15:65[1] I.e. take up the rear; go last.

15:66[1] See note to 15:60.

15:66[2] An expression meaning *to be utterly cut off* or *destroyed*. Occurs at 6:45, 7:72, 8:7, 15:66; i.e. every remnant of this people was to be extirpated from the face of the earth.

15:67[1] Presumably in anticipation of inflicting their depravity upon the guests of Lūṭ.

15:69[1] See note to *al muttaqūn* at 2:2.

15:70[1] I take this to mean that the people of the city refused Lūṭ any rights, including those of hospitality and protection for guests, perhaps due to the fact that he was not a native of that city.

15:71[1] Lit.: *if you are to be doers*. This formula has echoes both at 12:10 where the brothers plan to rid themselves of Yūsuf, and at 21:68 where the people of Ibrāhīm plan to throw him in the fire.

15:74[1] I.e. the city. See 11:82 and note thereto.

15:74[2] Arabic: *sijjīl*. Occurs at 11:82, 15:74, 105:4.

15:75[1] Arabic: *āyāt*. See Notepad VIII.

15:75[2] Arabic: *mutawassimīn*. This is the form V active participle from *wasama*; its meanings include *those who scrutinise*, *those who regard carefully*, *those who examine closely* (Wehr, p. 1253). Often rendered by translators with an emphasis on *discernment* (e.g. Saheeh International, and which convention I have followed) or *prudence* (e.g. N. J. Dawood). Muhammad Asad's note at this juncture reads: *In its full significance, the term mutawassim denotes "one who applies his mind to the study of the outward appearance of a thing with a view to understanding its real nature and its inner characteristics" (Zamakhshari and Razi).* This is the only occurrence of this root form in the text.

15:76[1] Or *established road*. Identified within the Petra thesis as the King's Highway, an ancient major trading route linking Egypt, northern Arabia, and the Levant. This lends additional support for Petra as the location of *al masjid al ḥarām*, and possibly — although, perhaps, not necessarily — as the city of the Prophet. The Arabia Felix thesis can claim ancient trading routes and centres. Mecca can claim neither outside the closed system of *ḥadīth* and related compositions and, according to Dan Gibson (*Quranic Geography,* 2011), appears on no map prior to 900 CE. See Notepad XVI.

15:77[1] Arabic: *āya*. See Notepad VIII.

15:77[2] See note to *(al) mu'minūn* at 8:2.

15:78[1] Taken by some to mean the people of Madyan. Arabic: *al aykah* means *the woods* or *the forests*. All instances of *al aṣḥāba* (*the companions*) in the Qur'an are found at: 2:39, 2:81, 2:82, 2:119, 2:217, 2:257, 2:275, 3:116, 4:47, 5:10, 5:29, 5:86, 7:36, 7:42, 7:44, 7:44, 7:46, 7:47, 7:48, 7:50, 7:50, 9:113, 10:26, 10:27, 11:23, 13:5, 15:78*, 15:80*, 18:9, 20:135, 22:51, 25:24, 25:38*, 26:61, 26:176*, 35:6, 36:55, 38:13*, 39:8, 40:6, 40:43, 46:14, 46:16, 50:12*, 50:14*, 56:8, 56:8, 56:9, 56:9, 56:27, 56:27, 56:38, 56:41, 56:41, 56:90, 56:91, 57:19, 58:17, 59:20, 59:20, 59:20, 60:13, 64:10, 67:10, 67:11, 68:17, 74:31, 74:39, 85:4, 90:18, 90:19. Instances bearing asterisks are cases which treat of geographical place, as here, and appear in the notes and reference this verse.

15:78[2] Arabic: *ẓālimūn*. See note to 2:229.

15:79[1] I.e. that which guides or lies ahead — here: *highway*. Arabic: *imām — leader*; *master*; *plumb line*; *standard*, *criterion*; *example*, *model*. Cf. 75:5.

¶15.6 15:80[1] Taken by some to mean the people of Thamūd. See note to 15:78. Abdullah Yusuf Ali comments here: *The Rocky Tract is undoubtedly a geographical name. On the maps of Arabia will be found a tract called the Hijr, north of Medīna. Jabal Hijr is about 150 miles north of Medīna. The tract would fall on the highway to Syria. This was the country of Thamood.* If correct, this lends support to the thesis that the narrative takes place in the Nabataean region, and not that of southern Ḥejāz. There is an archaeological site in northern Arabia under the auspices of UNESCO called Al-Ḥijr which is the largest site of the civilisation of the Nabataeans south of Petra and comprises houses hewn out of the rock face. This data fits neatly with the Petra thesis. However, the Arabia Felix thesis advances some claims for its locale in this regard. What is beyond question is that the Qur'an treats the history of the people of *al ḥijr* as something known to the initial hearers of the Qur'an. See also Notepad XVI.

15:81[1] Arabic: *āyāt*. See Notepad VIII.

15:85[1] Grammar: dual.

15:85[2] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).

15:87[1] Or *oft-repeated.* Arabic: *mathāni*. The root meanings of *th-n-y* are *doubling*, *pairing* and *repetition*. Frankly, the present case could indicate either. By way of illustration, Muhammad Asad comments at 39:23 (the only other instance of this word) where he himself opts for an emphasis on *repetition*: *[...]Another possible meaning, preferred by Razi, is "pairing its statements", i.e., referring to the polarity stressed in all Qur'anic teachings (e.g., command and prohibition, duties and rights, reward and punishment, paradise and hell, light and darkness, the general and the specific, and so forth).* The Traditionalist typically claims the present context to indicate the seven verses of *al fātiḥah*. That position assumes two things: firstly, that the *bismillah* there is part of the revelation; and secondly, that the verse divisions (or at least the number thereof) are equal to seven verses. The Traditionalist's interpretation here has foundation no matter which of the senses for *mathāni* one accepts. The verses of *al fātiḥah* are certainly oft-repeated (if every nominal Muslim performs the daily rituals the Sunni Traditionalist claims as compulsory and in the way he claims they must be performed, *al fātiḥah* is currently repeated almost ten trillion times each year). On the other hand, the verses of *al fātiḥah* are 'oft-paired' with other portions of the Qur'an during parts of his ritual regimen; that is: *al fātiḥah* is recited, then some other portion of the Qur'an (admittedly, with less frequency than *al fātiḥah* itself is repeated). See note to 2:3 and Article SZC.

15:87[2] Arabic: *qur'ān — reading, recital, recitation, something which is read out.*

15:88[1] Or *pairs*. Arabic: *azwāj*. In addition to *pairs, spouses, azwāj* is said to mean *categories* or *kinds*. Muhammad Asad comments here: *The philological authorities are unanimous in that the plural noun azwaj denotes here "kinds" of people, or "some" of them, and not - as certain modern translators of the Qur'an have assumed - "pairs".* Historically, unanimity among authorities of any kind has provided little to encourage one who would uncover what the Qur'an has to say, and that state of affairs continues to this day. Nevertheless, the sense for *zawj / azwāj* which Muhammad Asad mentions is supported by Lane (pp. 1272-1273). More importantly, considered from the point of view of Qur'anic pan-textual analysis, we find this usage mirrored at one other place — 38:58 — thus forming a pair, a fact we find significant given the value of *pairing* we have opted for at 15:87 (see note thereto) and the core meaning of the word presently under discussion. Here at 15:88, we find an admonition to disregard the seeming advantages enjoyed by those heedless to the message of warning. And at 38:58 which we identify as the corollary to 15:88 on the basis of it (second) like usage of *azwāj* (thus forming a pair), the context treats of the fate of the heedless as an accomplished fact, comparing the torments of Hell suffered by them with the pleasures of the Garden for those of faith. Identification of embedded connections of this type between segments of the Qur'an help us broaden our understanding of its message and deepen our appreciation of its structure.

15:88[2] This phrase occurs additionally at 16:127 and 27:70. In those instances the immediate context treats of those who scheme against the mission of the Messenger. This fact will be of increasing relevance as we unpack the lines that follow in the notes. We know as a certainty that the recipient of the Qur'an had been appointed adversaries who tried to fabricate against the revelation he received (cf. 6:112). Both on this basis, and on the basis of the reasoning contained in the notes to this portion, I take the segment beginning here through to the end of 15:90 as a parenthetical aside.

15:88[3] An expression which means: *be gentle*, *compassionate*.

15:88[4] See note to *(al) mu'minūn* at 8:2.

15:89[1] The words *a clear warner* is a common refrain in the Qur'an. The inclusion of the definite article in this sole instance adds conspicuous specificity to this context. What the Messenger brought is *clear*. It has, however, been subject to attack since even before the time of his death. What follows in the notes will put some flesh on the bones of this assertion.

15:90[1] Sc. *so shall We do again*. Arabic: *al muqtasimūn*. This is the only instance of the form VIII of this verb, which fact leaves it vulnerable to spurious values. The Traditionalist emphasises here values of *division*, his assertion being that the reference is to a (claimed) practice of *dividing* or *separating* scripture extant among recipients of previous revelation. However, the context does not treat of that topic — or of anything remotely connected with it. Additionally, the verb form itself contains the nuance of *dividing* or *distributing among themselves* (see for example Wehr, p. 893), a nuance the Traditionalist disregards. While the operative verb here (Arabic: *anzala — to send down*) together with *'alā* is used both for good things (such as rain) as well as for punishments (scourges or annihilation), the preceding words *I am the clear warner* (see note to 15:89) can leave us in no doubt as to which of the two options is in view. The Traditionalist also disregards the dominant theme of the chapter as a whole: the extent of provision allowed to former peoples (and, by extension to the present hearers) prior to their destruction (verses 15:3-4 set the tone for what follows). On the basis of these facts, surely the payload here is a warning to those made materially comfortable by *distributing* the good things of this life *among themselves*. The obvious thematic cross-reference — at least, one obvious to anyone accustomed to think of the Qur'an as a complete text rather than as a dartboard at which to throw snippets of a much later literature — is at 59:7 where we read *that it be not a distribution by turns between the rich among you*. We note also that the immediate context at 59:7 required systematic analysis of the type needed here in order to reintegrate the words on the page with the context subsequent to the Traditionalist's externally derived assaults upon the text (I am referring, of course, to the Traditionalist's unrelenting abuse of the words: *And what the Messenger gives you, take it* at 59:7). This fact brings us to our last point: the opening word of 15:90 (Arabic: *kamā — like as*) has no preceding thought, which fact compels a conclusion by means of ellipsis, which must be derived *from the context*. See also my work *The God Protocol* which features Qur'anic support for my assertion that Muḥammad's initial audience was destroyed by an act of God. Finally, I enclose this clause in secondary quotations since I regard such implied by the context.

15:91[1] See note to '*grieve thou not over them*' at 15:88, and also notes to 15:89 and 15:90. The parsing of the text here makes those '*who have made the Qur'an into parts*' the object of those the recipient of the Qur'an is told not to grieve over. This reading is supported in the notes above. It is also reflected in the Traditionalist's own actions; his stock-in-trade is splitting the Qur'an up, whether it be into so-called Meccan or Medinan chapters, or by imposing his later histories or other stories upon its contents and structure.

15:91[2] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.

15:94[1] I.e. by implementing the imperatives addressed to thee in the Qur'an while drawing on their supporting, supplementary lessons (for example, see 14:44-15:93).

15:94[2] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

15:97[1] This statement takes on a new significance in light of our understanding of 15:91.

15:98[1] See note to *s-b-ḥ* root at 2:30.

15:98[2] Arabic: *sajada*. See Notepad IV.

15:99[1] I.e. death.

16

16:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

16:0[2] The sixteenth chapter of the Qur'an is by convention called *al naḥl* or *The Bee*.

16:1[1] See note to *s-b-ḥ* root at 2:30.

16:1[2] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

16:2[1] See note to *al muttaqūn* at 2:2.

16:3[1] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).

16:3[2] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

16:9[1] I.e. incumbent upon.

16:9[2] I.e. some paths.

16:9[3] Arabic: *jā'ir*. The root sense is of *tyranny* and *outrage* and *(wrongful) encroachment*. In connection with roads it means *to stray (from what is true)*.

¶16.2

16:10[1] Lit.: *trees, shrubs*.

16:11[1] Arabic: *min kulli*. See note to 2:164.

16:11[2] Arabic: *āya*. See Notepad VIII.

16:12[1] Arabic: *āyāt*. See Notepad VIII.

16:13[1] Lit.: *And*.

16:13[2] Arabic: *dharaʻa*. This verb has connotations of *to sow* (*many or different things); to seed; to create; to produce*. Occurs at 6:136, 7:179, 16:13, 23:79, 42:11, 67:24.

16:13[3] Arabic: *āya*. See Notepad VIII.

16:14[1] Arabic: *fulk — (m. and f.) ship, (also coll.) ships*.

16:16[1] Arabic: *najm — star, celestial body*. Frequently translated in the plural, the grammatical form is singular.

16:17[1] See note to 3:162.

16:17[2] Arabic: *afalā*. See Notepad XIV.

16:20[1] Arabic: *min dūni*. See note to 2:23.

¶16.3

16:22[1] See note to 58:4 for Qur'anic usage of *to believe in*.

16:22[2] Or *do not recognise*; i.e. the truth when it comes to them. This word (Arabic: *munkiratun*) is rendered variously by translators (values of *denial* and *disapproval* feature prominently). The case for *deny* is strong (cf. the three instances of the form IV verb proper at 13:36, 16:83, 40:81), and I have conformed here with that convention. However, a case for *do not recognise* can also be made given the remaining examples of this form IV in its participle form at 12:58, 21:50, 23:67.

16:25[1] Arabic: *alā*. See note to 2:12.

¶16.4

16:26[1] Arabic: *min ḥaythu*. See note to 2:149.

16:27[1] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

16:27[2] Lit.: *for whom* or *concerning whom*.

16:27[3] I.e. towards God and his messenger. A review of the remaining instances in the text of this form III verb leaves one in no doubt that what is meant here is *hostility towards God and his messenger* (4:115, 8:13, 8:13, 47:32, 59:4, 59:4).

16:27[4] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.

16:28[1] Arabic: *sū'* (sg.), *aswā'* (pl.). See Notepad XI.v.

16:28[2] Arabic: *balā*. See note to 2:81.

16:30[1] See note to *al muttaqūn* at 2:2.

16:30[2] See note to *al muttaqūn* at 2:2.

16:31[1] See note to *al muttaqūn* at 2:2.

16:32[1] Arabic: *ṭayyibīn*. The core senses of this word include *good, well, noble, genial, healthy*, *fragrant,* as well as aspects of *pure* and *chaste*. Values here among translators such as *good and pure* are common. Muhammad Asad's general approach is interpretive and expositional, and he is able to allow himself *in a state of inner purity* which I agree is the underlying sense. N. J. Dawood opts for *virtuous*, which I have adopted.

16:34[1] I.e. the consequences thereof. Arabic: *sayyi'āt*. See Notepad XI.x.

¶16.5

16:35[1] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

16:35[2] Arabic: *min dūni*. See note to 2:23.

16:35[3] Lit.: *besides*. Arabic: *min dūni*. See note to 2:23.

16:35[4] I.e. other than what God forbids.

16:35[5] I.e. incumbent upon.

16:36[1] Arabic: *ṭāghūt*. See note to 2:256.

16:36[2] Cf. 10:33, 10:96, 10:103, 16:36, 16:38, 17:16, 22:18, 28:63, 30:47, 32:13, 36:7, 37:31, 38:14, 39:19, 39:71-72, 40:6, 41:25, 46:18, 50:12-14.

16:37[1] Lit.: *If*.

16:38[1] Arabic: *balā*. See note to 2:81.

16:38[2] Arabic: *ḥaqqan ʻalā*. See Notepad XVII (ḥaqq- i.).

16:39[1] Arabic: *bayyana*. See note to 2:69.

16:39[2] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

¶16.6

16:43[1] See note to *waḥī* and *awḥā* at 3:44.

16:43[2] Arabic: *dhikr — calling to mind, recalling, reminding; remembrance (of something past); history*.

16:44[1] Arabic: *zubur*. See note to 3:184.

16:44[2] Arabic: *dhikr — calling to mind, recalling, reminding; remembrance (of something past); history*.

16:44[3] Arabic: *bayyana*. See note to 2:69.

16:45[1] Arabic: *sayyi'āt*. See Notepad XI.x.

16:45[2] Arabic: *min ḥaythu*. See note to 2:149.

16:47[1] I have agreed with Muhammad Asad here in both rendering and reasoning, and reproduce his note in full: *One of the meanings of takhawwuf is "gradual diminution" or "decay" or "slow destruction" (Lisan al-'Arab, art. khawafa; thus also Tabari and Zamakhshari); in the above context, the term has obviously both a social and a moral connotation: a gradual disintegration of all ethical values, of power, of civic cohesion, of happiness and, finally, of life itself.*

16:48[1] Arabic: *awalam yaraw*. See note to 13:41.

16:48[2] Arabic: *sajada*. See Notepad IV.

16:49[1] Arabic: *sajada*. See Notepad IV.

¶16.7

16:52[1] I.e. true belief. Arabic: *dīn*. See Notepad V.

16:52[2] See note to *al muttaqūn* at 2:2.

16:54[1] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

16:56[1] I.e. they ascribe some part of what God gives them to other causes.

16:57[1] See note to *s-b-ḥ* root at 2:30.

16:57[2] I.e. sons.

16:59[1] Arabic: *sū'* (sg.), *aswā'* (pl.). See Notepad XI.v.

16:59[2] Arabic: *alā*. See note to 2:12.

16:60[1] See note to 58:4 for Qur'anic usage of *to believe in*.

16:60[2] Arabic: *al ʻazīz al ḥakīm*. See note to 3:18.

¶16.8

16:61[1] I.e. the earth.

16:62[1] I.e. daughters.

16:62[2] Often rendered also *abandoned* or *neglected*. Arabic: *mufraṭūn*. This is a passive participle from the form IV verb *faraṭa*. In the form here it could mean either *rushed in*, or *neglected, forgotten*. This is the only instance of this verb in this form so there is no way of correlating the sense internally. A. J. Arberry favours the first option, Saheeh International and Muhammad Asad the second. I have rendered as I think best fits the context (particularly in view of 16:61). In addition, Lane (p. 2433) tells us of alternative readings: *mufriṭūn* (*exceeding the limits assigned to them*), and *mufarriṭūn* (*falling short of their duty i.e. to themselves in respect of sins*).

16:63[1] Or *adversary* (against the command of God). See Article SJC.

16:64[1] Arabic: *al kitāb*. See Notepad IX.ii.

16:64[2] Arabic: *bayyana*. See note to 2:69.

16:65[1] Arabic: *āya*. See Notepad VIII.

¶16.9

16:66[1] Anatomically, the belly (meaning abdomen) is that part which lies between the thorax and the pelvis in this context includes the udder.

16:67[1] Arabic: *āya*. See Notepad VIII.

16:68[1] See note to *waḥī* and *awḥā* at 3:44.

16:69[1] Arabic: *min kulli*. See note to 2:164.

16:69[2] Arabic: *āya*. See Notepad VIII.

16:70[1] I.e. in death.

¶16.10

16:71[1] I.e. slaves.

16:71[2] Rather, they keep their own wealth and status for themselves and maintain dependants out of it.

16:73[1] Arabic: *min dūni*. See note to 2:23.

16:73[2] Lit.: *and they are unable*.

16:74[1] I.e. do not make conceptual comparisons with or for God.

16:75[1] Arabic: *bal*. See note to 2:88.

16:76[1] Grammar: dual.

16:76[2] Arabic: *mawlā*. Elsewhere rendered *protector*.

¶16.11

16:77[1] Lit.: *or it is*.

16:78[1] I.e. intellects.

16:79[1] Arabic: *āyāt*. See Notepad VIII.

16:80[1] Or *goods* or *utensils*.

16:81[1] Or *shadows*; i.e. means of protection. While I agree with Muhammad Asad's thought here, I have kept to a literal translation; he notes: *Lit., "shades "shades (zilal. sing. zill). Metonymically, this term is occasionally used to describe anything that "shades" one in the sense of protecting him; and since the sequence clearly refers to means of protection, I believe that this derivative meaning of zilal is here preferable to the literal.*

16:83[1] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.

¶16.12

16:84[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

16:86[1] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

16:86[2] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI. The concept of partners is said by the Traditionalist to refer only to fraudulent gods. I think the connotation is much wider than that and includes authorities of any kind (today: government, heavily promoted 'scientists', opinion-makers such as actors and other semi-fictitious personas) and all fiction-based belief systems, including most of what today passes for religion.

16:86[3] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

16:86[4] Arabic: *min dūni*. See note to 2:23.

16:88[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

16:88[2] Arabic: *ṣadda + ʻan*. See note to 8:47.

16:89[1] Sc. *they will be culpable for what they knew*.

16:89[2] Arabic: *al kitāb*. See Notepad IX.ii.

16:89[3] See note to *muslim* at 2:128.

¶16.13

16:90[1] Arabic: *fāḥisha, faḥshā'*. See Notepad XI.iii.

16:90[2] See note to *munkar* at 3:104.

16:90[3] Arabic: *baghy*. See note to 2:90 and Notepad XII.
16:91[1] I take this to be a reference to *al fātiḥah* in the first instance. See note to 2:27.
16:91[2] Lit.: *made God over you surety*.
16:92[1] The importance of this may not immediately be apparent to moderns since we do not take oaths so readily. However, contract — verbal or written — is the basis of any functioning society.
16:92[2] Lit.: *a community is more numerous than a community;* i.e. oaths are not to be entered into out of fear of superior forces.
16:92[3] Arabic: *bayyana*. See note to 2:69.
16:93[1] Despite what religionists of all stripes throughout all ages have claimed, God is not a denominationalist; he whom God guides is guided.
16:94[1] Arabic: *ṣadda + ʿan*. See note to 8:47.
16:95[1] I take this to be a reference to *al fātiḥah* in the first instance. See note to 2:27.
16:97[1] Arabic: *(al) mu'min.* See note to 8:2.

¶16.14

16:98[1] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.
16:98[2] Or *adversary* (against the command of God). See Article SJC. Cf. 6:112-113, 22:52-53. For why verses 16:99-100 are treated as parenthesis here see note to 16:101.
16:99[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
16:100[1] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.
16:100[2] Some take the object here to be God rather than the adversary (cf. 16:98); the import is the same in either case, however.
16:101[1] This is a continuation of verse 16:98 as evidenced by *idhā* (*when*) in the introductions to both.
16:101[2] If one is to believe the Qur'an rather than the stories written down centuries afterwards which comprise the principal reading of those who claim the banner of a religion known as Islam, we find that the Qur'an itself was written down in full at the time of the revelation, and that both the content and the ordering thereof are from God. On that basis one may reasonably conclude — in fact, must conclude — that as new revelation was sent down the text was added to, and sections inserted into the existing corpus, until such time as the revelation was complete. This, logically, is the process alluded to here. The Messenger is told here to seek refuge with God at two times: 1. When he recites the Qur'an (i.e. when he receives words from God which he repeats aloud; cf. 16:98) and, 2. When those words are placed in writing into the existing corpus. The surrounding context fully supports this assertion. The Traditionalist employs a formula derived, one assumes, from 16:98 before engaging in any recitation of the Qur'an. Given that the Qur'anic imperative is both directed to the recipient of the Qur'an and includes 16:101 in its remit, one cannot help feeling that the Traditionalist's practice is somewhat indicative of his general condition, since he initiates his reading with a declaration which itself shows that he does not understand (at least the present portion of) the book he intends to recite.
16:101[3] Arabic: *āya.* See Notepad VIII.
16:101[4] Arabic: *āya.* See Notepad VIII.
16:101[5] Or *sends down in stages*. This nuance is conveyed to the reader without access to the Arabic by Muhammad Asad in his comment here: *I.e., the gradualness of revelation (implied in the verbal form yunazzil) corresponds to God's plan, according to which He has gradually unfolded His will to man, substituting one dispensation for another in the measure of mankind's intellectual and social development, bringing it to its culmination in the message of the Qur'an.*
16:101[6] See notes above to the same verse. This statement now makes logical sense. As new revelation was given and added to the corpus, critics of the Messenger accused him of fabrication.
16:101[7] Arabic: *bal*. See note to 2:88.
16:102[1] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).
16:102[2] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
16:102[3] See note to *muslim* at 2:128.
16:103[1] The term here (Arabic: *bashar*) is used in the text in the generic sense of *man* as in *mortal* (consider 3:47 and 19:20 where Maryam points out that no *mortal* has touched her). True to his characteristic trait of seeking to insinuate himself by means of usurping generic terms, perhaps predictably, the Traditionalist has a range of (conflicting) stories concerning the identity of the 'man' at 16:103. The overlay of his emphasis impels most translations to emphasise the *man* at 16:103 rather than the *tongue* which is the natural focus of the verse. Given the context — one in which mention has just been made of *The Spirit of Holiness* — it is not unreasonable to conclude the language referenced here to be either Hebrew or Greek: the former as the principal language of the Hebrew Bible, and the latter as the language of the Christian scriptures as well as that of Byzantium (which point would support a location for the Qur'anic revelation much further north than that claimed by the Traditionalist). Cf. 4:113, 44:13-14, 53:1-12. See also Notepad XVI.
16:104[1] See note to 58:4 for Qur'anic usage of *to believe in*.
16:104[2] Arabic: *āyāt.* See Notepad VIII.
16:105[1] Lit.: *the lie.*
16:105[2] See note to 58:4 for Qur'anic usage of *to believe in*.
16:105[3] Arabic: *āyāt.* See Notepad VIII.
16:106[1] Sc. *upon him is wrath from God*.
16:107[1] Arabic: *dhālika bianna*. See note to 22:6 and Notepad XIV.
16:107[2] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.
16:110[1] See note to *fitnah* at 2:102.
16:110[2] Saheeh International also runs this verse into the next; it is the only way to achieve full grammatical sense without interpolation or omission.

¶16.15

16:112[1] Lit.: *clothing*.
16:113[1] Cf. 7:64, 10:73, 16:113, 26:139, 26:189, 29:37, 37:127, 91:14.
16:113[2] Arabic: *ẓālimūn*. See note to 2:229.
16:116[1] Lit.: *say*.
16:116[2] This is, in essence, what religionists of any stripe do for a living. In the case of the religion known as Islam, there is an endless list of things made up by men and ascribed either directly to God, or to him via the messenger of God.
16:116[3] Lit.: *the lie.*
16:116[4] Lit.: *the lie.*
16:118[1] Arabic: *alladhīna hādū*. Understood here as Jews by faith but not necessarily of Israelite descent. See Notepad XIII.i.
16:119[1] I.e. after repentance and making of amends.

¶16.16

16:120[1] Arabic: *ummah — nation, community, people, generation, species, class, faith, model, leader*. The non-sectarian A. J. Arberry renders here *nation*. Muhammad Asad, perhaps typically, has a somewhat exalted value: *a man who combined within himself all virtues*. I have complied here with the most common value used by translators, and I supply Muhammad Asad's comment for interest only: *This is one of the many meanings of the term ummah and, to my mind, the one most appropriate in the above context. - The mention of Abraham at this place contains a subtle allusion to verse 118, where the Jews are spoken of: for, the latter claim to be "the chosen people" on account of their descent from Abraham, whereas the Qur'an consistently rejects all claims to a special status by virtue of one's descent. Moreover, the Qur'an states in many places that whereas this particular ancestor of the Hebrews - and, by the way, of most of the Arab tribes as well - was a personification of all that is good and upright, so that "God exalted him with His love" (4:125), his Jewish descendants always tended to rebel against God and, thus, "persistently wronged themselves".*
16:120[2] Arabic: *ḥanīf — inclining to a right state or tendency; spurning falsehood*. See note to 2:130.
16:120[3] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.
16:123[1] See note to *waḥī* and *awḥā* at 3:44.
16:123[2] Arabic: *ḥanīf — inclining to a right state or tendency; spurning falsehood*. See note to 2:130.
16:123[3] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.
16:124[1] I understand this to indicate *Sabbath* and the sense to relate to those who say they follow Mūsā and those who say they follow Jesus (conflated with ʿĪsā; see Notepad XVI and Notepad XVIII) and who observe Sabbath on different days. However, the object could also mean *him*. Muhammad Asad takes it in that sense, for example, and relates it to Ibrāhīm. While I am not persuaded by his argument, I include it for interest: *The implication is that the majority of the Jews had deviated from the true creed of Abraham (which is the meaning of the phrase, "those who came to hold divergent views about him") inasmuch as most of them became convinced that they were "God's chosen people" simply because of their physical descent from that great Prophet: an assumption which obviously runs counter to every truly religious principle. As the Qur'an repeatedly points out, this spiritual arrogance was punished by God's imposition on the children of Israel - and on them alone - of all manner of severe restrictions and rituals, of which the obligation to refrain from all work and even travel on the Sabbath was one. In its widest implication, this passage is meant to stress the fact that all God-imposed rituals are only a means towards the achievement of spiritual discipline, and never a religious goal in themselves.*
16:125[1] See note to *wisdom* (*ḥikma*) at 33:34.
16:126[1] The preceding verses treat of doctrinal skirmishes with those of existing faiths in the context of God's overarching knowledge. Nevertheless, the Traditionalist frequently leaps here into assumptions about military matters. Muhammad Asad identifies the point that has evaded so many other Traditionalists: *Lit., "retaliate [or "respond"] with the like of what you have been afflicted with": thus, the believers are admonished to observe self-restraint while arguing with people of another persuasion, and never to offend against decency and intellectual equity. Although retaliation in argument is permissible if one's integrity is impeached by an opponent, the sequence makes it clear that it is morally preferable to renounce it altogether and to bear the unjust attack with patience.*
16:128[1] See note to *al muttaqūn* at 2:2.

17

17:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
17:0[2] The seventeenth chapter of the Qur'an is by convention called *al isrā'* or *The Night Journey*.
17:1[1] See note to *s-b-ḥ* root at 2:30.
17:1[2] Arabic: *al masjid al ḥarām*. See Notepad VII.ii and Notepad XVI.
17:1[3] Arabic: *aqṣā — furthest.* This is the plain meaning of this word. It occurs twice more in the text (28:20, 36:20), and is rendered thus by most translators.
17:1[4] Arabic: *al masjid al aqṣā*. See Notepad VII.iii and Notepad XVI. The Traditionalist links this verse to a claim originating in the *ḥadīth* literature wherein Muḥammad is said to have entered the heavens on the back of a mythological steed and negotiated with God on the number of daily prayers. This is a crucial connection, since without it the Traditionalist's claim for the divine nature of what he calls *al ṣalāt* (his highly specified understanding of which he has made a pillar of his religion) can point to no definitive purchase within the Qur'an. The details of the Traditionalist's narrative (in which Muḥammad supposedly meets Mūsā who encourages him to beat God down to a manageable number of prayers) is anathema to the Qur'an, and has more in common with parts of the Talmud. In any event, the claim that *al masjid al aqṣā* indicates the mosque of that name in Jerusalem is clearly erroneous since no such building existed until after the Muslims took Jerusalem. I can offer three options at this juncture. Firstly, one could argue that the present context suggests Mūsā rather than Muḥammad as the subject since Mūsā is the first person named in the segment; an assessment which comparison with 27:8 might support. Within the Petra thesis — or, at least, the Petra pilgrimage thesis — one may reasonably suppose 17:1 to indicate a journey from *al masjid al ḥarām* (in Petra) to Jabal al Lawz in Midian in the northern part of what today is Saudi Arabia near the border with Jordan about 120 miles away, if one takes *al masjid al aqṣā* to indicate that place Mūsā received the Commandments and accepts Jabal al Lawz as its location. Secondly, if one considers the instances where *We blessed* (Arabic: *bāraknā*) occurs across the text, one could form the view that the reference is to Ibrāhīm (see 7:137, 17:1, 21:71, 21:81, 34:18, 37:113). Thirdly, if we take Petra as the location of *al masjid al ḥarām* and assume the land of modern Israel as that of the prophets, then the allusion is simply to a night journey undertaken by Muḥammad from Nabataean Arabia towards Jerusalem, a route along the King's Highway which inevitably would have presented him with a vista of the cities of Lūṭ destroyed by God by the Dead Sea (cf. 15:73-77, 25:40, 37:133-138).
17:1[5] Arabic: *āyāt.* See Notepad VIII.
17:2[1] Arabic: *al kitāb*. See Notepad IX.ii.
17:2[2] Arabic: *min dūni*. See note to 2:23.
17:3[1] Translators often obfuscate a direct connection between this word and what precedes it by means of interpolations, yet the text reads as I have rendered. Arabist and non-sectarian A. J. Arberry does likewise: *'Take not unto yourselves any guardian apart from Me/The seed of those We bore with Noah; he was a thankful servant.*
17:3[2] I.e. carried.
17:4[1] Or *concerning*. I render *in* by analogy with 17:58.
17:4[2] Arabic: *al kitāb*. See Notepad IX.ii. Muhammad Asad comments here: *[...] here evidently used in the generic sense of the word, and probably applying to predictions contained in the Torah (Leviticus xxvi, 14-39 and Deuteronomy xxviii, 15-68) as well as the prophecies of Isaiah, Jeremiah, John and Jesus.*
17:4[3] At the time of the first edition of this work, I was of the

view that the latter half of 17:7 referred to a future event; I have revised the position. Since Muhammad Asad summarises the position I have come to, I allow him to make his own points below.

17:5[1] Muhammad Asad notes here: *The term 'ibad, rendered by me above as "bondmen", denotes every kind of "created beings" (in this case, obviously human beings) inasmuch as all of them are, willingly or unwillingly, subservient to God's will[...]. It is probable that the phrase "Our bondmen of terrible prowess in war" relates to the Assyrians who overran Palestine in the seventh century B.C. and caused the disappearance of the greater part of the Hebrew nation (the ten "lost tribes"), and to the Babylonians who, about one hundred years later, destroyed Solomon's Temple and carried off the remainder of the children of Israel into captivity, or to both, thus comprising all these events within one "period" (see foregoing note).- God's "sending" tribulations upon reprobate sinners is here, as elsewhere in the Qur'an, a metonym for the natural law of cause and effect to which, in the long run, the life of man-and particularly the corporate life of nations and communities - is subject.*

17:6[1] Muhammad Asad notes here: *[...]apparently a reference to the return of the Jews from the Babylonian captivity in the last quarter of the sixth century B.C., the partial re-establishment of their state, and the building of a new temple in the place of the one that had been destroyed.* I agree with Asad's assessment insofar as it applies to a portion of the children of Israel. However, I would point out that — even if one is to accept (to whatever extent) an identification of those called Jews after this point in history with those called Jews today — Jews (principally Judahites) comprised only a fraction of the children of Israel, and that the promises of God were to the children of Israel, not to "the Jews". This question is beyond the purview of the present work.

17:7[1] I.e. yourselves.

17:7[2] Sc. *We raised up against you servants of Ours of severe might* (cf. 17:5 and note thereto).

17:7[3] Muhammad Asad notes here: *Lit., "to bring evil to your faces". Inasmuch as the face is the most prominent and expressive part of the human body, it is often used as a metonym for one's whole being; hence, the "evil done to one's face" is synonymous with "utter disgrace". Most probably, this passage relates to the destruction of the Second Temple and of Jewish statehood by Titus in the year 70 of the Christian era.* While I agree with his broader point, Asad speaks here of "Jewish statehood"; what one means by "Jewish" — or, rather, what those who claim to be "Jewish" mean by it — is a modern shell game, and a question we must leave beyond restating our point above that the promises made by God cited in this segment were to the children of Israel, not to "the Jews".

17:7[4] Arabic: *masjid*, *masājid*. See Notepad VII.i. See note to 18:21.

17:8[1] I.e. to punishment. Responsibility is placed squarely on the shoulders of the people concerned. The children of Israel were offered a high calling. They were intended to be witnesses to — and teachers of — the Torah. The Qur'an exhorts them to remember that calling and to abide by it. The tenor of the present phrase certainly reflects the essence of the two segments of the Hebrew scriptures Muhammad Asad cites at 17:4, although, I feel, permitting of a broader preamble than he allows, namely: Leviticus 26:1-46 and Deuteronomy 28:1-68. It is worth adding at this juncture that, while I accept that those who identify as Jews and genuinely follow the Torah (and not a usurping literature created by rabbis) are righteous before God, I am yet to be convinced of the extent to which those called Jews today bear a racial connection with the children of Israel who accompanied Mūsā.

17:8[2] Arabic: *ḥaṣīr*. This word occurs only once. In its plainest connotation it means simply *mat* or *sitting-place*, yet it also has — or has acquired — connotations of *prison* or *dungeon*. Saheeh International, for example, covers both aspects with *prison-bed*, by which choice I have been guided.

17:8[3] Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See note to 2:19 and Notepad II.iii.

17:9[1] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.

17:9[2] See note to *(al) mu'minūn* at 8:2.

17:10[1] See note to 58:4 for Qur'anic usage of *to believe in*.

¶17.2 17:11[1] Other interpretations exist here. For example, Saheeh International has: *And man supplicates for evil [when angry] as he supplicates for good*. But I agree with A. J. Arberry: *Man prays for evil, as he prays for good*, whose rendering I take to agree with that of with Muhammad Asad: *man [often] prays for things that are bad as if he were praying for something that is good*. These latter renderings treat directly of the words on the page, and of the sense, which I take it to be that man appeals to God for what he sees as good without understanding that some of what he regards as good is, in fact, evil. Muhammad Asad adds here: *Cf. 2:216 - "it may well be that you hate a thing the while it is good for you, and it may well be that you love a thing the while it is bad for you: and God knows, whereas you do not know": in other words, divine guidance is the only objective criterion as to what is good and what is bad.*

17:11[2] Evil is always packaged as good; the manifesto of every evil agenda reads as the embodiment of virtue. Few are the men who do due diligence on what they accept. Notwithstanding, we are judged on the basis of what we do, in fact, accept and act upon. See 17:36.

17:12[1] Arabic: *āya* — here dual. See Notepad VIII.

17:12[2] Arabic: *āya.* See Notepad VIII.

17:12[3] Arabic: *āya.* See Notepad VIII.

17:12[4] Muhammad Asad identifies the central point, noting: *Lit., "the count ('adad) of years". Since, as the Qamus points out, this phrase denotes also "the years of [a person's] life, which he counts", it obviously implies here a call to spiritual self-criticism in view of the ephemeral nature of one's worldly life.*

17:12[5] I.e. of days.

17:12[6] Arabic: *faṣṣala — to set out* (that is, *present in a logical order*, *categorise*) and *to make plain* or *detail*.

17:13[1] Or *(bird of) omen*. Muhammad Asad comments here: *The word ta'ir literally signifies a "bird" or, more properly, a "flying creature". Since the pre-Islamic Arabs often endeavoured to establish a good or bad omen and, in general, to foretell the future from the manner and direction in which birds would fly, the term ta'ir came to be tropically used in the sense of "fortune", both good and evil, or "destiny"[...] It should, however, be borne in mind that the Qur'anic concept of "destiny" relates not so much to the external circumstances of and events in man's life as, rather, to the direction which this life takes in result of one's moral choices: in other words, it relates to man's spiritual fate - and this, in its turn, depends - as the Qur'an so often points out - on a person's inclinations, attitudes and conscious actions (including self-restraint from morally bad actions or, alternatively, a deliberate*

omission of good actions). Hence, man's spiritual fate depends on himself and is inseparably linked with the whole tenor of his personality; and since it is God who has made man responsible for his behaviour on earth, He speaks of Himself as having "tied every human being's destiny to his neck". This opinion is fully supported by the verses which follow.

17:13[2] Arabic: *kitāb.* See Notepad IX.iii.

17:14[1] Arabic: *kitāb.* See Notepad IX.iii.

17:16[1] I.e. to keep to the commands of God. See my book *The God Protocol* for details.

17:16[2] Arabic root: *f-s-q*. See note to 2:26 and Notepad XI.vii.

17:16[3] Cf. 10:33, 10:96, 10:103, 16:36, 16:38, 17:16, 22:18, 28:63, 30:47, 32:13, 36:7, 37:31, 38:14, 39:19, 39:71-72, 40:6, 41:25, 46:18, 50:12-14.

17:16[4] Lit.: *with annihilation*.

17:17[1] Arabic: *dẖunūb*. See Notepad XI.iv.

17:18[1] Some render in a partitive sense (i.e. *thereof, from it*). With N.J. Dawood and A. J. Arberry, I allow *fī* its most natural value in the context.

17:18[2] Note that the latter part of this formula occurs also only at 7:18.

17:19[1] Lit.: *with its striving*.

17:19[2] Arabic: *(al) mu'min.* See note to 8:2.

17:20[1] I.e. to each of the categories just mentioned.

17:20[2] Arabic: *maḥẓūr*. This is the passive participle from the form I verb *ḥaẓara*, and the only representative of this form of the verb in the text (the form VIII occurs once also at 54:31). The active form of the verb here means *to fence in*, *to hedge in*; also *to forbid*. The passive participle has the sense of *prohibited* or *restricted*. A. J. Arberry and Muhammad Asad render as *confined*.

17:21[1] I.e. of distinction.

17:21[2] Or *preference*; *distinction*.

17:22[1] I.e. in Hell.

¶17.3 17:23[1] Arabic: *qawl — speech*; *teaching*, *doctrine*; *saying, word*.

17:23[2] Lit. *as they brought me up (as) small*.

17:25[1] I.e. to God in repentance.

17:26[1] Arabic: *ḥaqqa*. See Notepad XVII (ḥaqq- v.).

17:26[2] Lit.: *son of the road*. See note to 2:177.

17:26[3] Lit.: *with squandering*.

17:27[1] Or *adversaries* (against the command of God). See Article SJC.

17:27[2] Or *adversary* (against the command of God). See Article SJC.

17:28[1] I.e. due to insufficient means from which to give at that time.

17:28[2] Arabic: *qawl — speech*; *teaching*, *doctrine*; *saying, word*.

¶17.4 17:31[1] Arabic root: *kẖ-ṭ-'*. See 33:5 and Notepad XI.vi.

17:32[1] The root (*z-n-y*) conveys senses of *unlawful sexual intercourse* (sexual congress between two people who are not married to each other) and occurs at 17:32, 24:2, 24:2, 24:3, 24:3, 24:3, 24:3, 25:68, 60:12.

17:32[2] Arabic: *fāḥiṩẖat, faḥṩẖā'*. See Notepad XI.iii.

17:33[1] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.); i.e. as a result of due process of law, or in battle.

17:33[2] I.e. by law and by right.

17:34[1] See note to 4:2.

17:34[2] Lit.: *until*.

17:34[3] The directives regarding *al ṣalāt* are frequently of this type: generic imperatives with applications contingent upon textual and individual contexts.

17:34[4] I.e. by God.

17:35[1] While *ta'wīl* is rendered generally in this work *interpretation*, the collocation (*aḥsanu ta'wīlan*) has the sense of *best in respect of result* (see Lane, p. 127). This collocation occurs here and at 4:59.

17:35[2] Muhammad Asad notes here: *Or: "do not follow [or "pursue"] anything...", etc. This would seem to relate to groundless assertions about events or people (and hence to slander or false testimony), to statements based on guesswork unsupported by evidence, or to interfering in social situations which one is unable to evaluate correctly.*

17:39[1] See note to *waḥī* and *awḥā* at 3:44.

17:39[2] See note to *wisdom* (*ḥikma*) at 33:34.

17:40[1] Often translated *daughters*; with A. J. Arberry I render *ināṯẖ* literally as *females*.

17:40[2] Arabic: *'aẓīm* — elsewhere generally rendered *tremendous* or *great*, neither of these values are appropriate in this context. A. J. Arberry uses *monstrous*; Saheeh International uses *grave*; Muhammad Asad uses *dreadful*; Hilali & Khan use *awful*; N. J. Dawood covers both the adjective and noun here with: *monstrous blasphemy*.

17:40[3] I.e. a monstrous thing. Arabic: *qawl — speech*; *teaching*, *doctrine*; *saying, word*.

¶17.5 17:41[1] Arabic: *ṣarrafa.* This verb in its simplest sense means *to explain*, but has connotations of *to turn about, to exchange (one thing for another), to embellish,* and *to expound (by adding or exchanging one way of saying something with another)*. By way of illustration, all of the following translations are correct, but convey different aspects of the core sense: A. J. Arberry: *We have turned about*; Saheeh International: *And We have certainly diversified*; Muhammad Asad: *And, indeed, many facets have We given*; Hilali & Khan: *And surely, We have explained*. All ten instances are found at 6:46, 6:65, 6:105, 7:58, 17:41, 17:89, 18:54, 20:113, 25:50, 46:27.

17:41[2] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.

17:43[1] See note to *s-b-ḥ* root at 2:30.

17:43[2] Lit.: *And exalted is He above what they say by great exaltation*.

17:44[1] See note to *s-b-ḥ* root at 2:30.

17:44[2] See note to *s-b-ḥ* root at 2:30.

17:44[3] See note to *s-b-ḥ* root at 2:30.

17:45[1] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.

17:45[2] See note to 58:4 for Qur'anic usage of *to believe in*.

17:46[1] Lit.: *heaviness*.

17:46[2] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.

17:46[3] This description can be seen fulfilled today not only among those the Traditionalist condemns as unbelievers, but in the Traditionalist himself. As with modern Christians, the Traditionalist is functionally incapable of discussing God without attaching other names (in the case of the Traditionalist, that of Muḥammad), and he will typically turn away from those who try to engage him on that basis.

17:47[1] Arabic: *bimā*. This gives to the verb a nuance of listening *for* something. N. J. Dawood captures this nuance in his rendering of this line: *We well know what they wish to hear when they listen to you*, as does Muhammad Asad: *We are fully aware of what they are listening for when they listen to thee.*

17:47[2] Arabic: *ẓālimūn*. See note to 2:229.
17:47[3] Arabic: *masḥūrūn* from *siḥr — sorcery*. See note to 2:102.
17:48[1] Lit.: *and are not able a path*.
17:49[1] Lit.: *particles, crushed bits.*
17:51[1] I.e. be you whatever you can imagine of '*what is great within your breasts*' (e.g. denial).

¶17.6 17:53[1] I think the context here indicates — at least to some degree — when bearing witness to the truth of the Day of Judgment.
17:53[2] Or *adversary* (against the command of God). See Article SJC.
17:53[3] Or *adversary* (against the command of God). See Article SJC.
17:55[1] I.e. as a token of God's grace to him (I acknowledge Muhammad Asad for this insight). Or *writings*. Arabic: *zabūr*. For the generic meaning of this word see note to 3:184. However, on the basis of 21:105, I agree that *zabūr* indicates *psalms* in the sense of *written* songs. This word occurs at 4:163, 17:55 and 21:105.
17:56[1] Arabic: *min dūni*. See note to 2:23.
17:56[2] Arabic: *taḥwīl*. This is commonly rendered by translators here using values which emphasise *transfer*. I agree that this is the general import, and that the passage is refuting the doctrine of vicarious atonement. However, the sense of this word at its two remaining instances (17:77, 35:43) is clearly *alteration*, and I have retained that value here also. N. J. Dawood delivers the same emphasis as here by means of *change*.
17:57[1] Such as their claimed gods and sons of God.
17:58[1] Arabic: *al kitāb*. See Notepad IX.ii. I capitalise *Writ* here since this statement is demonstrably inscribed in genuine scripture, in this case the Qur'an. Other views of this phrase exist, however; for example, Saheeh International supplies a note here: *The Preserved Slate (al-Lawḥ al-Maḥfūth), which is with Allāh.*
17:59[1] Arabic: *āyāt*. See Notepad VIII.
17:59[2] Muhammad Asad supplies what I regard as a helpful insight here; and while I do not share his view that there exists such a thing as '*Judaeo-Christian*' in reality, I reproduce his note with some light editing: *This highly elliptic sentence has a fundamental bearing on the purport of the Qur'an as a whole. In many places the Qur'an stresses the fact that the Prophet Muhammad[...] was not empowered to perform miracles similar to those with which the earlier prophets are said to have reinforced their verbal messages. His only miracle was and is the Qur'an itself - a message perfect in its lucidity and ethical comprehensiveness, destined for all times and all stages of human development, addressed not merely to the feelings but also to the minds of men, open to everyone, whatever his race or social environment, and bound to remain unchanged forever. Since the earlier prophets invariably appealed to their own community and their own time alone, their teachings were, of necessity, circumscribed by the social and intellectual conditions of that particular community and time; and since the people to whom they addressed themselves had not yet reached the stage of independent thinking, those prophets stood in need of symbolic portents or miracles[...] in order to make the people concerned realize the inner truth of their mission. The message of the Qur'an, on the other hand, was revealed at a time when mankind (and, in particular, that part of it which inhabited the regions marked by the earlier, Judaeo-Christian religious development) had reached a degree of maturity which henceforth enabled it to grasp an ideology as such without the aid of those persuasive portents and miraculous demonstrations which in the past, as the above verse points out, only too often gave rise to new, grave misconceptions.*
17:59[3] Lit.: *as a sight-giver*.
17:59[4] Arabic: *āyāt*. See Notepad VIII.
17:59[5] Lit.: *as dread* or *as intimidation*.
17:60[1] Sc. *then wast thou put in dread*. All translators — at least those who deliver syntactically correct English at this juncture — infer ellipsis, and supply what they feel is implied by one means or another, making their additions at different places within the verse, and with varying levels of disclosure to the reader with no access to the original Arabic. The question, then, is only *what* should be supplied and *where*. To take the second item first, we should look to the next verse since it begins with the same formula (Arabic: *wa idh qulnā*) we find here at 17:60. Since the line beginning that verse introduces a complete thought, a requirement of completion may be inferred for 17:60, and I place the ellipsis accordingly. We look next to the surrounding text for *what* is implied. The immediate context treats of *dread*, and the ellipsis is interpreted on that basis. Additionally, what immediately follows the formula (Arabic: *wa idh qulnā*) at 17:61 treats of compliance with — or submission to — the word of God, and that compliance is both anticipated and mirrored at 17:60 by means of the text we have supplied. Lastly, there is an implied counterpoint between what happened when the recipient of the Qur'an was put in dread (he became the servant of God), and what we find at the end of 17:60 (that though God puts men in dread, those among mankind for whom the vision Muḥammad received was a means of denial, it serves only to increase them in great inordinacy). While I do not supply the arguments in this work, I contend that this phrase anticipates those who made identification of the later so-called *mirāj* story and '*the vision*' mentioned here an article of faith; any such connection is dispatched — and the textually-supported meaning of '*the vision*' established — by means of detailed pan-textual analysis in my work *The God Protocol*.
17:60[2] The Traditionalist claims this in support of the supposed *mirāj*. The pan-textual Qur'anic evidence is against him (see my work *The God Protocol*).
17:60[3] Arabic: *fitnah*. See note to 2:102.
17:60[4] Lit.: *and*.
17:60[5] Cf. 37:62-66, 44:43, 56:52.
17:60[6] Arabic: *qur'ān — reading, recital, recitation, something which is read out.*
17:60[7] I.e. by means of the Qur'an. This form II verb occurs at 3:175, 17:60, 39:16, 39:36.
17:60[8] The nearest masculine noun this masculine singular verb can correspond to is *qur'ān* above.

¶17.7 17:61[1] Arabic: *sajada*. See Notepad IV.
17:61[2] Arabic: *sajada*. See Notepad IV.
17:61[3] Arabic: *illā*. Generally rendered *save* (as in *except* or *excepting*) and equivalents, I have translated in this context to leave open the question of whether Iblīs was an angel. See Article SJC.
17:61[4] Arabic: *sajada*. See Notepad IV.
17:62[1] Arabic: *a ra'ayt-*. See note to 6:40.
17:62[2] Or *destroy*. Arabic: *aḥtanika*. This is the form VIII of a verb which occurs in no other form and only once in this. Thus, there is nothing to cross-reference with. The Traditionalist inclines towards values which emphasise *destruction* or *extirpation*. However, values of *mastery* or *power over* are also acceptable

(see Lane, p. 662). Muhammad Asad's comment here provides additional light: *Cf. 7:16-17. The verb hanaka denotes, literally, "he put a rope around the lower jaw (hanak) [of a horse]", i.e., in order to lead it; hence, the form ihtanaka means "he made [another being] follow him submissively" or "obey him blindly".*
17:64[1] I.e. cavalry and infantry, or all forces.
17:64[2] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.
17:64[3] Or *adversary* (against the command of God). See Article SJC.
17:66[1] Arabic: *fulk — (m. and f.) ship, (also coll.) ships*.
17:69[1] I.e. to the sea.
17:69[2] The Arabic root from which the noun here (*qāṣif*) is derived — and which I have rendered *raging storm* — means *to dash in pieces, to smash, to thunder, to roar*. This is the only occurrence of any word based on this root in the text.
17:69[3] Some translators emphasise *ingratitude* here. The Arabic *kufr* comprises senses which include *denial, ingratitude*, and *covering-over*.
17:69[4] The root on which *tabīʿ* is based occurs 172 times in a number of derived forms. In all other cases, it is — by common consent — connected directly or indirectly with the concept of *following*. In this case alone, it is asserted in translations to have the value of *avenger* or *prosecutor*. Wehr (p. 109) gives the meaning of *tabīʿ* as *follower, adherent, partisan; aide, help, assistant, attendant, servant*. Lane (p. 295) covers much the same ground as Wehr but includes the sense of *prosecutor* (*for a right or due; particularly blood-revenge*), but notes that *tabīʿ* also signifies *an aider* (especially *against an enemy*). Plainly there is some correlation between a follower and one who acts to prosecute in favour of a particular person, but that connection is tenuous, and in my view it should not supersede 171 instances of the root without very strong textual support (which support I am yet to see provided by those who favour *prosecutor* and analogues here). Muhammad Asad comes closest to what I regard as the pan-textual sense among those translators I reviewed by rendering: *whereupon you would find none to uphold you against Us.* The import, then, is this: no man lost at sea in a raging storm would find anyone who would choose to share his lot and take his part against God since atheism simply evaporates on a damaged ship in a tempest (cf. 17:67). I include all forms of the root with their instances for purposes of comparison and verification: form I verb (2:38, 2:145, 2:263, 3:73, 7:18, 14:36, 17:63, 38:85, 79:7); form IV verb (2:262, 7:175, 10:90, 11:60, 11:99, 15:18, 18:85, 18:89, 18:92, 20:78, 23:44, 26:60, 28:42, 37:10, 77:17); form VIII verb (2:102, 2:120, 2:120, 2:143, 2:145, 2:166, 2:166, 2:167, 2:168, 2:170, 2:170, 2:208, 3:7, 3:20, 3:31, 3:53, 3:55, 3:68, 3:95, 3:162, 3:167, 3:174, 4:27, 4:83, 4:115, 4:125, 4:135, 5:16, 5:48, 5:49, 5:77, 6:50, 6:56, 6:106, 6:116, 6:142, 6:148, 6:150, 6:153, 6:153, 6:155, 7:3, 7:3, 7:90, 7:142, 7:157, 7:157, 7:158, 7:176, 7:193, 7:203, 8:64, 9:42, 9:100, 9:117, 10:15, 10:35, 10:36, 10:66, 10:66, 10:89, 10:109, 11:27, 11:59, 11:97, 11:116, 12:38, 12:108, 13:37, 14:44, 15:42, 15:65, 16:123, 17:47, 18:28, 18:66, 18:70, 19:43, 19:59, 20:16, 20:47, 20:90, 20:93, 20:108, 20:123, 20:134, 22:3, 23:71, 24:21, 24:21, 25:8, 26:40, 26:111, 26:215, 26:224, 28:35, 28:47, 28:49, 28:50, 28:50, 28:57, 29:12, 30:29, 31:15, 31:21, 31:21, 33:2, 34:20, 36:11, 36:20, 36:21, 38:26, 39:18, 39:55, 40:7, 40:38, 42:15, 43:61, 45:18, 45:18, 46:9, 47:3, 47:3, 47:14, 47:16, 47:28, 48:15, 48:15, 52:21, 53:23, 53:28, 54:3, 54:24, 57:27, 71:21, 75:18); noun (14:21, 17:69, 40:47); form I active participle (2:145, 2:145, 24:31); form VI active participle (4:92, 58:4); form VIII verbal noun (2:178, 4:157); form VIII passive participle (26:52, 44:23).
17:70[1] Lit.: preferred in preferment.
17:70[2] Arabic: *min man*. Lit.: *of whom*. The plain sense of this verse militates against established dogma.

¶17.8 17:71[1] Following immediately from 17:70, here also Traditionalist translators prefer values which emphasise the unity of all mankind for reasons of dogma (Hilali & Khan, for example, have *all human beings*). Among non-sectarian translators some present another emphasis. N. J. Dawood, for example, has *each community*, which is a more correct reading pan-textually. The expression rendered here *each people* (Arabic: *kulli unāsin*) occurs in two other places (2:60, 7:160), both of which treat of a context in which *kulli unāsin* can only signify *separate* peoples or tribes.
17:71[2] Or *leader*, or *that which they followed*. Arabic: *imām*. This word is said to mean *leader, record*, and *highway* (as in *that which is followed*). There is a clear connecting thread between these values, and in the present case, opinions are divided between them — and understandably so; certainly cases could be made for all three on the basis of the Qur'anic text. I have opted for *record* on the basis of the *writ* mentioned in the following clause. All instances are found here: 2:124, 9:12, 11:17, 15:79, 17:71, 21:73, 25:74, 28:5, 28:41, 32:24, 36:12, 46:12.
17:71[3] Arabic: *kitāb*. See Notepad IX.iii.
17:71[4] Or *recite*. The verb is based on the same root as the word *qur'ān*.
17:71[5] Arabic: *kitāb*. See Notepad IX.iii.
17:72[1] Lit.: *in this*.
17:73[1] See note to *waḥī* and *awḥā* at 3:44.
17:73[2] I.e. other than the Qur'an.
17:73[3] It is precisely on this basis — i.e. of something invented other than it (the Qur'an) — that the Traditionalist asserts his religion, proclaiming that respect for the Messenger is expressed correctly by embracing a literature which effectively usurps the Qur'an.
17:74[1] Arabic: *rakana* (*ilā*) *— to lean, support one's weight upon; to trust in, rely on*. A value of *to incline towards* is favoured by most translators, which tendency arises, in my view, in doctrinal concerns rather than in objective lexical values. This preferred value is certainly included among those Lane, for example, cites (p.1154). And insofar as *to incline towards* meant (when Lane was writing) *to rely upon*, this value is correct. However, *to incline towards* is a fuzzy value today (meaning something between *to be favourably disposed towards* and *to be willing to listen to*). But such values are not what is meant here. Lane makes clear that *to incline towards* is a synonym of *to trust in*, *to rely upon*: "*He inclined to him, or it;* and *he trusted to*, or *relied upon him*, or *it, so as to be*, or *become easy*, or *quiet, in mind[...]*". See also 11:113.
17:75[1] I.e. punishment.

¶17.9 17:76[1] Because punishment would have become binding upon them at this point. For a detailed analysis see my work *The God Protocol*.
17:77[1] Arabic: *sunnah*; i.e. communication of God's message followed by rejection and destruction or (occasionally) by acceptance and submission. See 3:137, 17:77, 33:62, 35:43, 48:23.
17:77[2] Sc. *has not changed*. There is no question but that there is ellipsis in this verse. To demonstrate that ellipsis is commonly acknowledged, here are some other translations: *[That is Our]*

established way (Saheeh International); *[such has been Our] way* (Muhammad Asad); *(This was Our) Sunnah (rule or way)* (Hilali & Khan). The question is only what the elided value is, and where in the verse it comes. The mention of '*practice*' as here (Arabic: *sunnah*) is found in comparable contexts at 17:77, 33:38-39, 33:62, 35:43, 40:85, 48:23. At both 35:43 and 48:23 it is supported by the statement: *and thou wilt not find in the practice of God any change*. At 35:43 this statement itself is immediately followed by: *nor wilt thou find in the practice of God any alteration*. This statement itself is closely mirrored here at 17:77 immediately following the opening line to the verse. Clearly, these two thoughts go together. On that basis, I take the full value of the elided text to be *and thou wilt not find in the practice of God any change* which I see truncated here in ellipsis to *has not changed.*

17:77[3] Arabic: *sunnah*; i.e. communication of God's message followed by rejection and destruction or (occasionally) by acceptance and submission. See 3:137, 17:77, 33:62, 35:43, 48:23. See my work *The God Protocol*.

17:78[1] *al ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC. The purport here, naturally, is construed by the Traditionalist in accordance with a pre-existing expectation of a 'prayer' regimen. The context fits better an obligation to warn by means of the Qur'an, which point we expand upon in the notes following. See also Notepad XXI (cf. also 50:40, 68:42, 68:43).

17:78[2] Arabic: *dulūk*. The primary meaning of the verb with which this noun is associated is *to rub* or *to press* or *to squeeze* (often: *until things merge*). The expression *dulūk al shams* signifies that time at which the sun seems to merge with the horizon. The expression *dulūk al shams* is noted by Wehr (p. 335) as *sunset*. The Traditionalist has two problems at this point. Firstly, he is unable to conceive of *al ṣalāt* as the generic, abstract noun it clearly is (cf. *al ṣabr*). And, secondly, having particularised the general, he has also locked himself into the dogma of five daily rituals on the basis of his non-Qur'anic literature. He is in the unenviable position of Cinderella's ugly sisters: he must make the glass slipper fit come what may, but reality is against him. Thus, he has it that *dulūk al shams* means *the time after the sun passes the meridian*. By extending his notion of sunset in this way, he can convince himself that what is meant here is provision for a number of 'prayers' nowhere mentioned here in the text. By way of example, the Traditionalist translators at Saheeh International render here *Establish prayer at the decline of the sun [from its meridian] until the darkness of the night*, to which they add the note: *i.e., the period which includes the thuhr, aṣr, maghrib, and 'ishā' prayers.* The Traditionalist just needs to get one more of his five-prayer set through the goalposts. But this is sleight of hand, and any reasonably intelligent child without prior indoctrination would recognise it as such. What no one seems to ask is: if four 'prayers' can be found in this space, why not six, or ten — or a hundred? The fact is that the Traditionalist is locked in to values taken from elsewhere, and is committed to cramming the glass slipper onto a fat, hairy foot no matter if it shatters in the process — which, of course, in the light of any sensible analysis, it does (one has only to consider 11:114 for the Traditionalist's manipulations with *dulūk al shams* to be exposed, despite the incursions the Traditionalist employs against the plain sense of the text there also). And, again, no matter what the precise meaning of *aqāma al ṣalāt* in this segment, the indisputable fact is that both here and at 11:114 the imperative is in the *singular*. I have no objection to prayer, including to that of the Traditionalist, minor points notwithstanding. I have no objection to prayers being held at the time the Traditionalist holds them, or at any other time. I *do* object to his practice of claiming monopoly rights over a book which itself claims to be from God and complete, and then of importing his values for key terms in that book from elsewhere and proceeding to attack anyone who doesn't agree with him. And I also object to his allied practice of manipulating the plain sense of the text to make it seem to fit with his externally derived requirements. If he doesn't wish to take the Qur'an at its own estimation that is his affair, but he should not hinder those who do.

17:78[3] Arabic: *qur'ān — reading, recital, recitation, something which is read out.*

17:78[4] Arabic: *qur'ān — reading, recital, recitation, something which is read out.*

17:78[5] I will present the Traditionalist's claims for this statement in their best possible light before explaining why I don't agree with them. Muhammad Asad notes here: *Most of the classical commentators take this to mean "witnessed by the angels of night as well as those of day", since dawn is the time between night and day. Razi, however, is of the opinion that the "witness" to which the Qur'an refers here is the spark of God-given illumination in man's own soul - the heightening of his inner perception at the time when the darkness and stillness of night begins to give way to the life-giving light of day, so that prayer becomes a means of attaining to deeper insight into the realm of spiritual truths and, thus, of achieving communion with all that is holy*. This is all very uplifting, but it is plucked from the ether; it has no purchase in the Qur'an. The passive participle *mas̲hhūr* (*witnessed*) occurs in three places: 11:103, 85:3, and here at 17:78. At 11:103, the context anticipates the Day of Judgment; it is a day to which mankind (*al nās*) is being gathered, and that day is "*witnessed*". The active party here is God; the object, human beings. At 85:3, the preceding context (provided at 85:1-2) is an oath which includes the Day of Judgment (cf. 11:103), and the key phrase the "*witnessed*" precedes actions by men in which they (men) are themselves "*witnesses*" (see 85:4-9). The segment concludes with the statement that God is "*witness*" over all things. Thus, the "*witness*" of 85:3 must refer in the first instance to God, and the "*witnessed*" of 85:3 to that which men have done and seen. And on the basis of what we have learned at 11:103 and 85:3, "*the witnessed*" of 17:78 must refer to that which is done and seen *by men*. My analysis of 'the mysterious letters' (Arabic: *al ḥurūf al muqaṭṭa'āt*) contains within it evidence of a series of three portions of the Qur'an beginning at sūrah 50, and which the Qur'an itself calls *al sujūd*. These sections comprise the text to be recited as a witness to those the Messenger was sent to warn. (This process is likely retained by parts of the Traditionalist's prayer regimen in vestigial form, though he has lost its original purpose entirely.) These readings were to be open for attendance by men. The '*recitation of dawn*' was to be '*witnessed*' by men at the conclusion of a process in which *al sujūd* portions of the Qur'an were recited, and in the course of which existing believers worshipped, and outsiders who heard the message either walked away or remained (i.e. until dawn) and submitted to God. I suggest the interested student read from sūrah 50 onwards with these assertions in view in order to judge for himself how readily such a position comports with the text. For my full analysis of 'the mysterious letters' see Article MLQ.

17:79[1] Arabic: *tahajjad*. This is the only instance of the root (*h-j-d*) from which this word comes. Thus, we have nothing to compare with in the text, and the word is highly vulnerable to the type of lexical manipulations of Qur'anic terms which characterise the Traditionalist's method. This word now means *relinquish sleep for prayer*. And a review of Lane's entry for the verb (p. 2940) shows the root of the verb to be firmly fixed in notions of *sleep* (either succumbing to it or refraining from it). Clearly, from the context at 17:79, the latter is meant. I think it is safe to regard the Traditionalist's preferred emphasis on *prayer* (and here he means the prayer he can point to nowhere in the Qur'an but which he insists is from God) as a case of culture affecting lexical sense over time. It is clear to see how this would have happened. In agreement with the non-sectarian Arabist A. J. Arberry I have used *vigil*, which emphasises wakefulness, but allows for worship and remembrance of God also. In the context of my view of 17:78, the imperative here informs part of that process by which men were warned by means of the Qur'an (see notes to 17:77 and 17:78).

17:79[2] Arabic: *bihi — with it* (i.e. with the Qur'an). Both Saheeh International and Hilali & Khan make this point explicitly.

17:79[3] The Traditionalist has given this word (Arabic: *nāfila*) a highly technical meaning of *supererogatory prayer*. This is a clever piece of manipulation because, firstly, it assumes acceptance of the claim that there exists a baseline number of prayers and, secondly, because it assumes acceptance of the claim that prayer in the sense he means it is the subject here. This is possible only if one has already accepted a non-Qur'anic value for *al ṣalāt* at the hand of the Traditionalist. However, we can cross-reference *nāfila*, since it occurs at one other place: 21:72. There the context is Yaʿqūb being given to Ibrāhīm in *addition* to Isḥāq. Thus, *nāfila* could indicate any number of things at 17:79 — an additional duty, an additional merit, an additional time, or some other additional value. To assume a special prayer (the details of which the Traditionalist claims to know, naturally) is to impose upon the text rather than to draw from it. And, as in the previous verse, the imperative here is in the *singular* and clearly directed to the Prophet himself, which could be seen to give the Traditionalist's claims for this segment regarding himself a presumptuous and inappropriate flavour.

17:79[4] Arabic: *maqām.* See note to 2:125. At this point the average Traditionalist claims for Muḥammad what the average Christian claims for Jesus: the right of intercession — that one man can get God to close his eyes to his sins on the basis of another man's righteousness or intercession. Saheeh International (whose translation and position is entirely reflective of Sunni orthodoxy) notes here: *The position of intercession by permission of Allāh and the highest degree in Paradise*. I reject this position entirely. It is antithetical to the spirit and letter of the revelation Muḥammad brought on any number of counts. The same translators then note: *This is a promise from Allāh (subḥānahu wa ta'ālā) to Prophet Muḥammad (ṣ)*). They are seemingly oblivious to the contradiction between this claim and the Traditionalist's insistence that the first half of the verse (given the Traditionalist's understanding of it) has application for himself — and all other Muslims — personally.

17:81[1] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

17:82[1] Arabic: *qur'ān — reading, recital, recitation, something which is read out.*

17:82[2] See note to *(al) mu'minūn* at 8:2.

17:82[3] Arabic: *ẓālimūn*. See note to 2:229.

17:83[1] Lit.: *stays far (away) on his side*.

17:84[1] Lit.: *does after his manner*.

¶17.10

17:85[1] I.e. of divine revelation. Muhammad Asad notes here: *Some commentators are of the opinion that it refers here, specifically, to the revelation of the Qur'an; others understand by it the "soul", in particular the soul of man. This latter interpretation is, however, unconvincing inasmuch as the preceding as well as the subsequent verses relate explicitly to the Qur'an and, hence, to the phenomenon of divine revelation.*

17:86[1] See note to *waḥī* and *awḥā* at 3:44.

17:86[2] I.e. in that matter.

17:87[1] This is one of many cases in the Qur'an which contain what I call implicit punctuation. The parenthesis I have supplied is the simplest way of achieving logical sense. Those translators who achieve sense in a transparent manner clear this hurdle by means of interpolation. For example, Saheeh International has: *Except [We have left it with you] as a mercy from your Lord*; and Muhammad Asad has: *[Thou art spared] only by thy Sustainer's grace.*

17:88[1] Arabic: *qur'ān — reading, recital, recitation, something which is read out.*

17:88[2] Arabic: *al ins*. See Article SJC.

17:88[3] Arabic: *al jinn*. See Article SJC.

17:89[1] See note to *ṣarrafa* at 17:41.

17:89[2] Arabic: *qur'ān — reading, recital, recitation, something which is read out.*

17:89[3] Arabic: *min kulli*. See note to 2:164.

17:89[4] Lit.: *of every similitude*.

17:91[1] Lit.: *to gush forth[...] with gushing forth.* Muhammad Asad notes here: *I.e., like Moses (cf. 2:60).*

17:92[1] Arabic: *qabīlan — face to face (with one), before (one), in (one's) presence*.

17:93[1] Lit.: *a house of ornamentation*. Arabic: *zukh̲ruf — ornamentation, decoration, embellishment*.

17:93[2] Arabic: *kitāb.* See Notepad IX.iii. The only miracle given Muḥammad was the Qur'an.

17:93[3] See note to *s-b-ḥ* root at 2:30.

17:93[4] An expression by which one distances oneself from an outrageous importunity upon the glory of God. Miracles occur exclusively by the will of God.

¶17.11

17:95[1] I.e. one like those who were to receive his message.

17:97[1] Arabic: *min dūni*. See note to 2:23.

17:98[1] Arabic: *āyāt*. See Notepad VIII.

17:98[2] Lit.: *particles, crushed bits.*

17:99[1] Arabic: *awalam yaraw*. See note to 13:41.

17:99[2] Arabic: *ẓālimūn*. See note to 2:229.

¶17.12

17:101[1] Arabic: *āyāt*. See Notepad VIII.

17:101[2] The fact is that the Qur'an contradicts the Hebrew scriptures on many key points, including the number of signs given to Mūsā for Fir'awn (for example, the Passover is entirely absent from the Qur'anic narrative). My work *The God Protocol* explores this topic at length.

17:101[3] Arabic: *fir'awn*. See note to 2:49.

17:101[4] Arabic: *masḥūrūn* from *siḥr — sorcery*. See note to 2:102.

17:102[1] Arabic: *baṣā'ir — that which gives insight, perception, enlightenment*.

17:102[2] Arabic: *fir'awn*. See note to 2:49.

17:103[1] Arabic: *fazza*. The form X of this verb with *min* (as here) is said to mean either *to unsettle from* or *to incite from* though

Lane (p. 2447) also lists *to expel from*.

17:103[2] This scenario does not sit easily with the dominant Egypt-Palestine thesis. A ruler personally pursuing an enemy accompanied by his kin better fits a small tribal scenario. See Notepad XVI.

17:104[1] While my understanding of the identity of the "children of Israel" is at some variance with his, I support Muhammad Asad's underlying sentiment here: *According to Razi, the expression lafif denotes a human crowd composed of innumerable heterogeneous elements, good and bad, strong and weak, fortunate and unfortunate: in short, it characterizes mankind in all its aspects. It is obviously used here to refute, once again, the idea that the children of Israel are a "chosen people" by virtue of their Abrahamic descent and, therefore, a priori and invariably destined for God's grace. The Qur'an rejects this claim by stating that on Resurrection Day all mankind will be judged, and none will have a privileged position.*

¶17.13

17:105[1] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi i.).

17:105[2] I.e. the Qur'an. For why we know the Qur'an to be the reference see note to 6:92.

17:105[3] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).

17:106[1] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.

17:106[2] Arabic: *'alā mukthin — at intervals*. This noun occurs nowhere else in the text, but the use of the verb (13:17, 20:10, 27:22, 28:29) and the active participle (18:3, 43:77) from the same root comports with the sense of the noun as understood here. Muhammad Asad renders here *in stages*. Both Hilali & Khan and A. J. Arberry have *at intervals*. Saheeh International is committed to a value which emphasises the *duration* of the revelation (the details of which, as Traditionalist translators, naturally, they claim to know). However, while the concept of *duration* is entirely consonant with the meaning and usage of the root in other places in the text, to my knowledge the Traditionalist does not claim that the Messenger stopped reciting the Qur'an at the point new revelation ceased, nor would support for such a view be found in the Qur'an. Thus, no matter what some Traditionalists imply or would have us infer here, the fact is the notion of *duration* implicit in this context could not mean what they would like it to (namely, the totality of the time over which the Qur'an was sent down, claimed by them to be twenty-three years). And that much granted, the fact is that in this context any *duration* is more likely to refer to a humanly achievable unit of recitation (such as an hour or so), than to the value of twenty-three years taken from a non-Qur'anic source. And if one agrees thus far, then what one means by *duration* and *intervals* becomes effectively the same thing. In addition, I would argue that we find here (over and above the plain sense of announcing new revelation as it was received) strong support for the process of *al sujūd* identified in this work as the reading of one of a number of specific portions of the Qur'an between chapter 50 and the end of chapter 114 in a nightly vigil to which outsiders are also invited to hear the message of the Qur'an. See my analysis of 'the mysterious letters' at Article MLQ.

17:106[3] Lit.: *in a gradual (*or *successive) sending down*.

17:107[1] See note to 58:4 for Qur'anic usage of *to believe in*.

17:107[2] I.e. your response to this is your affair.

17:107[3] I.e. those who have genuine knowledge in one or more of the areas of which the Qur'an treats.

17:107[4] Lit.: *fall down to the chins*. Arabic: *adhaqān — chins*. This word (the only instance of the root) occurs three times: 17:107, 17:109, 36:8. It means *chins*. At 36:8 it means *chins* — a point uncontested by the Traditionalist who renders there thus himself. Here, however, he is very eager to impress upon the mind some connection with his externally derived prayer regimen, and so would have the reader believe that *fall on their faces* is the value. While I render that way also in this edition, this point requires some elucidation. What it says is *fall down to the chins*. It does not even say *fall down to their chins* but: *fall down to the chins*. Thus *to the chins* is an adverbial modifier describing how '*they*' fall down. I do not believe that it is possible to fall down *to the chins* physically — at least not with any degree of naturalness or spontaneity. I am compelled therefore to regard *to the chins* as a non-physical (i.e. metaphorical) adverbial modifier (cf. English *up to one's neck*) and take it to mean *without reservation*, *completely*, *most earnestly*. This is in large measure what *to fall on one's face* means in English, and so it is acceptable on that basis — but care should be taken to protect oneself here from vulnerability to the Traditionalist's indefatigable efforts to insinuate his externally derived requirements into the mind.

17:107[5] Arabic: *sajada*. See Notepad IV.

17:108[1] See note to *s-b-ḥ* root at 2:30.

17:108[2] Some Traditionalists understand this statement as recognition of the (superior) and long-awaited prophethood of Muḥammad by those of previous scriptures. But the preponderance of pan-textual data is dramatically against them. In fact, what is being referenced here is recognition of the truth of destruction of communities by God in the past, and the inevitability of the Day of Judgment. The word rendered *promise* here (Arabic: *wa'd*) occurs 49 times (3:152, 4:122, 9:111, 10:4, 10:48, 10:55, 11:45, 11:65, 13:31, 14:22, 14:47, 16:38, 17:5, 17:5, 17:7, 17:104, 17:108, 18:21, 18:98, 18:98, 19:54, 19:61, 20:86, 21:9, 21:38, 21:97, 21:104, 22:47, 25:16, 27:71, 28:13, 28:61, 30:6, 30:6, 30:60, 31:9, 31:33, 34:29, 35:5, 36:48, 39:20, 39:74, 40:55, 40:77, 45:32, 46:16, 46:17, 67:25, 73:18). As used in the Qur'an with regard to God it treats of three circumstances: God's promises to the believers regarding this life; God's promises both to believers and others regarding the reality of the Last Day and the Hereafter; of temporal destruction to come. Even the *promise* at 9:111 which references former scripture has the Day of Judgment firmly in view. And at 20:86, in the case of Mūsā, the *promise* mentioned refers back to verses 20:81-82 which treat of both blessings and *potential wrath*. Anyone who thinks that 40:55 does not fit into this scheme should read the whole of that chapter. Thus, the preponderance of evidence based on the Qur'anic data for the meaning of 17:108 is that those speaking here recognise the reality of God's *promise* to mankind: Judgment is coming. This reading is entirely consonant with the context here also. And at 73:18, where we find the last instance of *wa'd* the final word of that verse mirrors the concluding word of 17:108 (Arabic: *maf'ūlan — fulfilled*). Any reader studious enough to have absorbed my work on 'the mysterious letters' will have understood that sūrah 73 itself contains the key to the division of the reading of the latter portion of the Qur'an into segments as a warning to men. See Article MLQ. See also my work *The God Protocol*.

17:109[1] See note to 17:107.

17:110[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

17:110[2] Arabic: *ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC. Generically, *ṣalāt* denotes duty. In its

primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part — commitment to which also satisfies the pre-existing obligation every man has to acknowledge God's authority (see 7:172). Worship — which is the value the Traditionalist insists upon here — is, doubtless, a duty; however, see 17:78 and note thereto. In the context here, the duty referred to is most readily identified in communication of the statements the recipient of the Qur'an is given to say at 17:107-111. If this assertion is rejected, the fact is that — even given the Traditionalist's understanding here — the value at the opening of this verse cannot be what he claims for *al ṣalāt*. His conflation of two concepts is particularly effective in English, the speakers of which he has believing something he himself knows to be untrue: that *al ṣalāt* (as he understands it) and *supplication* (i.e. an appeal to God for something) are basically the same thing. This has worked because he has told the English-speaking world that *al ṣalāt* means *prayer*, and the mind of the English speaker provided the bridge from that assertion to what he — the native speaker of English — means by the term, (i.e. *supplication*). But *supplication* is not what the Traditionalist means across the whole of this verse. In the present context — even given the Traditionalist's understanding of it — the opening subject of the verse is *supplication* and not a daily ritual which the Traditionalist thinks of as *al ṣalāt* and which he has told the English speaker is *prayer*. So, even if one agrees with the Traditionalist's understanding of *al ṣalāt* and with his view that the opening of the verse treats of supplication, this in no way suggests that these two processes are one thing, nor does it mean that this one thing is what the English speaker means by *prayer*. The Traditionalist — at least one with access to Arabic — knows all of this, but he allows the English speaker to labour under the misapprehension I have just summarised.

17:111[1] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

18

18:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

18:0[2] The eighteenth chapter of the Qur'an is by convention called *al kahf* or *The Cave*.

18:1[1] Arabic: *al kitāb*. See Notepad IX.ii.

18:1[2] I.e. from a straight path.

18:2[1] Or possibly *he*.

18:2[2] See note to *(al) mu'minūn* at 8:2.

18:4[1] It is perhaps significant that the calumny brought by many Christians over the centuries against God is mentioned at this point, just prior to the story of the companions of the cave (or The Seven Sleepers as Christian sources put it). Modern Christians typically have the impression that all early Christians were Trinitarians, but this is simply not the case; the first Christians were Judaeans and uncompromising monotheists. There certainly exists a story in a cave featuring Christians and set in Ephesus which predates the Qur'an, and the fact that the Qur'an features stories which were previously known is presented by its detractors as grounds to question its veracity or to accuse it of imitation. Such a position gains some traction over ignorant and inattentive audiences. However, the fact is that the Qur'an both confirms and corrects a wide range of narratives as part of its *modus operandi*. If one can fault the facts that it confirms or corrects, that is one thing. But to criticise a message which itself states that it repeats and corrects known accounts — for doing exactly that — is a cheap shot designed to give audiences which are unlikely ever to consider the Qur'an's arguments in context the impression that they have reliable grounds to disregard the Qur'anic revelation *in toto*. Where the Qur'an performs this function it often states as much, as here at 18:13 — *We narrate to thee their report with the truth.* The implication is that other reports exist and are incorrect and that this one states things correctly. Any suggestion that the subjects of the current story were Trinitarian Christians is also implicitly corrected by the Qur'an. For his part, the Traditionalist Muslim, in my opinion, misunderstands a crucial part of this story due to his pre-existing commitment to extraneously derived values. I provide extensive notes over the course of this particular narrative to explain why and how I think it is typically misread.

18:5[1] Or *of him*. While I neither agree with nor follow his assertion in my translation, I include Muhammad Asad's point here for interest: *Most of the classical commentators (and, as far as I am aware, all the earlier translators of the Qur'an) relate the pronoun in bihi to the assertion that "God has taken unto Himself a son", and hence take the phrase to mean, "They have no knowledge of it", i.e., no knowledge of such a happening. However, this interpretation is weak inasmuch as absence of knowledge does not necessarily imply an objective negation of the fact to which it relates. It is, therefore, obvious that bihi cannot signify "of it": it signifies "of Him", and relates to God. Hence, the phrase must be rendered as above - meaning that they who make such a preposterous claim have no real knowledge of Him, since they attribute to the Supreme Being something that is attributable only to created imperfect beings. This interpretation is supported, in an unequivocal manner, by Tabari and, as an alternative, by Baydawi.*

18:5[2] Lit.: *Great is (become)*.

18:6[1] I.e. in the wake of those who subscribe to the lie about God outlined above.

18:6[2] Cf. 26:3.

18:6[3] See note to 58:4 for Qur'anic usage of *to believe in*.

18:6[4] Arabic: *ḥadīth — story; account; narrative*, *statement*. While I render as is common here, I find Muhammad Asad's reasoning worthy of consideration and include his comment in full: *Lit., "it may well be that thou wilt...", etc. However, the particle la'alla does not, in this context, indicate a possibility but, rather, a rhetorical question implying a reproach for the attitude referred to (Maraghl XIII, 116).*

18:8[1] I.e. strip away all frippery and additions rendering the earth in a bare state (the allusion, as I understand it, is three-fold: to truth when stripped of all lies; to a time when all vanity is vanished away and all that remains is what faith we had and what good works we did on the basis of the faith; and to the condition of the earth at the end of time).

18:9[1] Arabic: *am*. See note to 21:21.

18:9[2] Arabic: *al raqīm — the inscription, the writing*. This word occurs only once. Some take it as a common noun (i.e. *the inscription*), others as a geographical name, and yet others — somewhat surprisingly — as the name of the dog mentioned later. My sense is that it refers to the story of the companions of the cave as a written document, but God knows best.

18:9[3] Muhammad Asad notes here: *Lit., "that the Men of the Cave... were more wondrous...", etc. - the implication being that the allegory or parable based on this story is entirely in tune with the ethical doctrine propounded in the Qur'an as a whole, and therefore not "more wondrous" than any other of its statements.* I would go further: this narrative submits fully to the processes of pan-textual and other analysis which form our method, and by

progressing in a logical and methodical manner, we can expect to understand the import here in a satisfactory way — and thereby cut the Gordian knot the Traditionalist has tied for himself for reasons originating in assumed conclusions and outcomes required by his religion. We begin by treating the three verses following as parenthetical.

18:9[4] Arabic: *āyāt*. See Notepad VIII.

18:10[1] This verse provides support, perhaps, for aspects of the Petra thesis — or, at least, the Petra pilgrimage thesis — as Petra is liberally peppered with caves. See Notepad XVI.

18:10[2] Arabic: *amr* — (here) *affair*; also *matter; command*. It pays to be aware of this word as we go through the story of the companions of the cave since it serves as a marker to help the reader properly track what is being said and by whom.

18:11[1] I.e. made them sleep.

¶18.2

18:13[1] I.e. if this be thy assumption (cf. 18:9), then know thou that God tells thee the truth. Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).

18:13[2] See note to 58:4 for Qur'anic usage of *to believe in*.

18:14[1] That is, they stood up before the people among whom they lived and did what all those who truly follow God are called upon (as per the Qur'anic imperative) to do: they called men to God alone (not to religions or other man-made mechanisms of control).

18:14[2] Arabic: *min dūni*. See note to 2:23.

18:14[3] Lit.: *a god*.

18:14[4] Arabic: *sh̲aṭaṭ*. See Notepad XI.xi.

18:15[1] Given the background to the case in the chapter so far, the implication is that the *gods* mentioned could include a deified ʿĪsā or Jesus.

18:15[2] Arabic: *min dūni*. See note to 2:23.

18:15[3] Arabic: *lawlā*. See Notepad XIV. The non-sectarian A. J. Arberry renders this instance of this construction almost exactly as I do here: *Ah, if only they would bring some clear authority regarding them!* (and as I do at all instances where this construction occurs).

18:15[4] Translators tend to see this entire verse as the words of the companions of the cave. I think the case is stronger pan-textually for closing the speech marks here. This construction occurs in multiple cases across the text, and in all other cases it is clearly the direct speech of God (see 2:114, 2:140, 6:21, 6:93, 6:143, 6:157, 7:37, 10:17, 11:18, 18:57, 29:68, 32:22, 39:32, 61:7).

18:16[1] This anticipates the time when the companions of the cave should withdraw having warned the erring people.

18:16[2] Here again *affair* serves as a marker to clarify who is the subject throughout the narrative — namely the companions of the cave (see note to 18:10).

18:16[3] Arabic: *mirfaq — facilities, anything conducive to ease and convenience*.

¶18.3

18:17[1] Generally, this segment is placed in a hypothetical mood by translators (*And thou mightest have seen the sun*, etc.). However, since I both parse and render this segment as an aside in the literary present which reviews the past in the now, I am able to render literally.

18:17[2] This verse provides support, perhaps, for aspects of the Petra thesis — or, at least, the Petra pilgrimage thesis — as Petra is liberally peppered with caves. See Notepad XVI.

18:17[3] Arabic: *āyāt*. See Notepad VIII.

18:17[4] Cf. '*among Our proofs*' (18:9).

18:18[1] I have rendered this clause and that preceding literally. Most translators render in a more hypothetical mood (*And thou wouldst have thought them awake[...]*). However, the plain reading is as I have rendered. With the segment beginning 18:17 as a parenthetical aside which treats of the present though with a view to the past — as I read the text — the sense here is: *though thou think those around thee awake, they are, in fact, asleep — and there is nothing thou canst do to waken them.* Thus a parallel is drawn between the narrative past and the narrative present (cf. 18:6).

18:18[2] The attentive reader will notice that the Qur'an nowhere expresses repugnance towards dogs. The Traditionalist has imported his dislike of dogs from elsewhere (cf. 5:87), claiming them to be filthy. I would agree that wild dogs roaming the streets are a public nuisance requiring effective remedy. But a good, properly trained dog (with a responsible master) is a blessing, providing man with companionship and protection, and invaluable assistance to him in his work.

18:18[3] At this point, the text genuinely adopts the hypothetical mood (Arabic: *law*) which other translators begin at 18:17.

18:19[1] The stage has been set for the focus of the narrative: the debate which ensues once the companions of the cave have awoken. I emphasise this because the Traditionalist loses this thread, and much of the remaining notes I provide on this part of this sūrah are dedicated to ensuring that we do not lose it.

18:19[2] Arabic: *waraq*. Typically translated *silver coin*. I do not say this is wrong, but I failed to find any support for *silver*, though it exists in the broader literature. The original sense of *waraq* is *leaf* (of a *tree*). It also means *strip of metal* and is used to mean *coin* or *coinage*. So *coin* is a safe value here in the circumstances.

18:21[1] It is at this point that the Traditionalist's understanding, in my view, falls apart — and does so for reasons of ideology (namely, that he has imported extraneous values which he both needs and assumes as part of the persistent fallacy which has it that his religion grows organically out of the Qur'an). In the notes that follow, I unpick the numerous errors he makes, to explain what this verse means. However, before embarking on that process, it is as well to understand what he says it means. The generally moderate Traditionalist translators at Saheeh International, for example, present in the following way: *And similarly, We caused them to be found that they [who found them] would know that the promise of Allāh is truth and that of the Hour there is no doubt. [That was] when they(1) disputed among themselves about their affair and [then] said, "Construct over them a structure. Their Lord is most knowing about them." Said those who prevailed in the matter, "We will surely take [for ourselves] over them a masjid."* (The reader will appreciate that everything in square brackets is admitted interpolation.) At (1) a note is supplied: *The people of the city.*

18:21[2] I.e. God.

18:21[3] Arabic: *aʿth̲ara*. The facts are these: the form IV verb *aʿth̲ara* + *ʿalā* means *to acquaint, to make come across* and requires two objects (e.g. *x* with *y*) and the typical rendering here fails this requirement, a point conceded indirectly by the lexicographer Lane (*Arabic-English Lexicon*, p. 2004) who describes the second object as 'suppressed'. This is academic language for 'missing and ignored for reasons of convenience'. (To illustrate, here is a sentence in English which has the same problem: *we thought about*. There is an obvious unmet requirement here. Popular renderings of the clause in question have the same type of problem.) The case is quite simple once we own the point which the Traditionalist is unable to

grasp which is that the speaker here has not changed to God. It remains the companions of the cave (which should come as no surprise since we are told at 18:19 that the entire point of the story is the debate between the companions of the cave). The verb, then, is not in the first person plural (*we*), it is in the third person masculine singular (*he*) taking a first person plural object *nā* (*us*) then the preposition *ʿalā* and the second object *them*. The companions of the cave are here stating why God acquainted them with the people of the town. In his haste to create a religion based on later fictions, the Traditionalist has lost — or perhaps wished not to retain — the point of the Qur'anic narrative which is that we, the believers, are meant to warn those around us. It is not a job for commissioned messengers and prophets only; such a task is what following a messenger of God entails. The companions of the cave were simply doing their job; and their story concentrates on the post-op review in the cave. Understood thus, all requirements of the verb are met and nothing is 'suppressed', and we remain focused on the very point the Qur'an tells us is central: the debate among the companions of the cave (18:19).

18:21[4] I.e. the people to whom the companions of the cave witnessed (see 18:14). The expression *promise of God* treats of the warning to a community of destruction (for a detailed outline of this collocation see note to 17:108).

18:21[5] Arabic: *ḥaqqun*. See Notepad XVII (ḥaqq- vi.).

18:21[6] This, perhaps, also refers back to the initial *When* in this story at 18:10 confirming that this is a continuation of that story given to correct the assumption introduced at 18:9. Here, as elsewhere, one needs to develop a sense of the shorthand and logistics the Qur'an employs. To use screenwriting terminology, what we have here is the *payoff* for the *setup* at 18:19 (when the companions of the cave send one of their number with money to buy food). That person has now, evidently, returned with news of what has transpired on the ground while they were asleep. We are left to fill in the details. The executive version is this: they have been in stasis for an inordinately long time (cf. 18:26); everyone who persecuted them (and by extension, all the members of their personal families along with everyone else they knew) is now long dead, and they are living in a completely different era. Put yourself in their shoes: if you woke up one day and someone in your house went to the shops and came back with a similar piece of news, would that not cause voices to be raised?

18:21[7] I.e. the companions of the cave.

18:21[8] Here again *affair* serves as a marker to identify the subject throughout the narrative: the companions of the cave (see note to 18:10). The Traditionalist here switches *affair* to reference the people of the city and is, in general, lost in his understanding of the entire passage.

18:21[9] I.e. over — or in memory of — those who perished. The argument here is in favour of a monument or memorial building of some type. Muhammad Asad covers this sense in his rendering of this clause: *Indeed, we must surely raise a house of worship in their memory!*

18:21[10] The victors in the debate conclude that they will take a *masjid for* (i.e. *as a recompense for*) *them*. The Qur'anic usage of the Arabic provides a construction which occurs just once more in the text (at the end of 18:77) where *take (in payment) for* is unquestionably the sense (and confirmed to be so by the generality of translators). Interestingly, a Christian church was built at Petra in 450 CE. The Traditionalist's rendering of the current phrase here is typically mired in fudging and surmise.

18:21[11] Arabic: *masjid*, *masājid*. See Notepad VII.i. A rigorous pan-textual approach is embarrassing to the Traditionalist here also. In his general presentation, he allows the non-specialist reader to think that by *masjid* the Qur'an means an *Islamic mosque*. Awkwardly for him, context (as here) frequently demonstrates this claim to be false. In such cases, he unblushingly inserts another value and hopes no one will notice — which generally nobody does.

18:22[1] I.e. those who speculate without knowledge.

18:22[2] This, incidentally, is the number surmised by early Christians.

18:22[3] Given the statement at 18:25 there is a case to be made that this refers to the number of years the companions of the cave slept rather than the number of individual youths, but God knows best.

18:22[4] I.e. one based in and limited to what God has given. The facts are these: a population fell into idolatry; young men of faith refused to go along with that idolatry and stood up and witnessed to the truth of the One God, and were rejected; God protected the young men a stasis of sleep in a cave for an inordinately long time (cf. 18:26); the young men awoke to find that God had destroyed the former population; the young men discovered what had transpired and discussed how best they should respond; one party argued that they should build a monument to those who had perished; a second party argued that they should take a *masjid* (place of worship) in recompense for the people of the community to which they witnessed (and sent to their lord apprised of the truth).

18:22[5] The Qur'an is completely clear: we are to limit our information about this question to facts (which, for us, means what we have in the Qur'an).

¶18.4

18:24[1] Surely, the point of this aside is that one should anticipate that he, like the companions of the cave, if he would serve God and do what is required (namely, warn with the revelation the erring culture around him), may also sleep for an unnaturally long time, or be taken to his Lord in death — which is why it is a wise course to anticipate such an eventuality by referencing God's will as part of formulating any future plans.

18:25[1] I take this verse to refer to those who guess at the Unseen (cf. 18:22). Muhammad Asad thinks likewise: *This obviously connects with the "idle guesses" mentioned in the first paragraph of verse 22 above - guesses refuted by the subsequent statements, "My Sustainer knows best how many they were" in verse 22, and "God knows best how long they remained [there]" in verse 26.*

18:25[2] Apparently a reference to a calculation made to allow for the lunar calendar.

18:26[1] Cf. 19:38 and note thereto.

18:26[2] Arabic: *min dūni*. See note to 2:23.

18:26[3] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

18:27[1] See note to *waḥī* and *awḥā* at 3:44.

18:27[2] Arabic: *al kitāb*. See Notepad IX.ii.

18:27[3] This formula connects this verse with 6:115.

18:27[4] Arabic: *min dūni*. See note to 2:23.

18:28[1] Lit.: *transgress*.

18:28[2] Arabic: *dh̲ikr — calling to mind, recalling, reminding; remembrance (of something past); history*.

18:28[3] I.e. of his duty to God. Arabic: *furuṭ*. This is said to have meanings of *excess of bounds*, or *injustice*, or *neglect* and *abandoning*. However, given the preponderance of other words

from the same root across the text, as well as the present context, I agree with Saheeh International that *neglect* is the most fitting option.

18:29[1] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

18:29[2] This puts paid in clear terms to any policy by any sect predicated on compelling others to belief (cf. 2:256). Punishment for disbelief belongs to God, not to men.

18:29[3] Arabic: *ẓālimūn*. See note to 2:229.

18:29[4] Arabic: *murtafaq — a place or thing upon which one leans (with the elbow)*.

18:30[1] Arabic: *alladẖīna āmanū*. See note to 2:257 and Notepad II.iv.

18:31[1] Arabic: *murtafaq — a place or thing upon which one leans (with the elbow)*.

¶18.5

18:32[1] Grammar: dual.

18:33[1] Grammar: dual.

18:34[1] Arabic: *nafar*: *men* (as a collective); *band*, *party*, *troop*.

18:38[1] See note to Arabic root: *sẖ-r-k* at 6:78 and Notepad VI.

18:38[2] Qur'anic usage requires that by '*ascribing partners*' we allow values such as trusting in one's wealth or position or status. Trust in 'science' and 'progress' are instances of comparable idolatry.

18:39[1] Arabic: *lawlā*. See Notepad XIV.

18:39[2] Lit.: *If*.

18:40[1] I.e. upon his companion's garden.

18:40[2] Lit.: *slippery*.

18:42[1] I.e. by calamity.

18:42[2] Lit.: *turn up and down his two palms.*

18:42[3] Arabic: *kẖāwiyatun ʿalā ʿurūsẖihā*. Lit.: *fallen upon its roofs*, i.e. desolate and in ruins. Cf. 2:259.

18:42[4] See note to Arabic root: *sẖ-r-k* at 6:78 and Notepad VI.

18:43[1] Arabic: *min dūni*. See note to 2:23.

18:44[1] At the time of calamity, such as at death or the end of time.

18:44[2] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

¶18.6

18:48[1] Cf. 7:172.

18:48[2] Arabic: *bal*. See note to 2:88.

18:49[1] Arabic: *al kitāb*. See Notepad IX.ii.

18:49[2] Arabic: *al kitāb*. See Notepad IX.ii.

18:49[3] That writ comprises the moral law of God which is as exact and complete as God's physical laws.

¶18.7

18:50[1] Arabic: *sajada*. See Notepad IV.

18:50[2] Arabic: *sajada*. See Notepad IV.

18:50[3] Arabic: *illā*. Generally rendered *save* (as in *except* or *excepting*) and equivalents, I have translated in this context to leave open the question of whether Iblīs was an angel. See Article SJC.

18:50[4] Arabic: *al jinn*. See Article SJC.

18:50[5] Arabic root: *f-s-q*. See note to 2:26 and Notepad XI.vii.

18:50[6] Arabic: *min dūni*. See note to 2:23.

18:50[7] Arabic: *ẓālimūn*. See note to 2:229.

18:51[1] Arabic: *ʿaḍud — upper arm; strength, power, force; support*.

18:52[1] See note to Arabic root: *sẖ-r-k* at 6:78 and Notepad VI.

18:52[2] Arabic: *mawbiq*. This is the only instance of the *w-b-q* root. This root comprises values such as *perish, ruin, destruction*. This is the noun of time and place based on that root; *mawbiq* also means *prison*.

¶18.8

18:54[1] See note to *ṣarrafa* at 17:41.

18:54[2] Arabic: *qur'ān — reading, recital, recitation, something which is read out.*

18:54[3] Arabic: *min kulli*. See note to 2:164.

18:54[4] Lit.: *of every similitude*.

18:55[1] Arabic: *sunnah*; i.e. communication of God's message followed by rejection and destruction or (occasionally) by acceptance and submission. See 3:137, 17:77, 33:62, 35:43, 48:23.

18:55[2] See 17:59 and note thereto.

18:56[1] Arabic: *alladẖīna kafarū*. See note to 2:6 and Notepad II.i.

18:56[2] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

18:56[3] Arabic: *āyāt*. See Notepad VIII.

18:57[1] Lit.: *heaviness*.

18:57[2] Arabic: *āyāt*. See Notepad VIII.

18:58[1] Arabic: *bal*. See note to 2:88.

18:58[2] Arabic: *min dūni*. See note to 2:23.

18:58[3] Or *him*.

¶18.9

18:60[1] It is perhaps of note that the two stories which follow (that of Mūsā and the mysterious stranger, and that of Dhūl-Qarnayn) come so soon after the account of the companions of the cave. Concerning Dhūl-Qarnayn (beginning 18:83) we are told explicitly that he was a person about whom men of the time asked questions. We may reasonably infer that all three stories were current at the time of the revelation and were histories about which people had questions.

18:60[2] Lit.: *young man*. Muhammad Asad notes: *Lit., "young man" (fata)- a term applied, in early Arabic usage, to one's servant (irrespective of his age). According to tradition, it was Joshua, who was to become the leader of the Israelites after the death of Moses.*

18:61[1] Grammar: dual.

18:61[2] Grammar: dual.

18:61[3] I.e. confluence.

18:61[4] Grammar: dual.

18:61[5] Grammar: dual.

18:63[1]Arabic: *a raʿayt-*. See note to 6:40.

18:63[2] Or *adversary* (against the command of God). See Article SJC. In this context, Mūsa — as God's prophet — had given his servant a command, one which he has failed to execute.

18:64[1] Grammar: dual.

18:64[2] I.e. they doubled back immediately.

18:68[1] Arabic: *kẖubr — knowledge, experience*. This word occurs at 18:68 and 18:91 only. Muhammad Asad adds here: *Lit., "that, thou dost not encompass with [thy] experience (khubran)": according to Razi, an allusion to the fact that even a prophet like Moses did not fully comprehend the inner reality of things (haga'iq at-ashya' kama hiya); and, more generally, to man's lack of equanimity whenever he is faced with something that he has never yet experienced or cannot immediately comprehend. In the last analysis the above verse implies - as is brought out fully in Moses' subsequent experiences - that appearance and reality do not always coincide; beyond that, it touches in a subtle manner upon the profound truth that man cannot really comprehend or even visualize anything that has no counterpart - at least in its component elements - in his own intellectual experience: and this is the reason for the Qur'anic use of metaphor and allegory with regard to "all that is beyond the reach of a created being's perception" (al-ghayb).*

18:69[1] Lit.: *a matter*.

18:70[1] Arabic: *dẖikr — calling to mind, recalling, reminding; remembrance (of something past); history*.

¶18.10

18:71[1] Grammar: dual.

18:71[2] Arabic: *ḥattā iḏẖā*. See note to 3:152.

18:71[3] Grammar: dual.

18:74[1] Grammar: dual.

18:74[2] Arabic: *ḥattā iḏẖā*. See note to 3:152.

18:74[3] Grammar: dual.

18:74[4] I.e. innocent.

18:74[5] I.e. for other than for the crime of murder.

18:77[1] Grammar: dual.

18:77[2] Arabic: *ḥattā iḏẖā*. See note to 3:152.

18:77[3] Grammar: dual.

18:77[4] Grammar: dual.

18:77[5] Grammar: dual.

18:77[6] Grammar: dual.

18:77[7] Lit.: *desiring to.*

18:80[1] See note to *(al) mu'minūn* at 8:2.

18:81[1] Arabic: *zakāt*. See note to 2:43 and Article SZC. Here we have an example of the plain sense of the word *zakāt* in the Qur'an in context. It means *purity*, and all Traditionalist translators render it as such here, or use synonyms. This is also the dictionary definition of the word. Yet, in other contexts, the Traditionalist foists upon the believer a fixed tax which not only is nowhere found in the Qur'an, but the notion of which is antithetical to plain Qur'anic statements (2:215, 2:219).

18:82[1] See note to 4:2.

¶18.11

18:83[1] Lit.: *He of the Two Horns* or *He of the Two Generations*. Muhammad Asad contributes the following thoughts here: *Lit., "I will convey unto you a remembrance [or "mention"] of him" - i.e., something that is worthy of remembrance and mention: which, I believe, is an allusion to the parabolic character of the subsequent story and the fact that it is confined, like the preceding parable of Moses and the unknown sage, to a few fundamental, spiritual truths. - The epithet Dhu'l-Qarnayn signifies "the Two-Horned One" or "He of the Two Epochs", since the noun qarn has the meaning of "horn" as well as of "generation" or "epoch" or "age" or "century". The classical commentators incline to the first of these meanings ("the Two-Horned"); and in this they appear to have been influenced by the ancient Middle-Eastern imagery of "horns" as symbols of power and greatness, although the Qur'an itself does not offer any warrant for this interpretation. In fact, the term qarn (and its plural qurun) occurs in the Qur'an - apart from the combination Dhu'l-Qarnayn appearing in verses 83, 86 and 94 of this surah - twenty times: and each time it has the meaning of "generation" in the sense of people belonging to one particular epoch or civilization. However, since the allegory of Dhu'l-Qarnayn is meant to illustrate the qualities of a powerful and just ruler, it is possible to assume that this designation is an echo of the above-mentioned ancient symbolism, which - being familiar to the Arabs from very early times - had acquired idiomatic currency in their language long before the advent of Islam. Within the context of our Qur'anic allegory, the "two horns" may be taken to denote the two sources of power with which Dhu'l-Qarnayn is said to have been endowed: namely, the worldly might and prestige of kingship as well as the spiritual strength resulting from his faith in God. This last point is extremely important - for it is precisely the Qur'anic stress on his faith in God that makes it impossible to identify Dhu 'l-Qarnayn, as most of the commentators do, with Alexander the Great (who is represented on some of his coins with two horns on his head) or with one or another of the pre-Islamic, Himyaritic kings of Yemen. All those historic personages were pagans and worshipped a plurality of deities as a matter of course, whereas our Dhu 'l-Qarnayn is depicted as a firm believer in the One God: indeed, it is this aspect of his personality that provides the innermost reason of the Qur'anic allegory. We must, therefore, conclude that the latter has nothing to do with history or even legend, and that its sole purport is a parabolic discourse on faith and ethics, with specific reference to the problem of worldly power.*

18:83[2] Arabic: *dẖikr — calling to mind, recalling, reminding; remembrance (of something past); history*.

18:84[1] Lit.: *from*.

18:84[2] Arabic: *sabab — means*.

18:85[1] Lit.: *Then he followed a means* (Arabic: '*atbaʿa;* see note to 2:262; Arabic: *sabab — means*).

18:86[1] Arabic: *ḥattā iḏẖā*. See note to 3:152.

18:86[2] I.e. the west.

18:86[3] Muhammad Asad notes here: *Or: "abundance of water" - which, according to many philologists (cf. Taj al-'Arus), is one of the meanings of 'ayn (primarily denoting a "spring")*. Objections are sometimes raised against this statement which rest upon the assumption that the Qur'an claims that the sun (itself) set into a body of water. Anyone on a west-facing coast can observe the sun appear to set into the sea; this is all that is meant here (cf. 18:90).

18:88[1] I.e. the Garden.

18:88[2] Lit.: *ease*.

18:88[3] I.e. laws would not be made too demanding.

18:89[1] Lit.: *Then he followed a means* (Arabic: '*atbaʿa;* see note to 2:262; Arabic: *sabab — means*).

18:90[1] Arabic: *ḥattā iḏẖā*. See note to 3:152.

18:90[2] I.e. the east.

18:90[3] Arabic: *min dūni*. See note to 2:23.

18:90[4] I.e. besides the sun. They had no dwellings.

18:91[1] The word *kaḏẖālika* means *thus* and occurs many times in the Qur'an. In the majority of cases it fits perfectly within the narrative. However, I noticed that in a small number of cases it neither fits fully syntactically nor has any obvious function. Translators struggle to accommodate it in such cases by ignoring it, twisting it, or inserting words of their own choosing to form a non-existent and non-functioning thought such as: *thus [it was]* or *thus [it came to pass]*, treating the reader to the literary equivalent of *ho-hum* or *well then* — certainly not representative of the terse and compact vitality which one experiences with the Qur'an. I reviewed and listed every instance of *kaḏẖālika* and identified those cases in which they 'hang' (or seem lost or disjointed from the context). That process rendered a set comprising: 18:91, 26:59, 44:28, 44:54. (The reader is encouraged to look at and compare a number of translations to see how the translators wrestle to make the word fit; where they deal with it honestly it lies there like a second spare tyre next to a fully packed car.) Having identified the set, I read the surrounding context for each and found that they all treat of the same themes: security in, and inheritance or possession of, land or kingdom. In order: 18:91 treats of Dhūl-Qarnayn who encounters a people who have nothing but the sun above their heads (they have neither security nor possession of the land) and in the next verse the narrative turns to the story of Ya'jūj and Ma'jūj due to whom those he encounters are unable to live unmolested in the land — which condition he remedies (they possess a land but have not security — although they gain it); at 26:59 the children of Israel inherit *'treasures and a noble station'* and are delivered through the sea (leaving behind slavery and tyranny) while those who oppressed them are destroyed (so the

children of Israel had neither security nor possession but they gain both along with inheritance); 44:28 treats of Fir'awn and his people and lists the good that they had, before stating: *'[...] We gave it as an inheritance to another people'* and *'[...]the heaven and the earth wept not for them, nor were they granted respite'* (so they had both security and possession but lost everything and utterly failed in the end); the final instance is found at 44:54 and treats of those of prudent fear, and sits in the middle of 44:51-57, a passage which describes the bliss of the Garden where the inhabitants are *'in a secure station'* and will *'not taste therein of death save the former death[...]'* — a passage which itself follows on from, and stands in stark contradistinction to, a description of the fate of the inhabitants of Hell (so in this case they have the supreme security and possession, and can never lose it). Given the totality of the above facts, I must regard these 'extra' *kadhālika*s as having logistical as well as semantic functions, operating with a function similar to *kallā* (see note to 74:16) as pan-textual markers which draw together points spread across the broader narrative — a fact which indicates that their surrounding contexts should be considered together. Given what we now know, the statement immediately following the first instance of this *kadhālika* set at 18:91 takes on an entirely different aspect. Translators struggle to dispatch this instance with conviction because they (quite reasonably) assume it treats of Dhūl-Qarnayn, and when understood as such it means, frankly, nothing — or at least nothing we can do anything with. However, it fits perfectly into the model just outlined. Saheeh International renders the clause: *'And We had encompassed [all] that he had in knowledge.'* The Arabic rendered here *he had* is *ladayhi* which means (in the context) *he has* (or *he had*) *with him* or *near him is* (or *was*). The case is now clear that the statement refers not to Dhūl-Qarnayn but to the use of the hanging *kadhālika: And We have encompassed all that it (i.e. the hanging kadhālika) has (i.e. is with it, near it) in knowledge.* All instances appear in the notes and reference this verse. This is one of the proofs the Qur'an contains which demonstrate that it is complete, perfect, and in the correct order (see also note to 74:31 and Article MLQ).

18:91[2] I.e. with *kadhālika* (as a pan-textual marker). See note above.

18:92[1] Lit.: *Then he followed a means* (Arabic: *'atba'a;* see note to 2:262; Arabic: *sabab — means*).

18:93[1] Arabic: *ḥattā idhā*. See note to 3:152.

18:93[2] Arabic: *al saddayn*. Often translated *two mountains*, for reasons originating, I assume, in places other than the Qur'an. This word is found in its singular form in three other places; in each case it means *barrier* (18:94, 36:9, 36:9).

18:93[3] Arabic: *min dūni*. See note to 2:23.

18:93[4] Grammar: dual.

18:94[1] Said by the Traditionalist to denote Gog and Magog — though what he means by that is either unclear or based on suspect sources.

18:95[1] I.e. he declines their offer of payment.

18:96[1] Arabic: *ḥattā idhā*. See note to 3:152.

18:96[2] Arabic: *ṣadaf — shell, conch, visible part of the ear*. There is no justification that I can find for Traditionalist translations here using *mountains* and synonyms. This noun occurs only once, a fact which makes it vulnerable to abuse for the usual reasons. The verb form occurs at 6:46, 6:157, 6:157, 6:157 and means *to turn away* (in a reflexive, not transitive sense). The story here, as commonly understood, is that a wall was built between two mountains to keep Ya'jūj and Ma'jūj at bay. But I do not agree that this is what the text says. Rather, it seems to be yet another case of ideology driving interpretation. There are strong, internally verifiable words for *mountain* in the Qur'an but *ṣadaf* is not one of them; such a value also makes no sense in the context: if a wall is erected across a valley and there exists a compelling reason to get past it, it is a simple matter to climb up one side of the mountain and down the other side of the barrier. In any case, I do not believe this is what is described here. The preceding language concerns building a *dam*, filling until *making level* and *pouring*. This does not sound like building upwards, rather blocking downwards or inwards. My thesis is this: Ya'jūj and Ma'jūj were cave-dwellers and Dhūl-Qarnayn is blocking the entrance to their subterranean domain. In such a scenario *ṣadaf* bears a reasonable correlation to the action in both its noun and verb aspects. The verb means *to turn away*, which is what cave-dwellers have traditionally done with regard to the world. The noun's meanings have in common the concept of *an aperture or opening which serves as an entrance to something which itself burrows into the inner parts of a thing*. On this basis, I believe that *opening* is the right interpretation here. In this scenario, Dhūl-Qarnayn is not building a wall between one faction and another. He is sealing Ya'jūj and Ma'jūj alive into a mass tomb. On this basis verses 18:98-99 make sense also. Creative eschatological myths concerning the Ya'jūj and Ma'jūj are now superfluous — or, at least they can claim no Qur'anic basis.

18:96[3] Arabic: *ḥattā idhā*. See note to 3:152.

18:98[1] This expression most frequently refers to the end of time. See notes to 17:108, 18:21.

18:98[2] Cf. 7:143, 69:14, 89:21 which are the only remaining verses in which words from this root (*d-k-k*) occur in the Qur'an. A review of these verses will confirm that what is meant here is the Day in which God Almighty arises. The point Dhūl-Qarnayn is making is that the tomb they have created for Ya'jūj and Ma'jūj will not withstand the end of the world, and that Ya'jūj and Ma'jūj, like every other creature, will be brought forth to Judgment; he is simply putting the work of his hands into right context with respect to the power and judgment of God. This narrative has been woven into an eschatological expectation by Muslims, the broader scope of which is entirely contrary to clear statements in the Qur'an. See note to 18:96.

18:98[3] Arabic: *ḥaqqan*. See Notepad XVII (ḥaqq- iii.).

18:99[1] I.e. on the Day of Judgment.

18:100[1] Lit.: *we will display[...] as a display*.

18:100[2] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.

18:101[1] Lit.: *in*.

18:101[2] Arabic: *dhikr — calling to mind, recalling, reminding; remembrance (of something past); history*.

¶18.12

18:102[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

18:102[2] Arabic: *min dūni*. See note to 2:23.

18:102[3] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.

18:103[1] The surrounding context is significant: claiming goodness — and even doing 'good' works — means nothing if a man disregards the One who created him and gave him all the means he has.

18:105[1] Arabic: *āyāt*. See Notepad VIII.

18:106[1] Arabic: *āyāt*. See Notepad VIII.

18:107[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

18:107[2] Arabic: *nuzul*. This word signifies *living quarters* or *lodgings* and is closely allied to senses associated with *hospitality to a guest* (e.g. *nuzl* means *food served to a guest*). This word occurs at 3:198, 18:102, 18:107, 32:19, 37:62, 41:32, 56:56, 56:93.

18:108[1] The Qur'anic expression here *lā yabghūna 'anhā ḥiwalan* has entered the language as a common expression meaning *they would not have it any other way*.

18:109[1] Arabic: *madad — help, aid, assistance, support, backing, reinforcement*. A. J. Arberry uses *replenishment* here which I feel covers the main senses of this word. This verse dispatches the notion that the Qur'an requires outside sources. God is not short of words. Had he wanted to say more than what is in the Qur'an, he would have done so. Adding to the words of God albeit — or, perhaps, especially — in the name of a prophet (which is the Traditionalist's stock-in-trade), strikes me both as a crime against God, and a calumny against that prophet. See also 31:27.

18:110[1] See note to *waḥī* and *awḥā* at 3:44.

18:110[2] Lit.: *work*.

18:110[3] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

18:110[4] Which has been precisely the exemplary *modus operandi* of those historical personalities who feature in this chapter.

19

19:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

19:0[2] The nineteenth chapter of the Qur'an is by convention called *maryam* or *Mary*.

19:1[1] See note to 2:1 and Article MLQ.

kāf hā yā 'ayn ṣād:

- *kāf*: 19:16-33 ('Īsā)
- *hā*: 19:41-50 (Ibrāhīm)
- *yā*: 19:51-53 (Mūsā)
- *'ayn*: 19:54-55 (Ismā'īl)
- *ṣād*: 19:56-57 (Idrīs).

19:2[1] Arabic: *dhikr — calling to mind, recalling, reminding; remembrance (of something past); history*.

19:4[1] Mostly translated more fluidly; for example, Muhammad Asad has: *Feeble have become my bones*. However, note: lit.: *among* (A. J. Arberry renders similarly here).

19:4[2] Cf. 30:54, 73:17.

19:5[1] I.e. have reason to fear. See note to 2:182.

19:5[2] I.e. those of his kin who were eligible to take over the priesthood upon his death (cf. 19:6).

19:5[3] Lit.: *ally, protector*.

19:6[1] The subject of *inheritance* in various contexts is a core theme of this chapter (consider particularly 19:6, 19:40, 19:49-50, 19:59-63, 19:80). This is of additional significance when one understands how the letters of *al ḥurūf al muqaṭṭa'āt* ('the mysterious letters') which head this sūrah operate, passing their values from this point downwards through the sequence (see Article MLQ).

19:7[1] Typically identified with John of the Christian Bible, but see note to 3:39. See Notepad XV.

19:9[1] Existing translations vary on whether an angel or God is speaking. Pan-textual consideration demonstrates that it can only be an angel, since this convention (Arabic: *kadhālika qāl rabbuk- — Thus said thy Lord*) occurs only twice more in the Qur'an and both cases unambiguously treat of an angel — or angels — giving news of a child to be born under miraculous circumstances (at 19:21 to Maryam, and at 51:30 to Ibrāhīm). Added to this, we have the fact that 19:9 contains the message from God. Thus, the case of who is speaking here is clear.

19:10[1] Arabic: *āya*. See Notepad VIII.

19:10[2] Arabic: *āya*. See Notepad VIII.

19:10[3] I.e. sound in mind and body.

19:11[1] See note to *waḥī* and *awḥā* at 3:44. Translators often understand notions of *gesturing* or *signalling* here; cf. 3:41.

19:11[2] See note to *s-b-ḥ* root at 2:30.

19:12[1] Typically identified with John of the Christian Bible, but see note to 3:39. See Notepad XV.

19:12[2] Arabic: *al kitāb*. See Notepad IX.ii.

19:13[1] Arabic: *zakāt*. See note to 2:43 and Article SZC.

19:13[2] See note to *al muttaqūn* at 2:2.

19:15[1] 'Īsā, son of Maryam employs the same formula at 19:33, which is one reason why I don't accept as Qur'anically sound the Islamic world's attempt to include the narrative of the Second Coming of Jesus in its teachings. No one claims that 19:15 implies that Yaḥya did not die and will return again, but at 19:33, the same formula in the mouth of 'Īsā, son of Maryam is leveraged by the Traditionalist to imply support for Muslims' later eschatological opinions regarding him. A plain reading of the Qur'an shows that 'Īsā, son of Maryam died here on this earth and is not 'coming on the clouds of heaven' (and so to kill the pigs or break the crosses or do any of the things non-Qur'anic Islamic sources ascribe to him).

¶19.2

19:16[1] Arabic: *al kitāb*. See Notepad IX.ii.

19:16[2] See Notepad XVI and Notepad XVIII.

19:17[1] Lit.: *took apart from them a partition* (Arabic: *ḥijāb*).

19:17[2] Arabic: *sawīy — straight; right, correct, proper; unimpaired, sound; regular, even, harmonious.* I have inclined to A. J. Arberry's value here of *without fault* which covers most of the word's values.

19:18[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I. The Traditionalist's value is particularly discordant here.

19:18[2] Sc. *that thou shouldst leave me*.

19:21[1] Cf. 19:9.

19:21[2] Arabic: *āya*. See Notepad VIII.

19:22[1] Arabic: *ḥamalathu*. Lit.: *she bore him* or *she carried him*. Translations tend to emphasise notions of *conceiving* here, which value does not survive analysis of use of this root across the text. Cf. 19:27.

19:23[1] Lit.: *forgetfulness forgotten*.

19:24[1] The masculine singular subject could imply either the angel, or the newly born babe (cf. 19:29-30).

19:24[2] Or *it*. Muhammad Asad notes here: *[...]Qatadah (as quoted by Zamakhshari) interprets this as meaning "from beneath the palm-tree".*

19:26[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

19:26[2] Arabic: *ṣawm*. This word is generally taken to mean *fasting* (*from food and drink*). However, the context makes it clear that the Qur'an permits of fasting (*ṣawm*) by abstaining from speech, since Maryam is specifically provided here with both food and drink. It is also clear that *not speaking* means restricting verbal communication to that which is necessary. It does not mean pretending to be physically unable to speak; nor does it mean that explaining in simple terms that one is refraining from speech annuls such a fast.

19:26[3] Lit.: *a man*.

19:27[1] See Notepad XVI and Notepad XVIII.

19:27[2] Lit.: *brought*.

19:28[1] This could simply refer to her descendance from Hārūn,

or it could signify something more than that (see note to 3:37).
19:30[1] Arabic: *al kitāb*. See Notepad IX.ii.
19:31[1] Arabic: *al ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC. Again, the Traditionalist's value for *al ṣalāt* fails since — if he is to be consistent — his position has to be that a baby performed five ritual prayers each day. While I do not find that a credible position, it is perfectly possible (although admittedly rare) for a human being to complete his *duty* to God from cradle to grave.
19:31[2] Arabic: *al zakāt*. See note to 2:43 and Article SZC.
19:33[1] One naturally infers from this that ʿĪsā died, but not a violent death (cf. 19:15).
19:33[2] This statement is taken by some Traditionalists — under the influence of the dominant Egypt-Palestine thesis and Pauline Christology — to mean ʿĪsā did not die. However, such a position is difficult to support; see 19:15 where the same formula is applied to Yaḥyā.
19:34[1] See Notepad XVI and Notepad XVIII.
19:34[2] See Notepad XVI and Notepad XVIII.
19:34[3] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).
19:35[1] See note to *s-b-ḥ* root at 2:30.
19:37[1] Muhammad Asad notes here: *I.e., either rejecting him entirely, as do the Jews, or - as is the case with the Christians deifying him.*
19:37[2] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.
19:37[3] Arabic: *mashhad — assembly, meeting, place of assembly; view, spectacle, sight.*
19:38[1] Or possibly *Hear thou and see thou!* While I follow the dominant convention in the translation at this juncture, there is a case to be made for reading this clause as a parenthesis exhorting the reader into a preview of the scene which surrounds it. In form both the *hearing* and *seeing* components of this verse are in the second person singular imperative. A comparable construction is found at 18:26. A related question is whether the Qur'anic position is that the unbelievers are raised up blind on the Day of Judgment. In support of this view one might cite 14:42-43, 20:124-125, 20:102. An opposing argument might advance 38:62-63 and 50:22. This is an interesting question, and one which requires detailed pan-textual analysis of the components and collocations across all contexts to decide definitively, but that study is beyond the remit of the present work. I am indebted to Said Mirza for bringing the questions which engendered this note to my attention.
19:38[2] Arabic: *ẓālimūn*. See note to 2:229.
19:39[1] Arabic: *lā yu'minūn*. Qur'anic usage implies: *(are those) lost in darkness*. See note to 2:6 and Notepad II.ii.
19:40[1] See note to inheritance at 19:6.

¶19.3 19:41[1] Arabic: *al kitāb*. See Notepad IX.ii. See note to 19:16.

19:42[1] I regard the individual verses at 19:42-44 as discrete incidents and apply speech marks accordingly.
19:44[1] Or *adversary* (against the command of God). See Article SJC.
19:44[2] Or *adversary* (against the command of God). See Article SJC.
19:44[3] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
19:45[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
19:45[2] Or *adversary* (against the command of God). See Article SJC.
19:46[1] A similar verb construction is found at 2:130.
19:48[1] Grammar: note the shift to the plural.
19:48[2] Arabic: *min dūni*. See note to 2:23.
19:48[3] I.e. I will leave your community entirely and serve God.
19:49[1] Arabic: *min dūni*. See note to 2:23.
19:50[1] Grammar: dual.
19:50[2] Grammar: dual.
19:50[3] Arabic: *lisān — tongue, language*. Taken by many to mean *reputation*, *mention*, or *renown* here. However, A. J. Arberry renders here literally, and I have done likewise.

¶19.4 19:51[1] Arabic: *al kitāb*. See Notepad IX.ii. See note to 19:16.

19:52[1] Namely, a tree-covered or fertile mountain. See note to 2:63. Cf. 20:80.
19:54[1] Arabic: *al kitāb*. See Notepad IX.ii. See note to 19:16.
19:54[2] While this can be read to mean that Ismāʿīl was true to his promise, the case is stronger, in my view, that the subject is God (implying that Ismāʿīl was the result of God's promise to Ibrāhīm) with Ismāʿīl's defining characteristics being found in the following clauses.
19:55[1] Arabic: *al ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC.
19:55[2] Arabic: *al zakāt*. See note to 2:43 and Article SZC.
19:56[1] Arabic: *al kitāb*. See Notepad IX.ii. See note to 19:16.
19:56[2] Typically identified with the Enoch of the Hebrew scriptures. See Notepad XV.
19:58[1] This statement makes it clear that the reference to Maryam beginning at 19:16 is connected with ʿĪsa.
19:58[2] When one reads the Qur'an carefully, it becomes clear that not all mankind descends from Ādam. The Qur'an identifies a specific racial line which runs from Ādam via Nūḥ and beyond. This subject is beyond the remit of the present work.
19:58[3] I.e. carried (in the ship).
19:58[4] Arguments are advanced in certain quarters that Israel is a personality distinct from Yaʿqūb (cf. Genesis 32:28 and 35:10). While Israel is nowhere conclusively identified in the Qur'an with Yaʿqūb, I have so far found no conclusive Qur'anic data associating this name with anyone else.
19:58[5] Arabic: *āyāt*. See Notepad VIII.
19:58[6] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
19:58[7] Arabic: *sajada*. See Notepad IV.
19:58[8] Cf. 17:107, 17:109.
19:59[1] Arabic: *al ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC.
19:59[2] Arabic: *aḍāʿā — to cause to be lost, to let go to waste, to make vain*. This verb occurs 10 times in the text (2:143, 3:171, 3:195, 7:170, 9:120, 11:115, 12:56, 12:90, 18:30, 19:59).
19:59[3] This statement is helpful in understanding the value of *al ṣalāt*. It must in some measure stand in contradistinction to following lusts (i.e. simply doing what one feels like). One notes that among those who insist upon the value of *al ṣalāt* as a five-times daily prayer, there are countless persons who habitually commit sins (cf. *and followed lusts*). Thus, scrupulous performance of a ritual, in and of itself, can have no material bearing on what is meant here. However, our value for *al ṣalāt* (*duty*) holds firm. Duty is that which one does whether one feels like doing it or not. Duty keeps one from following one's lusts. Certainly, it is a duty upon a believer to worship God. But to say that therein lies the sum total of all duty is foolishness. Yet this is the essence of the Traditionalist's ideology on this point. So

what does *duty* signify in the context? We find the answer in the first line of the next verse. No one whose life comports with that statement follows his lusts.
19:59[4] Arabic: *ghayy — trespassing, transgression, offence, error, sin; seduction, temptation, enticement, allurement.*
19:60[1] Cf. 20:82; see also note to *aḍāʿā* at 19:59.
19:61[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
19:63[1] See note to *al muttaqūn* at 2:2.
19:64[1] Understood as the angels who bring revelation to prophets.
19:64[2] Lit.: *between our hands*. I understand this to mean here: *what is at our time*. See note to 2:66.
19:65[1] Grammar: dual.
19:65[2] Arabic: *samiyy*. This word has two separate meanings in Arabic (and appears in lexicons under two separate entries). The first range of meanings covers: *like* or *equal*, and *contender for superiority, loftiness, excellence*, etc. and some translators render here according to this meaning. The second meaning deals with names and naming (principally, *namesake* or *one of like name*). Since the usage here echoes that at 19:7, and given that the present verse opens with a great name of God, my opinion is that the latter option is the correct one. The student should know that the root noun *ism* (*name*) has connotations of *authority* also.
19:65[3] I.e. with his authority.

¶19.5 19:68[1] Or *adversaries* (against the command of God). See Article SJC.

19:69[1] Arabic: *shīʿa — sect, persuasion*. Cf. 28:4.
19:69[2] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
19:71[1] Some translators render using *passing over* and similar values here. But the verb means *to arrive at, to come to* (usually with reference to a destination or resting-place); cf. 21:98, 21:99, 28:23.
19:72[1] See note to *al muttaqūn* at 2:2.
19:72[2] Arabic: *ẓālimūn*. See note to 2:229.
19:73[1] Arabic: *āyāt*. See Notepad VIII.
19:73[2] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.
19:73[3] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
19:73[4] Muhammad Asad comments here: *[...]an allusion to two kinds or types of human society characterized by their fundamentally different approach to problems of faith and morality*.
19:73[5] Arabic: *maqām*. See note to 2:125.
19:73[6] Muhammad Asad comments here: *Lit., "better in assembly". This parabolic "saying" of the unbelievers implies, in the garb of a rhetorical question, a superficially plausible but intrinsically fallacious argument in favour of a society which refuses to submit to any absolute moral imperatives and is determined to obey the dictates of expediency alone. In such a social order, material success and power are usually seen as consequences of a more or less conscious rejection of all metaphysical considerations - and, in particular, of all that is comprised in the concept of God-willed standards of morality - on the assumption that they are but an obstacle in the path of man's free, unlimited "development". It goes without saying that this attitude (which has reached its epitome in the modern statement that "religion is opium for the people") is diametrically opposed to the demand, voiced by every higher religion, that man's social life, if it is to be a truly "good" life, must be subordinated to definite ethical principles and restraints. By their very nature, these restraints inhibit the unprincipled power-drive which dominates the more materialistic societies and enables them to achieve - without regard to the damage done to others and, spiritually, to themselves - outward comforts and positions of strength in the shortest possible time: but precisely because they do act as a brake on man's selfishness and power-hunger, it is these moral considerations and restraints - and they alone - that can free a community from the interminable, self-destructive inner tensions and frustrations to which materialistic societies are subject, and thus bring about a more enduring, because more organic, state of social well-being[...].*
19:75[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
19:75[2] Lit.: *Let the Almighty extend for him an extent*; i.e. no matter how long he lives or how rich he becomes.
19:75[3] Arabic: *ḥattā idhā*. See note to 3:152.
19:75[4] I.e. destruction of a human community after rejection of warning (see my book *The God Protocol*).
19:76[1] Arabic: *maradd — a place to which or by which one returns*; hence: *recourse* or *resort*. However, this word also means *a fact to which something is attributable, underlying factor* or *reason* (i.e. that thing which informs all related actions); cf. *motivation* or *reason*.
19:77[1] Arabic: *āyāt*. See Notepad VIII.
19:77[2] Some feel that this claim relates to the Hereafter, but that is not my sense, especially given 19:80.
19:78[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
19:79[1] Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.
19:79[2] Lit.: *and extend[...] by an extension*.
19:80[1] I.e. his children and wealth.
19:81[1] Arabic: *min dūni*. See note to 2:23.
19:81[2] Arabic: *ʿizz — might, power, strength; honour, glory; high rank, fame, renown.*
19:82[1] Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.
19:82[2] Arabic: *ḍidd — an opposite, contrary; adversary, opponent.* This root occurs only once in the text. Its position suggests confirmation for the value of *shayṭan* presented in the notes to this work of *adversary* (cf. 19:83). See Article SJC.

¶19.6 19:83[1] Arabic: *alam tara*. See note to 2:243.
19:83[2] Or *adversaries* (against the command of God). See Article SJC.
19:83[3] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.
19:83[4] Lit.: *inciting them with inciting*.
19:84[1] I.e. seek thou not to hasten the punishments of God.
19:84[2] I.e. of days.
19:85[1] See note to *al muttaqūn* at 2:2.
19:85[2] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
19:85[3] A choice has to be made, as so often, which of the available senses one is to convey. N. J. Dawood has *multitudes*. A. J. Arberry has *with pomp*. Saheeh International has *as a delegation*. All are correct. Arabic: *wafd — arrival, coming; delegation*. The word has connotations also of *ambassadorship* and *honour*. Note the expression *ḥaḍarū wufūd — they came in droves*. I have chosen to render here by expanding slightly upon Muhammad Asad's *as honoured guests*. This is the only instance of this root in the text.
19:86[1] Or *thirsty*. Lit.: *watering-place.* Many translations

emphasise here notions of *thirst* and *wells* or *horde*. These are not incorrect renderings, but the non-specialist reader needs some background to understand the import, for which see note to 12:19.

19:87[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I. Any '*covenant with the Almighty*' would be founded upon acknowledgement of his uniqueness, and be contaminated by no notions of a '*son*' (see next verse).

19:88[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

19:88[2] Muhammad Asad comments here: *This allusion to the Christian belief in Jesus as "the son of God" - and, in general, to every belief in God's "incarnation" in a created being - takes up the theme broached in verse 81 above: namely, the deification of powers or beings other than God "with a view to their being a source of strength" to those who turn to them. But whereas verse 81 refers specifically to the godless who accord a quasi-divine status to material wealth and power and abandon themselves entirely to the pursuit of worldly success, the present passage refers to people who, while believing in God, deify prophets and saints, too, in the subconscious hope that they might act as "mediators" between them and the Almighty. Since this deification offends against the principle of God's transcendent oneness and uniqueness, it implies a breach of man's "bond with God" and, if consciously persisted in, constitutes an unforgivable sin (cf. 4:48 and 116).*

19:89[1] Lit.: *brought*.

19:91[1] Often translated *ascribe to*, such a rendering is correct but loses a nuance which exists in the Arabic. The verb *da'ā* means *to call (out) to* (in all senses, including *to supplicate*) and is rendered accordingly throughout. Here, under the influence of the preposition *li* there is a sense of imparting (which is why *ascribe* is often the value chosen by translators). However, what is missing from such a rendering, and what I detect in the Arabic, is an allusion to the Christian practice of making supplication to God in the name of his 'son'.

19:91[2] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

19:92[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

19:92[2] Muhammad Asad comments here: *The idea that God might have a "son" - either in the real or in the metaphorical sense of this term - would presuppose a degree of innate likeness between "the father" and "the son": but God is in every respect unique, so that "there is nothing like unto Him" (42:11) and "nothing that could be compared with Him" (112:4). Moreover, the concept of "progeny" implies an organic continuation of the progenitor, or of part of him, in another being and, therefore, presupposes a degree of incompleteness before the act of procreation (or incarnation, if the term "sonship" is used metaphorically): and the idea of incompleteness, in whatever sense, negates the very concept of God. But even if the idea of "sonship" is meant to express no more than one of the different "aspects" of the One Deity (as is claimed in the Christian dogma of the "Trinity"), it is described in the Qur'an as blasphemous inasmuch as it amounts to an attempt at defining Him who is "sublimely exalted above anything that men may devise by way of definition" (see last sentence of 6:100).*

19:93[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

19:94[1] Lit.: *and numbered them with a numbering*. A. J. Arberry, for example, has here: *and He has numbered them exactly*.

19:96[1] Arabic: *allad<u>h</u>īna āmanū*. See note to 2:257 and Notepad II.iv.

19:96[2] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

19:96[3] The Qur'an speaks sparingly of the love of God for his servants. It is, perhaps, significant that this instance should occur in a context which treats of Trinitarian Christian assertions — given the excessive and unwarranted emphasis Trinitarian Christianity places on the love of God. This verse clarifies for Christians (and for all mankind) how God's love is accessed: one needs to heed (i.e. have faith in) the message *and* do works of righteousness. In this case — and in this case alone — the Almighty appoints love for us. Those who read and accept the Qur'an are not to adopt what it calls the *'vain desires'* of previous communities (2:120-121).

19:97[1] I.e. (the revelation of) the Qur'an.

19:97[2] This seems to me to have a secondary implication of *simplify*, *make accessible*.

19:97[3] I.e. in Arabic.

19:97[4] See note to *al muttaqūn* at 2:2.

20

20:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

20:0[2] The twentieth chapter of the Qur'an is by convention called *ṭā hā* or *Ṭā Hā*.

20:1[1] See note to 2:1 and Article MLQ.

ṭā hā:

ṭā: 19:16-33 (ʿĪsā)

hā: 19:41-50 (Ibrāhīm).

20:2[1] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.

20:4[1] Lit.: *(gradual* or *successive) sending down*.

20:5[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

20:6[1] Grammar: dual.

20:8[1] Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:62, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.

¶20.2

20:9[1] Arabic: *ḥadīt<u>h</u> — story; account; narrative, statement*.

20:12[1] Or *twice-hallowed valley*. Muhammad Asad concurs with Zamakhshari's rejection of *ṭuwa* as the name of the valley in favour of it indicating *twice* (from *ṭuwan*). Asad says: *i.e., "twice-hallowed" - apparently because God's voice was heard in it and because Moses was raised there to prophethood.*

20:13[1] See note to *waḥī* and *awḥā* at 3:44.

20:14[1] Arabic: *al ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC. In this case, *al ṣalāt* implies — in whole or in part — Mūsā's duty to speak before Firʿawn (cf. 20:42), the central, and chief motivating component of which follows in the next verse: to keep the Hour at the forefront of one's concerns, and not to be diverted from it. The fact is that this verse speaks of *al ṣalāt for My remembrance.* What the Traditionalist has managed to miss is the obvious corollary which is that, if there is such a thing as *al ṣalāt for God's remembrance* then there are other types of *al ṣalāt* also. The problem, as ever, is that the Traditionalist over-specifies the general, and then injects the details from one case into all cases, drawing on an extraneous literature. By insisting on an over-specified value for *aqāma al ṣalāt,* the result is that he imposes upon Mūsā a system of prayer

that he never encountered, and misses the point of 20:15-16 in the context, and deprives the reader of making the obvious connection between this statement and 20:42. I am not saying men should not pray. I am not saying Mūsā did not pray. I am saying that the Traditionalist's obsession with making the expression *aqāma al ṣalāt* equate a system of rituals worked out in the 7th century at the earliest as part of his broader programme of proclaiming his religion to be intrinsic to the text is manifestly wrong, dishonest, and extremely tedious. It is also a prime example of diverting one from the Hour in favour of vain desires (cf. 20:16).

20:14[2] Arabic: *d<u>h</u>ikr — calling to mind, recalling, reminding; remembrance (of something past); history*.

20:16[1] Arabic: *ṣadda + 'an*. See note to 8:47.

20:16[2] See note to 58:4 for Qur'anic usage of *to believe in*.

20:22[1] Arabic: *sū'* (sg.), *aswā'* (pl.). See Notepad XI.v.

20:22[2] Arabic: *āya.* See Notepad VIII.

20:23[1] Arabic: *āyāt.* See Notepad VIII.

20:24[1] Arabic: *fir'awn*. See note to 2:49.

20:24[2] Cf. 20:43.

¶20.3

20:28[1] Arabic: *qawl — speech*; *teaching*, *doctrine*; *saying, word*.

20:29[1] Lit.: a *burden-carrier*.

20:32[1] See note to Arabic root: *<u>sh</u>-r-k* at 6:78 and Notepad VI. Generally rendered using *partner*, the sense of *partnership* remains using this variation.

20:33[1] See note to *s-b-ḥ* root at 2:30.

20:38[1] See note to *waḥī* and *awḥā* at 3:44.

20:38[2] See note to *waḥī* and *awḥā* at 3:44.

20:39[1] Arabic: *qad<u>h</u>afa*. I would like to render with a softer word, but this verb has an unavoidably unceremonious and sudden connotation, and serves as a correlation for *cast* at 20:19 and in what follows at 20:39. All instances are found at 20:39, 20:39, 20:87, 21:18, 33:26, 34:48, 34:53, 37:8, 59:2.

20:39[2] Arabic: *yamm — wide expanse of water, either river or sea*.

20:39[3] Arabic: *yamm — wide expanse of water, either river or sea*.

20:39[4] Or *it*.

20:40[1] See note to *fitnah* at 2:102.

20:40[2] See note to 7:85.

20:41[1] Or *reared* or *produced*.

20:42[1] Arabic: *āyāt.* See Notepad VIII.

20:42[2] Grammar: dual.

20:42[3] Arabic: *d<u>h</u>ikr — calling to mind, recalling, reminding; remembrance (of something past); history*. See note to *aqāma al ṣalāt* at 20:14.

20:43[1] Grammar: dual.

20:43[2] Cf. 20:24.

20:43[3] Arabic: *fir'awn*. See note to 2:49.

20:44[1] Grammar: dual.

20:44[2] Arabic: *qawl — speech*; *teaching*, *doctrine*; *saying, word*.

20:45[1] Grammar: dual.

20:46[1] Grammar: dual.

20:46[2] Grammar: dual.

20:46[3] Lit.: *I hear and I see*.

20:47[1] Grammar: dual.

20:47[2] Grammar: dual.

20:47[3] Grammar: dual.

20:47[4] Arabic: *āya.* See Notepad VIII.

20:48[1] See note to *waḥī* and *awḥā* at 3:44.

20:48[2] At this point the transmission of the message from God to Mūsā ceases and there follows a scene change of a type common to the Qur'an — one which is easily processed by a generation familiar with the conventions of cinematic storytelling. The ability to follow such narrative shifts increases one's appreciation of the text.

20:49[1] I.e. Firʿawn.

20:49[2] Grammar: dual.

20:52[1] Arabic: *kitāb.* See Notepad IX.iii.

20:53[1] I.e. spread out.

20:53[2] Or *pairs*. Arabic: *azwāj — spouses, mates; kinds, types; species*.

20:54[1] Or *attend to* (cf. 57:27).

20:54[2] Arabic: *āyāt.* See Notepad VIII.

20:54[3] Cf. 20:128.

20:55[1] Grammar: the feminine object pronoun agrees with *earth* at 20:53.

¶20.4

20:56[1] I.e. Firʿawn.

20:56[2] Arabic: *āyāt.* See Notepad VIII.

20:57[1] Arabic: *siḥr — sorcery*. See note to 2:102.

20:58[1] I.e. agreeable to both, and not favourable to either.

20:59[1] Lit.: *the day of adornment*.

20:60[1] Arabic: *fir'awn*. See note to 2:49.

20:61[1] Arabic: *asḥata — to destroy (utterly), to do away with* (see Lane, p. 1324). This is the only instance of this form IV verb in the text.

20:62[1] Lit.: *the*.

20:63[1] Arabic: *sāḥirān — sorcerers* (dual). See note to 2:102.

20:63[2] Arabic: *siḥr — sorcery*. A prime example where *siḥr* is associated with acquiring and maintaining temporal power. See note to 2:102.

20:63[3] Lit.: *way* or *method*.

20:64[1] Lit. *in formation*; i.e. work together, with one strategy.

20:66[1] Arabic: *bal*. See note to 2:88.

20:69[1] Arabic: *sāḥir — sorcerer*. See note to 2:102.

20:69[2] Arabic: *sāḥir — sorcerer*. See note to 2:102.

20:69[3] Lit. *wherever he may come*. Muhammad Asad comments here: *Lit., "wherever he may come" - i.e., irrespective of whether he aims at a good or at an evil end (Razi). The above statement implies a categorical condemnation of all endeavours which fall under the heading of "magic", whatever the intention of the person who devotes himself to it.*

20:70[1] Arabic: *saḥara — sorcerers*. See note to 2:102.

20:70[2] The verb here is the same as that rendered *to cast* (i.e. staffs), but in the passive mood. The only way to render this in English is by making the verb intransitive, which is the practice of most translators. The context here indicates literal prostration.

20:70[3] Arabic: *sajada*. See Notepad IV.

20:70[4] See note to 58:4 for Qur'anic usage of *to believe in*.

20:71[1] I.e. Mūsā.

20:71[2] Arabic: *siḥr — sorcery*. See note to 2:102.

20:71[3] Or *put to death by stake*. See note to *ṣalaba* at 4:157.

20:73[1] See note to 58:4 for Qur'anic usage of *to believe in*.

20:73[2] Arabic root: *<u>kh</u>-ṭ-'*. See Notepad XI.vi.

20:73[3] Arabic: *siḥr — sorcery*. See note to 2:102.

20:75[1] Arabic: *(al) mu'min.* See note to 8:2.

¶20.5

20:77[1] See note to *waḥī* and *awḥā* at 3:44.

20:78[1] Arabic: *fir'awn*. See note to 2:49.

20:78[2] Arabic: *'atba'a.* See note to 2:262.

20:78[3] Arabic: *yamm — wide expanse of water, either river or sea*.

20:78[4] Saheeh International makes an apposite point here: *i.e., not only the water but that which only Allāh knows — terror, pain,*

regret, etc.

20:79[1] Arabic: *firʿawn*. See note to 2:49.

20:80[1] Namely, a tree-covered or fertile mountain. See note to 2:63. Cf. 19:52.

20:80[2] Muhammad Asad contributes the following thought: *According to Arab philologists, the term mann denotes not only the sweet, resinous substance exuded by certain plants of the desert, but also everything that is "bestowed as a favour", i.e., without any effort on the part of the recipient. Similarly, the term salwa signifies not merely "a quail" or "quails", but also "all that makes man content and happy after privation" (Qamus). Hence the combination of these two terms denotes, metonymically, the gift of sustenance freely bestowed by God upon the followers of Moses.*

20:81[1] I.e. perished; come to utter ruin.

20:82[1] Cf. 71:10.

20:84[1] Muhammad Asad comments here: *The classical commentators understand this phrase in its physical sense, i.e. "they are coming up behind me and are now close by". Since, however. Moses was obviously meant to be alone on his ascent of Mount Sinai, I am of the opinion that his answer has a tropical sense, expressing his assumption that the children of Israel would follow his guidance even in his absence: an assumption which proved erroneous, as shown in the sequence.*

20:85[1] See note to *fitnah* at 2:102.

20:85[2] Lit.: *after thee*.

20:85[3] Typically identified with *Samaritan*. This identification is problematical for obvious reasons. I do not necessarily agree with all of his thoughts here, but I include Muhammad Asad's comment with some light editing for interest: *The designation as-samiri is undoubtedly an adjectival noun denoting the person's descent or origin. According to one of the explanations advanced by Tabari and Zamakhshari, it signifies "a man of the Jewish clan of the Samirah", i.e., the ethnic and religious group designated in later times as the Samaritans (a small remnant of whom is still living in Nablus, in Palestine). Since that sect as such did not yet exist at the time of Moses, it is possible that - as Ibn 'Abbas maintained (Razi) - the person in question was one of the many Egyptians who had been converted to the faith of Moses and joined the Israelites on their exodus from Egypt: in which case the designation samiri might be connected with the ancient Egyptian shemer, "a foreigner" or "stranger". This surmise is strengthened by his introduction of the worship of the golden calf, undoubtedly an echo of the Egyptian cult of Apis. In any case, it is not impossible that the latter-day Samaritans descended - or were reputed to descend - from this personality, whether of Hebrew or of Egyptian origin; this might partly explain the persistent antagonism between them and the rest of the Israelite community.* Another line of reasoning identifies *sāmiriyy* with Zimrī (Hebrew: זִמְרִי, lit. "*praiseworthy*") son of Salu, the prince or leader of a family within the Tribe of Simeon during the time of the Israelites' Exodus.

20:86[1] While I do not hold to this view myself, Muhammad Asad's comment here explains why some translators render otherwise: *Or, according to Zamakhshari: "Did, then, the time [of my absence] seem too long to you?" (It is to be noted that the term 'ahd signifies a "time" or "period" as well as a "covenant" or "promise".)*

20:86[2] Or *appointment*.

20:86[3] Lit.: *failed to keep my promise*.

20:87[1] Or *appointment*.

20:87[2] Lit.: *failed not to keep thy promise*.

20:87[3] Muhammad Asad produces here what is for him unusually weak exegesis and moral interpretation. However, I include his comment since the broader points may be of interest to some students: *It is mentioned in Exodus xii, 35 that, immediately before their departure from Egypt, the Israelites "borrowed of the Egyptians jewels of silver and jewels of gold". This "borrowing" was obviously done under false pretences, without any intention on the part of the Israelites to return the jewellery to its rightful owners: for, according to the Biblical statement (ibid., verse 36), "they spoiled [i.e., robbed] the Egyptians" by doing so. While it is noteworthy that the Old Testament, in its present, corrupted form, does not condemn this behaviour, its iniquity seems to have gradually dawned upon the Israelites, and so they decided to get rid of those sinfully acquired ornaments (Baghawi, Zamakhshari and - in one of his alternative interpretations - Razi).*

20:87[4] I parse from here to the end of 20:91 as a parenthetical narrative since it presents a review of past action and is followed at 20:92 by a continuation of what precedes this point.

20:87[5] Typically identified with *Samaritan*. See note to 20:85.

20:88[1] Grammar: note the shift to the plural; see next note.

20:88[2] This is the first component in the process of co-opting a revelation to create a control-based religion: men come behind a messenger of God with what the common people is trained to believe is information the Messenger (and by implication God) 'forgot' to put in the revelation. For the second component see 20:96.

20:89[1] Arabic: *afalā*. See Notepad XIV.

20:89[2] Arabic: *qawl — speech*; *teaching*, *doctrine*; *saying, word*.

20:90[1] See note to *fitnah* at 2:102.

20:90[2] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

20:91[1] Arabic: *ʿakafa — to be devoted* (*to*), *to remain* (*in* or *at*).

¶20.6

20:92[1] I.e. Mūsā.

20:95[1] Typically identified with *Samaritan*. See note to 20:85.

20:96[1] I.e. of dust.

20:96[2] Cf. 20:84.

20:96[3] I understand this to mean: into the furnace where the idol was being created. This is the second component in the creation of a control-based religion: the charlatan claims some special insight and creates thereby a tenuous link with the Messenger (see 20:88), which the gullible accept.

20:97[1] Or *Untouchable!* Lit.: *No contact!*

20:97[2] Arabic: *ʿakafa — to be devoted* (*to*), *to remain* (*in* or *at*).

20:97[3] Arabic: *yamm — wide expanse of water, either river or sea*.

20:97[4] The verb *nasafa* has the sense of *to atomise, to pulverise; to blast; to scatter*. I render here as *to scatter* (20:97, 20:105, 77:10).

20:98[1] Lit.: *Other than whom there is no god*. I have elected to render as I have here because the more literal reading in this context would deprive the reader in English of the full set of that motif which is found at the verses listed below.

20:98[2] Cf. 20:14 and see notes thereto. Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:62, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.

20:99[1] Arabic: *dhikr — calling to mind, recalling, reminding; remembrance (of something past); history*.

20:102[1] I.e. from terror. Or *blue-eyed*. Arabic: *zurq — blue in colour*; *white-eyed* (as in glaucoma).

20:103[1] I.e. ten days. Muhammad Asad notes here: *As in several other places in the Qur'an (e.g., in 2:259, 17:52, 18:19, 23:112-113, 30:55, 79:46, etc.), this and the next verse touch upon the illusory character of man's consciousness of "time" and, thus, upon the relativity of the concept of "time" as such. The number "ten" is often used in Arabic to denote "a few" (Razi).*

20:104[1] It is a fact of human society that each community — be it large or small — comprises leaders (trendsetters or key influencers) and followers. I believe that the expression here *exemplars in the path* indicates the first category.

¶20.7

20:105[1] Cf. 20:97 and see note thereto on *nasafa*.

20:106[1] The feminine pronoun object here is taken by most to indicate *the earth*.

20:107[1] Muhammad Asad notes here: *In the eschatology of the Qur'an, the "end of the world" does not signify an annihilation - i.e., reduction to nothingness - of the physical universe but, rather, its fundamental, cataclysmic transformation into something that men cannot now visualize. This is brought out in many allegorical allusions to the Last Day, e.g., in 14:48, which speaks of "the Day when the earth shall be changed into another earth, as shall be the heavens".*

20:108[1] Lit.: *humbled*.

20:108[2] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I. This is a clear case where the Traditionalist's value for this word does not comport with the context.

20:108[3] Arabic: *hams*. This means *whisper, muttering, mumble,* or *murmur*, but can also indicate the sound of a gentle footfall or treading, and some translate according to that sense (e.g. N. J. Dawood and Hilali & Khan). This is the only instance of this root in the text, so there is nothing to compare with pan-textually. However, given the preceding local context at 20:103, I am firmly in favour of the option I have chosen.

20:109[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

20:109[2] Arabic: *qawl — speech*; *teaching*, *doctrine*; *saying, word*. Cf. 22:24, 22:30, 23:68, 51:8.

20:110[1] Lit.: *between their hands*. I understand this to mean here: *what is at their time*. See note to 2:66.

20:110[2] Or *Him*. Or possibly indicating what God knows.

20:111[1] Arabic: *ʿanā — to be humble, submissive, servile (toward, before), be obedient, yield, submit (to), to obey (someone)*. This is the only instance of this root in the text.

20:111[2] I would normally render *bears injustice* (using my default value for this verb), but cannot since such wording could imply that the subject is the recipient rather than the initiator of injustice. In the Arabic this linguistic problem does not exist.

20:112[1] Arabic: *(al) mu'min*. See note to 8:2.

20:112[2] The root of this word (which occurs just once) relates to *patience* and *long-suffering*. I think that in the context the sense is *the unjust withholding of due* (which forces patience upon the object). Saheeh International renders here *deprivation* and Muhammad Asad uses a related value also, which convention I have followed in the translation.

20:113[1] I.e. the Qur'an. For why we know the Qur'an to be the reference see note to 6:92.

20:113[2] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.

20:113[3] See note to *ṣarrafa* at 17:41.

20:113[4] Arabic: *waʿīd — threats, warnings; promises*. Arabic: *min al waʿīd*. This nuance is elided by most translators, but given a characteristic expository flourish by Muhammad Asad who renders: *all manner of warnings*.

20:113[5] See note to *al muttaqūn* at 2:2.

20:113[6] Arabic: *dhikr — calling to mind, recalling, reminding; remembrance (of something past); history*.

20:114[1] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.). Muhammad Asad supplies the following comment: *Whenever the noun al-haqq is used as a designation of God, it signifies "the Truth" in the absolute, intrinsic sense, eternally and immutably existing beyond the ephemeral, changing phenomena of His creation: hence, "the Ultimate Truth". God's attribute of al-malik, on the other hand, denotes His absolute sway over all that exists and can, therefore, be suitably rendered as "the Ultimate Sovereign".*

20:114[2] I think the imperative here has a broader application which is that one is not to make snap judgments about the Qur'an. One should hold back until he is fully apprised of its contents.

20:114[3] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.

20:114[4] See note to *waḥī* and *awḥā* at 3:44.

20:115[1] This clause invites comparison with 20:88.

20:115[2] I.e. constancy, firmness of purpose.

¶20.8

20:116[1] Arabic: *sajada*. See Notepad IV.

20:116[2] Arabic: *sajada*. See Notepad IV.

20:116[3] Arabic: *illā*. Generally rendered *save* (as in *except* or *excepting*) and equivalents, I have translated in this context to leave open the question of whether Iblīs was an angel. See Article SJC.

20:117[1] Grammar: dual.

20:120[1] Or *adversary* (against the command of God). See Article SJC.

20:120[2] This is in contradiction to the account in Genesis. In the Qur'an, it is the man rather than the woman who is tempted by the *shayṭān*. That *shayṭān* treats of an *adversary* see Article SJC.

20:121[1] Grammar: dual.

20:121[2] Grammar: dual.

20:121[3] I.e. private parts.

20:121[4] Grammar: dual.

20:123[1] Grammar: dual.

20:123[2] Grammar: the feminine object indicates *the garden*.

20:123[3] Grammar: there is a shift here to the plural.

20:124[1] Arabic: *dhikr — calling to mind, recalling, reminding; remembrance (of something past); history*.

20:125[1] Lit.: *gathered*.

20:126[1] Lit.: *He* (supplied by the conjugation of the verb); *God* added for clarity in this context.

20:126[2] Arabic: *āyāt*. See Notepad VIII.

20:126[3] Cf. 20:88, 20:115.

20:127[1] See note to 58:4 for Qur'anic usage of *to believe in*.

20:127[2] Arabic: *āyāt*. See Notepad VIII.

¶20.9

20:128[1] While this may serve as potential support for Petra (either simply as the location of pilgrimage or also as the city of the Messenger) since Petra had been struck previously by earthquakes, its application is, without question, also general. See Notepad XVI. Note that it says that they *walk* therein, not that they *live* therein (cf. 21:95 and note thereto).

20:128[2] Arabic: *āyāt*. See Notepad VIII.

20:129[1] I.e. destruction of this generation also. I have had to rearrange the components of this sentence in English to achieve

the sense found in the Arabic. Most other translators do likewise.
20:129[2] Arabic: *lizām — necessity, requirement, exigency*. This word occurs also at 25:77. Cf. 25:77 and notes thereto.
20:130[1] See note to *s-b-ḥ* root at 2:30. A point missed by the Traditionalist is that this imperative treats of the Messenger, a man who is exhorted '*be thou patient over what they say*'; and whatever '*give thou glory with the praise of thy Lord*' means specifically (naturally, the Traditionalist claims it in favour of his predetermined rituals) the reason for it is unambiguous: '*that thou mightest be satisfied*'. The scenario is not of a closed-system religion in which a man lives how he likes in compromise with the world and keeps to an unrelated private prayer system as a form of time-tax paid to God. Rather, it is of a man seeking and receiving the strength he needs to sustain him in the process of delivering the message of warning God has entrusted to him to a deaf, ignorant, and derisive world. Cf. 50:39.
20:130[2] See note to *s-b-ḥ* root at 2:30.
20:130[3] *[...]the ends of the day* can only logically refer to dawn and dusk; that being the case, this imperative simply expands on and reiterates the one above.
20:131[1] Or *categories*. Arabic: *azwāj*. This can also mean *pairs, spouses; kinds*. Muhammad Asad comments: *The philological authorities are unanimous in that the plural noun azwaj denotes here "kinds" of people, or "some" of them, and not - as certain modern translators of the Qur'an have assumed - "pairs".*
20:131[2] Arabic: *zahra — flower, blossom; beauty, splendour*.
20:131[3] See note to *fitnah* at 2:102.
20:132[1] Arabic: *al ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part — commitment to which also satisfies the pre-existing obligation every man has to acknowledge God's authority (see 7:172). But, in my view, in the present context *al ṣalāt* has two immediate applications also: 1. to keep the life to come in a right perspective, not becoming disproportionately attached to the fading attractions of the life of the world, and 2. to call the world to turn to God alone (see Notepad XXI for notes on the night vigil). In any event, the imperative is in the singular and directed to the Messenger at that time, and the verse makes clear that his duty was for his benefit; God has no need of anything.
20:132[2] See note to *al muttaqūn* at 2:2.
20:133[1] Arabic: *lawlā*. See Notepad XIV.
20:133[2] Arabic: *āya.* See Notepad VIII.
20:134[1] I.e. before Muhammad came; or before it (the Qur'an).
20:134[2] Arabic: *lawlā*. See Notepad XIV.
20:134[3] Arabic: *āyāt*. See Notepad VIII.
20:135[1] Lit.: *Each is waiting*.

21

21:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
21:0[2] The twenty-first chapter of the Qur'an is by convention called *al anbiyā'* or *The Prophets*.
21:1[1] The verb in this phrase is the form VIII (*iqtaraba*) and means *to draw near, to approach*. While it can be claimed that this is a case of the prophetic past (a common characteristic of the Qur'an: future events described in the past tense), the import surely pertains also to the narrative present. The verb here anticipates its corollary in the present sūrah at 21:97 and is found additionally at 7:185, 21:1, 54:1, 96:19. In the first four instances of the set it treats of an approaching Day (of Judgment or of Punishment) as either an impending or future event, while at 96:19 it is found in the imperative in a directive to the Messenger to draw near to God. The Messenger was expecting destruction and, according to my analysis, the place of his initial preaching was destroyed in an act of God (treated in detail in *The God Protocol*). See note to 54:1. We note also the progressing motif within the sūrah — *kunnā fā'ilīna* — (found at 21:17, 21:79, 21:104) discussed in the note to 21:17.
21:2[1] Arabic: *dẖikr — calling to mind, recalling, reminding; remembrance (of something past); history*. This word is a feature of this sūrah (see notes to 21:1, 21:5, and 21:17 for comments on other characteristic features). This noun occurs 76 times in the text, and the present sūrah contains 10 of those instances (21:2, 21:7, 21:10, 21:24, 21:24, 21:36, 21:42, 21:48, 21:50, 21:105), more than any other sūrah (the nearest competitors are sūrah 38 with six instances, and sūrah 54 with five). The disproportionate incidence of this common word in the sūrah perhaps signals that we should pay it particular attention. The Traditionalist chooses to understand *dẖikr* to mean the entire Qur'an on an *ad hoc* basis where it suits his purposes (and in the present sūrah he requires that value at 21:24, 21:24, 21:50). While in places *dẖikr* does have that meaning (in the sense that the Qur'an as a whole is a *remembrance*) — in others it does not, a point which the Traditionalist not only concedes, but actively demonstrates in his translations. The question here is whether this is the sense which it conveys in the places the Traditionalist ascribes it this value in this sūrah (21:24, 21:24, 21:50). It will become clear as we progress through the sūrah that the Traditionalist needs to ascribe a value of the entire Qur'an to this word in the places mentioned, for without it his services as the supplier of 'additional' and 'explanatory' literatures are made void. Each instance of *dẖikr* in this chapter references this verse. Cf. 21:10 and note thereto.
21:3[1] Lit.: *the*.
21:3[2] Arabic: *hāḏẖā — this*. This word plays a role in the present sūrah as we shall see. At 21:24 and 21:50, the Traditionalist claims for it a value for which he cannot provide genuine support (i.e. that of the Qur'an as a whole). We note that outside the two instances mentioned, where *hāḏẖā* occurs (21:3, 21:36, 21:38, 21:59, 21:62, 21:63, 21:97, 21:103) it is perfectly clear what it refers to, and in each case it is to something *localised* (a named or known individual, a specific event, or something immediately present). The exception is 21:106 where the collocation is *fī hāḏẖā*, the significance of which is known (see note to 22:78). Thus, on the basis of the textual evidence pertaining to *hāḏẖā* in the sūrah, in the cases mentioned above (21:24, 21:50), absent exceptional evidence, their values should be taken to refer to the text immediately surrounding each instance, and not to the Qur'an as a whole as implied by the Traditionalist. In the case of 21:50, unlike the Traditionalist, we can provide exceptional evidence to show that the entire Qur'an is meant (see note to 6:92). In the case of 21:24 we cannot, and therefore must revert in that instance to the dominant (localised) value *hāḏẖā* has in the sūrah.
21:3[3] Arabic: *siḥr — sorcery*. See note to 2:102. The insinuation here is that the Qur'an is the result of sorcery — a claim the Qur'an refutes — and that those who reason thus are realists. In my opinion, the matrix system of today is sorcery in the sense that the Qur'an uses the term. Much of what purports to be science, education, and entertainment makes sense only when understood in terms of occult magic (for example: use of symbol, number, astrology, and visible allusions to ancient cults). The cult of government is today a form of sorcery (or mind control), one which has achieved the status of a god, and rivals the cults of ancient Egypt, Rome, or Nazi Germany. Underpinning it are brute force, smoke, mirrors, and demonic powers. Despite their present dominance, the ruling elite of today — like those of previous times — have nothing they will not lose at death.
21:3[4] Lit.: *when you see?* Cf. 27:54.
21:4[1] Or *He said*. While Muhammad Asad appeals here to some authorities I may not rate exactly as does he, his comment covers a point which should be known by the serious student of the text: *According to the earliest scholars of Medina and Basrah, as well as some of the scholars of Kufah, this word is spelt qul, as an imperative ("Say"), whereas some of the Meccan scholars and the majority of those of Kufah read it as qala ("He [i.e., the Prophet] said"). In the earliest copies of the Qur'an the spelling was apparently confined, in this instance, to the consonants q-l: hence the possibility of reading it either as qul or as qala. However, as Tabari points out, both these readings have the same meaning and are, therefore, equally valid, "for, when God bade Muhammad to say this, he [undoubtedly] said it... Hence, in whichever way this word is read, the reader is correct (musib as-sawab) in his reading." Among the classical commentators, Baghawi and Baydawi explicitly use the spelling qul, while Zamakhshari's short remark that "it has also been read as qala" seems to indicate his own preference for the imperative qul.* The topic here is suggestive of a much larger one: that the diacritical adornment to the *ḥurūf* (letters) are in places interpretive, and may be contested on the basis of context or common sense (cf. 39:18). I argue a thematically related point on the basis of pan-textual analysis at my note to 9:28.
21:4[2] Lit.: *the word* or *the utterance*. Arabic: *qawl — speech*; *teaching*, *doctrine*. Cf. 22:24, 22:30, 23:68, 51:8.
21:5[1] Arabic: *bal*. See note to 2:88. This verse presents three of the commonest arguments against the Qur'an: 1. That the Qur'an is a disjointed narrative which makes no sense. 2. That Muḥammad invented it. 3. That Muḥammad was a poet (and that the Qur'an is his composition). We note here that certain sūrahs contain what one might call characteristic mechanisms; that is, particular chapters use turns of phrase or individual words or constructions in ways which are conspicuous, including to an extent which is noticeable because it is disproportionate. In the present sūrah, such a characteristic mechanism is the use of *bal* (rendered variously throughout the text, as per the note to 2:88, it is found in this verse as *But*) since it occurs 12 times — more than in any other sūrah. (For comparison: *bal* occurs a total of 127 times in the Qur'an, of which seven are in *al baqarah* — the longest sūrah). We discern a clear argument and progression in the present chapter marked by *bal*: rejections and refutations advanced by those who mock and reject the Messenger; the establishment of truth; a mocking of the idolaters themselves; and, finally, the wrongdoers' recognition of their heedlessness as they face eternity in Hell: 21:5, 21:5, 21:5, 21:18, 21:24, 21:26, 21:40, 21:42, 21:44, 21:56, 21:63, 21:97. See also notes to 21:2 and 21:17 for comparable mechanisms in this sūrah.
21:5[2] Arabic: *bal*. See note to 2:88 and note to 21:5.
21:5[3] Arabic: *bal*. See note to 2:88 and note to 21:5.
21:5[4] Arabic: *āya.* See Notepad VIII.
21:6[1] Read free of the Traditionalist's pre-existing and supplanting narrative, the Qur'anic text frequently intimates the *destruction* of the people to whom the Messenger witnessed.

See my work *The God Protocol* for a detailed analysis of this and related topics.
21:7[1] See note to *waḥī* and *awḥā* at 3:44.
21:7[2] Arabic: *dẖikr — calling to mind, recalling, reminding; remembrance (of something past); history*. The Traditionalist understands this to indicate those who hold to the Bible (i.e. those called Jews and Christians today). While I accept this view to an extent, I lament that its point has been lost, which is that their scriptures contain *histories*. The expression '*people of the remembrance*' occurs at only one other place in the Qur'an (16:43). See note to 21:2.
21:10[1] Arabic: *kitāb*. See Notepad IX.iii.
21:10[2] Arabic: *dẖikr — calling to mind, recalling, reminding; remembrance (of something past); history*. The Qur'an contains a *history* of the community of the Prophet (albeit in thumbnail outline); and this is the point here: *this tells your own history*. It is clear from the broader narrative that impending destruction loomed large on the horizon, and that the destruction of previous communities was a principal driver informing the mission of the time. When we assemble key features of the history of that mission on the basis of the text, it is clear that the original community to which Muhammad preached was itself annihilated (see my work *The God Protocol*). Those who today claim stewardship over the history of the period have a narrative, but that narrative does not work outwards from the Qur'an on the basis of its contents; rather, it works inwards to it on the basis of ideological requirements and conclusions taken from elsewhere as part of the larger project of making the Qur'an seem to contain a religion which, in truth, it does not. The mental energy required to ignore the obvious conflicts between that religion's narrative and what is contained in the book it claims as its foundational scripture is the price of membership of the religion, and its dominance over normative mental faculties and standards of investigation regarded as piety by its adherents. Naturally, Muslims have declined intellectually and culturally in consequence. The Qur'an seems to anticipate this result, with the remainder of the verse indicating the solution. See note to 21:2.
21:10[3] Arabic: *afalā*. See Notepad XIV.

¶21.2

21:11[1] Arabic: *ẓālimūn*. See note to 2:229.
21:11[2] Arabic: *qaṣama — to break, to shatter*; *to break in pieces, to destroy entirely*. This is the only instance from this root in the text.
21:14[1] Arabic: *ẓālimūn*. See note to 2:229.
21:16[1] Grammar: dual.
21:17[1] Arabic: *in kunnā fā'ilīna*. The core of this formula (*kunnā fā'ilīna*) comprises a repeating — and developing — motif within this sūrah (and occurs only within this sūrah). This formula resists translation into English in a manner which is both consistent and natural across each of its three instances (21:17, 21:79, 21:104), as the context is different in each case. The full import of the core of this formula might be allowed a freer rendition into English as: *We are ever* (or *were ever*) *doers [of what We will]*. This is the sense. So what is meant here by *developing motif*? We mean that while the core of the formula (*kunnā fā'ilīna*) remains fixed, the word linking it to the main text is different in each case, and this variance effects a *development* of the motif. So here at 21:17 the joining word is *if* (Arabic: *in*); at 21:79 it is *and* (Arabic: *wa*); and at 21:104 it is *truly* or *indeed* (Arabic: *innā*). Thus, the motif goes from conveying the conditional (*if x be the case*), to the enumerative (*and x is the*

case), to the emphatic (*truly x is the case*). As a result, this motif grows in significance as we progress through the sūrah. To lose this formula in the process of translation is to deprive the reader of the sūrah of its chorus. While I can see no alternative to rendering this phrase in this somewhat wooden manner in order to achieve the consistency in English which is there in the Arabic, the price, it is hoped, is worth it. The remaining two instances reference this note.

21:18[1] Arabic: *bal*. See note to 2:88 and note to 21:5.

21:18[2] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi i.).

21:18[3] Arabic: *damaghа — to refute, invalidate (a falsehood, an error, a false accusation); to triumph (over falsehood; said of truth).* This is the only instance of this root in the text.

21:18[4] Or *vanishes away*.

21:20[1] See note to *s-b-ḥ* root at 2:30.

21:21[1] Arabic: *am*. This is the Arabic equivalent of *or* and, as in English, introduces the second part of an alternative question (e.g. Would you like tea *or* coffee?). However, here and in many places across the text, *am* exists without a contextual setup or corollary (e.g. *Or coffee?*). Clearly, this does not fully make sense. The translators wriggle and try to explain, but not convincingly. Sometimes by sticking with *or* — or by replacing or ignoring it — they stumble upon sense because the surrounding text happens to fall kindly for them. But where they are true to their dominant premises they are left often with an awkward *non sequitur*. My process was this: I identified all cases of *am* in the text, placing them in one of two categories: those which perform the standard offices of *or* (e.g. Would you like tea *or* coffee?), and those which do not, those which have no natural preceding part (e.g. *Or* coffee?). This latter category I call the 'hanging *am*'. Upon reviewing all cases of the hanging *am* it became clear that the fact that *am* exists also in this second state indicates not a deficiency, but rather the presence of a separate textual entity. The Traditionalist has failed to understand the point and purpose of the hanging *am* which is why, in part, his translation reads in such a stalling, faltering way where it occurs. Its function, however, is twofold: rhetorical and logistical. It is rhetorical in that it identifies a key claim or scenario prior to answering or clarifying that claim or scenario, operating like a Q&A sheet. Its logistical function consists in the fact that the hanging *am* operates as a marker, so that all such Q&As may readily be identified and drawn together, thus providing an illuminating study as well as a reference guide for fielding common questions. The entire set of hanging *am*s is found at 2:108, 2:133, 2:140, 2:214, 4:53, 4:54, 6:143, 6:144, 6:144, 9:16, 10:31, 10:38, 11:13, 11:35, 13:16, 13:33, 13:33, 18:9, 21:21, 21:24, 21:43, 23:68, 23:69, 23:70, 23:72, 24:50, 25:44, 27:60, 27:61, 27:62, 27:63, 27:64, 29:4, 30:35, 32:3, 34:8, 35:40, 35:40, 37:150, 37:156, 38:9, 38:10, 38:28, 38:28, 39:9, 39:43, 42:9, 42:21, 42:24, 43:16, 43:21, 43:79, 43:80, 45:21, 46:4, 46:8, 47:24, 47:29, 52:30, 52:32, 52:32, 52:33, 52:35, 52:35, 52:36, 52:37, 52:37, 52:38, 52:39, 52:40, 52:41, 52:42, 52:43, 53:24, 53:36, 54:43, 54:44, 67:20, 67:21, 68:37, 68:39, 68:41, 68:46, 68:47. All instances appear in the notes and reference this verse.

21:21[2] I.e. if this is the claim. The answer follows.

21:22[1] Grammar: dual; i.e. in the heavens and the earth.

21:22[2] Grammar: dual; i.e. in the heavens and the earth.

21:22[3] See note to *s-b-ḥ* root at 2:30.

21:24[1] Arabic: *am*. See note to 21:21.

21:24[2] Arabic: *min dūni*. See note to 2:23.

21:24[3] I.e. if the claim is that such gods exist. The answer follows.

21:24[4] The Traditionalist typically claims *This* to refer to the Qur'an *in toto*. This assertion is rejected on a pan-textual basis (see note to 21:3). In any event, the word *dhikr* causes him problems in the remainder of the verse (see notes below). See also note to 21:2.

21:24[5] Arabic: *dhikr — calling to mind, recalling, reminding; remembrance (of something past); history*. See notes to 21:2 and 21:10, and to 21:24 below.

21:24[6] I.e. contains the history of the Messenger and those who accompanied him. The Traditionalist tends to be careful to deflect the attention from the obvious import of this line and the one following, since if he allows *dhikr* its plain value, he places his later 'histories' in opposition with the Qur'an. He can't allow that since he both claims the Qur'an as his foundational scripture *and* needs the perception that the Qur'an comports with his non-Qur'anic sources. Unless he can appear to sit astride these divergent horses both he and his religion lose all credibility. The Traditionalist translators at Saheeh International, for example, offer here: *This [Qur'ān] is the message for those with me and the message of those before me* (supported by a note which reads: *All previous prophets called for the worship of Allāh alone*.) Meanwhile, non-traditionalist A. J. Arberry (who generally takes a literal approach within the bounds of his understanding) renders: *This is the Remembrance of him who is with me, and the Remembrance of those before me*. Whether what is meant by *This* in the context — the entire Qur'an or some part thereof — is almost irrelevant to the inescapable conclusion which is that it is the Qur'an which contains said remembrance (and not some other source). But that does not suit the Traditionalist. He both needs the Qur'an to be from God but *also* to be in some vague way deficient, and therefore in need of both his sources and services. The reader is encouraged to consider all instances of *dhikr* in the present sūrah (listed at note to 21:2) for a broader appreciation of the word and its function. See also note 21:10 and remaining notes to the present verse.

21:24[7] Arabic: *dhikr — calling to mind, recalling, reminding; remembrance (of something past); history*. See notes to 21:2 and 21:10.

21:24[8] I.e. contains the histories of those who came before Muḥammad (the Qur'an contains many such histories, and the present sūrah contains references to Mūsā, Hārūn, Ibrāhīm, Lūṭ, Isḥāq, Yaʿqūb, Nūḥ, Dāwūd, Sulaymān, Ayyūb, Ismāʿīl, Idrīs, Dhūl-Kifl, Dhūl-Nūn, Zakariyyā, Yaḥyā, Maryam, ʿĪsā, and elliptically to Dhūl-Qarnayn). For why this plain reading is inconvenient to the Traditionalist, see note to the present verse above. The word *remembrance* (*dhikr*) indicates in many cases what we would call today *history*. We note that the Qur'an both covers what was (at the time of the revelation) current events, as well as what was for the people of that time (and for us today, naturally) history proper. Now, of course, the two are merged for us into one. This is a concept the Traditionalist seems unable to process. The battles, dramas, and religious requirements of those in previous times (including those of the Messenger and those with him) pertained to those people — although with lessons for us. What we need today for the business of knowing God's will and doing it is found within the Qur'an and requires no supplementation. And to proceed on any other basis requires one to be honest and reject the Qur'an's divine authority, since to regard it as deficient is to reject it *in toto*. See notes to 21:2 and 21:10.

21:24[9] Arabic: *bal*. See note to 2:88 and note to 21:5.

21:24[10] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

21:24[11] I.e. from ever knowing it. It is a fact that most people who claim knowledge of the Qur'an choose not to see the Messenger's mission in the context the Qur'an presents: that of warners sent to communities in the past — prior (typically) to destruction — with an implied application in the present. See also my book *The God Protocol*.

21:25[1] See note to *waḥī* and *awḥā* at 3:44.

21:26[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

21:26[2] See note to *s-b-ḥ* root at 2:30.

21:26[3] Arabic: *bal*. See note to 2:88 and note to 21:5.

21:26[4] Translators tend to interpolate '*they are*' into this phrase with varying degrees of transparency. Muhammad Asad's fully transparent (though expositional) presentation here provides an illustration: *Nay, [those whom they regard as God's "offspring"are but His] honoured servants*.

21:27[1] I.e. they do not speak presumptuously; they speak only that which God reveals to them.

21:28[1] Lit.: *between their hands*. I understand this to mean here: *what is at their time*. See note to 2:66.

21:29[1] Arabic: *min dūni*. See note to 2:23.

21:29[2] Arabic: *ẓālimūn*. See note to 2:229.

¶21.3 21:30[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

21:30[2] Arabic: *ratq*. The verb *rataqa* means *to repair, to patch up, to sew up*, with the noun (as here) meaning *patching, mending, repair; darn (of a stocking).* Lane (p. 1033) includes the sense of *to close up* in his listing of the verb, which is the unifying concept. This is the only instance of this root in the text. Much has been made of this verse in support of the current dominant cosmogony. An illustrative example of this tendency is provided by Muhammad Asad whose own excursion into "scientific findings" begins with the words: *It is, as a rule, futile to make an explanation of the Qur'an dependent on "scientific findings" which may appear true today, but may equally well be disproved tomorrow by new findings[...].* Non-sectarian A. J. Arberry renders here: *a mass all sewn up.*

21:30[3] Grammar: dual.

21:30[4] Or *we unstitched them*. Arabic: *fataqa — to undo the sewing (of something), to unsew, unstitch, rip, rip open, tear apart, rend,* etc. This is the only instance of this root in the text.

21:30[5] Arabic: *afalā*. See Notepad XIV.

21:32[1] Arabic: *āyāt*. See Notepad VIII.

21:33[1] Or *orbit*.

21:33[2] The verb here is in the plural. While finer points of grammar may be argued, it is likely given the context that the form references everything which immediately precedes (night, day, sun, and moon). This is certainly how Saheeh International understands this phrase, since it renders here: *all [heavenly bodies] in an orbit are swimming*. That much granted, one can point out that while under 'scientific' orthodoxy the moon makes '*a circuit*' (although, correctly speaking, never in the same place twice), night and day do not make circuits of any kind (being merely functions of that side of the earth spinning upon its axis which faces the sun); meanwhile, the sun is said to make an orbit only through the Milky Way (of one cycle every 230 million years). However, under the pre-'scientific' model (a flat, immovable earth above which the heavenly bodies progress), night and day *also* move in '*a circuit*' (as the sun makes its daily, localised circuit above the surface of the earth it creates day, while night makes '*a circuit*' also at and beyond the extent of the sun's limited reach across the earth's surface).

21:35[1] Arabic: *fitnah*. See note to 2:102.

21:36[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

21:36[2] Muhammad Asad perceives an ellipsis here: *Sc., "and dares to deny their reality although he is a mere mortal like ourselves?"*

21:36[3] Arabic: *dhikr — calling to mind, recalling, reminding; remembrance (of something past); history*; i.e. exclude his great works, limitless bounty, laws, warnings, cataclysmic acts, and Final Judgment from their minds. See notes to 21:2 and 21:10.

21:36[4] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

21:37[1] I.e. hasty. This includes connotations of: *quick to draw conclusions on insufficient evidence; in a rush*.

21:37[2] Arabic: *āyāt*. See Notepad VIII. See 20:56.

21:38[1] Grammar: note the plural here; the believers as a generality are meant to convey the Qur'an's message of warning — a point lost both within the Traditionalist's religion, and within those translations in English which do not emphasise *thee* and *thou* throughout where it exists in the Arabic.

21:38[2] See grammar note to 2:91.

¶21.4 21:39[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

21:39[2] Saheeh International perceives ellipsis at this point: *"... they would not be asking in disbelief and ridicule to be shown the punishment."*

21:40[1] Arabic: *bal*. See note to 2:88 and note to 21:5.

21:42[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I. This is a clear case where the Traditionalist's value for this word does not comport with the context.

21:42[2] Arabic: *bal*. See note to 2:88 and note to 21:5.

21:42[3] Arabic: *dhikr — calling to mind, recalling, reminding; remembrance (of something past); history*. See notes to 21:2, 21:10, and 21:36.

21:43[1] Arabic: *am*. See note to 21:21.

21:43[2] Or *from* (both Muhammad Asad and Hilali & Khan render thus here). Arabic: *min dūni*. See note to 2:23.

21:43[3] I.e. if this is the claim. The response follows.

21:44[1] Arabic: *bal*. See note to 2:88 and note to 21:5.

21:44[2] Arabic: *afalā*. See Notepad XIV.

21:44[3] Or *arrive at*. Cf. 13:41.

21:44[4] Opinions on this statement (and its corollary at 13:41) differ markedly, and tend to be anchored in the Traditionalist's non-Qur'anic literature. However, the meaning can be derived by reference to key components within the statement. The words *earth* (*arḍ*) and *to diminish* (*naqaḍa*) are found together outside 21:44 and 13:41 at one other place only: 50:4. There the subject is God's advance knowledge of the decaying process by which the earth will diminish the human body to nothing. If we consider this fact in combination with the statement at 53:32 that we humans were brought forth *from the earth* (Arabic: *min al arḍ*), then the allusion at 21:44 is seen to reference the inescapable corruption which awaits our physical body (cf. *Dust thou art[...]*). Moreover, the broader context here supports this interpretation (21:34-35 treat of mortality; 21:37 treats of man's creation; 21:39-40 treat of bodies in eternity; 21:44 opens by citing historical cases of mortality). Finally, the context (13:37-43) surrounding the only other instance of this formula at 13:41 has similar emphasis on mortality within the immovable fact of

God's judgment.
21:45[1] See note to *waḥī* and *awḥā* at 3:44.
21:46[1] Lit.: *a breeze, a gust.*
21:46[2] Arabic: *ẓālimūn*. See note to 2:229.
21:47[1] See note to 3:18.
21:47[2] Lit.: *if*.
21:47[3] Cf. 31:16.
21:48[1] Arabic: *furqān*. In the Qur'an, *furqān* has the connotation of *division* between the people of God and the world at large; those who believe and those who reject. See note to 2:53.
21:48[2] Arabic: *dhikr — calling to mind, recalling, reminding; remembrance (of something past); history*. The Traditionalist translators at Saheeh International have a note here: *These are three qualities of the Torah*. While this assertion is plucked from the ether, its motivation is not: the Traditionalist is committed to keeping the reader as distant as possible from understanding *dhikr* as *history* or *recalling* (e.g. someone's deeds or characteristics), because of his underlying requirements (see notes to 21:2, 21:10, and 21:36.) In this context, *dhikr* surely refers to the mission of Mūsā and Hārūn to Fir'awn (cf. 20:14, 20:42).
21:48[3] See note to *al muttaqūn* at 2:2.
21:50[1] I.e. the Qur'an. For why we know the Qur'an to be the reference see note to 6:92. See note to 21:3.
21:50[2] Arabic: *dhikr — calling to mind, recalling, reminding; remembrance (of something past); history*. See notes to 21:2, 21:10, and 21:36.
21:50[3] Translations typically emphasise values of *rejecting* or *denying* here. However, a substantially comparable statement is found at 12:58 which is rendered there by some translators as I have here also (at 12:58, the Traditionalists Hilali & Khan, for example, have: *but they recognized him not* while here at 21:50 they have: *will you then (dare to) deny it?*). The plain fact is that those who read the Qur'an invariably fail to recognise the import of the history it contains, transposing upon its contents later hearsay instead. See notes to 21:2, 21:10, and 21:36.

¶21.5 21:52[1] Arabic: *tamāthīl — statues, images*. This word occurs only twice: here and at 34:13. At 34:13 the context is Sulaymān's construction project. Thus, the more extreme medieval iconoclasts among those who wave the banner of what they call Islam should consider that Sulaymān — a prophet of God — had built for himself things which he (the bearded self-appointed eraser of high culture) takes upon himself to destroy. The actual point, were the latter to consider the Qur'anic usage, is the *devotion* to the thing, not the thing itself (Sulaymān, for his part, is found in the Qur'an ever-grateful to God for his material blessings).
21:52[2] Arabic: *'akafa — to be devoted* (*to*), *to remain* (*in* or *at*).
21:55[1] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi i.).
21:55[2] They are questioning whether Ibrāhīm is acting in seriousness or merely joking.
21:56[1] Arabic: *bal*. See note to 2:88 and note to 21:5.
21:57[1] Arabic: (sg.) *ṣanam*, (pl.) *aṣnām*. See note to 14:35.
21:57[2] Lit.: *turned away turning backs.* Found at 21:57, 27:80, 30:52, 37:90, 40:33.
21:58[1] Or *a big* (or *biggest*) *one among them*. Translators vary in their approach to the construction (which ends in Arabic in *lahum*), with some rendering values which suggest *among them*. I agree that this is the import, but have opted to translate here as have N. J. Dawood and A. J. Arberry, in accordance with the plainest reading.
21:59[1] Arabic: *ẓālimūn*. See note to 2:229.
21:60[1] Lit.: *remember*.
21:61[1] To the process of investigation, to Ibrāhīm's punishment, or to both.
21:63[1] Arabic: *bal*. See note to 2:88 and note to 21:5.
21:63[2] I.e. *the biggest of them*.
21:64[1] Arabic: *ẓālimūn*. See note to 2:229.
21:65[1] Lit.: *were turned around on their heads.* This is an idiom meaning *to return to a former state, to revert to a former position*. Muhammad Asad notes here: *Lit., "they were turned upside down upon their heads": an idiomatic phrase denoting a "mental somersault" - in this case, a sudden reversal of their readiness to exonerate Abraham and a return to their former suspicion.*
21:66[1] Arabic: *min dūni*. See note to 2:23.
21:67[1] Arabic: *min dūni*. See note to 2:23.
21:67[2] Arabic: *afalā*. See Notepad XIV.
21:68[1] Lit.: *help*.
21:68[2] I.e. *if you are to act!* Those with access to the Arabic will appreciate that this construction provides counterpoint to what is discussed in the note to *in kunnā fā'ilīna* at 21:17.
21:69[1] Or *peace*.
21:71[1] Claimed by the dominant Egypt-Palestine thesis as Palestine; the Arabia Felix and ʿAsīr-Ḥejāz theses field alternative locations. See Notepad XVI.
21:72[1] And — perhaps, especially in the case of Yaʿqūb — one is left to assume, substantially different in character to how he is presented in Genesis in the form we have it today. The restoration of the reputations of prophets of old is a project intrinsic to the Qur'an.
21:73[1] See note to *waḥī* and *awḥā* at 3:44.
21:73[2] Arabic: *al ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC. Before discussing the nature of this instance of *al ṣalāt* in the text, we will consider the dynamics of the verse overall. If we take the Traditionalist's own values as binding, the verse can only be tautologous. And, conversely, for the sense not be tautologous, the Traditionalist's values must be incorrect. To explain: the Traditionalist has it that *al ṣalāt* is 'worship' (albeit worship of a very specific nature the details of which he derives from later hearsay ascribed to Muḥammad, and insists upon as the Qur'anic value); he also has it that *'ibāda* (here in a verbal form: '*they served us*') is 'worship'. And by 'worship' he means the same thing (at least to a large extent) as he means by *al ṣalāt*. Therein lies a tautology. And even if we stretch the meaning of *'ibāda* to embrace the meaning given to it by later jurists (i.e. performance of the five pillars of a religion called Islam) and allow the last line to summarise what precedes, the Traditionalist is still in a bind because only two of his 'pillars' are present (and he can point nowhere in the Qur'an at '*al khayrāt*' — good deeds — having a value equal to the missing three). Finally, if the Traditionalist attempts to wriggle out by citing a context that treats of pre-Islamic peoples, that move necessarily locks him out of his own claim (rejected vigorously by those who follow the Torah) that the 'pillars' of the Traditionalist's religion are materially the same thing as what was practised by the Hebrew followers of Mūsā's Torah. We can summarise the narrative which precedes the point at which '*leaders*' is mentioned in 21:73 as follows: 21:1-5 (impending destruction; heedlessness of men); 21:6-15 (former messengers; previous cases of destruction); 21:16-29 (absolute monotheism is reality); 21:30-33 (appeals to Creation); 21:34-40 (mortality of messenger; haste of man; reality of Hell); 21:41-47 (appeals

to past, to death, and to Judgment). At this juncture mention of former believing notables begins: 21:48-50 (Mūsā and Hārūn: the Division; fear of the Hour); 21:51-70 (Ibrāhīm's witness to God alone against his people); 21:71 (Lūṭ, Ibrāhīm's nephew); 21:72 (Isḥāq, Ibrāhīm's son, and Yaʿqūb, Ibrāhīm's grandson). The '*them*' of 21:73 can only logically refer to these men — or to those which follow (see note to 21:24 for a full list). Yet nowhere in what precedes or follows this point in the present sūrah do we find support for the Traditionalist's values for *al ṣalāt* (namely, performance of a five-time daily ritual) or for *al zakāt* (payment of 2.5% yearly tax on one's substance). Rather, the emphasis in the sequence is on belief in God alone and the Last Day, and actions based thereupon (which is the core of our value for *al ṣalāt*). Additionally, a central plank of the value we assert in this work for *al zakāt* is the observance of *legal sexual intercourse* (*purity*) and we can point to the following in support of that value: Lūṭ's mission was characterised by calling men away from sinful sexual behaviour (21:74-75); Nūḥ (mentioned at 21:76) was victim of gross sexual misconduct, not the perpetrator of it (11:45-46); Dāwūd fell sexually (according to the Hebrew scriptures; a point contested but unconvincingly so by the Traditionalist), mentioned here at 21:78 (which points to 38:17-26), but was chastened and improved as a result (Sulaymān himself was the legitimate fruit of his father's initially illegitimate union with his mother). We can point also to the sexual and general fidelity of Ibrāhīm (though sorely tested while awaiting offspring); likewise to that of Isḥāq (whose wife Rebecca did not conceive until later in life). Finally, we can point to Maryam whose defining characteristic in the Qur'an is *chastity* (i.e. of eschewing immoral sexual activities — see 21:91 and note thereto). Thus, while one can argue on the basis of scripture that God instructed those listed in this sūrah in the upholding of duty (i.e. to cleave to and bear witness to God alone), and in the maintenance of (sexual) purity, it is simply not possible to assert that they kept the Traditionalist's prayer regimen or paid the tax he claims is obligatory. The Traditionalist's claims create dissonance and tautology, do not comport with what we find in the local context, find no support in the rest of the Qur'an, and require the Traditionalist to accuse adherents of the Torah of possessing his values for *al ṣalāt* and *al zakāt* but *hiding* them. The underlying cause of all of this is the Traditionalist's duplication of the very sin he (rightly) criticises the Rabbinic Jews of: writing with his own hand stories he ascribes to a prophet of God. If we look to the Qur'an rather than to the Traditionalist's 'Mishnah' for answers, this conflict evaporates.
21:73[3] Arabic: *al zakāt*. See note to 2:43 and Article SZC. For notes on this instance, see note above.
21:74[1] Arabic: *khabā'ith — bad, evil, noxious* (pl.). See Notepad XXII and note to 26:166.
21:74[2] Arabic root: *ḥ-b-th*. See note to 2:26 and Notepad XI.vii.

¶21.6 21:76[1] See 21:51-52: Cf. *We knew him (when).*
21:77[1] Arabic: *āyāt*. See Notepad VIII.
21:78[1] See 21:51-52: Cf. *We knew him (when).*
21:78[2] Grammar: dual.
21:78[3] Arabic: *nafasha*. This is the only instance of this verb. There is a single instance of the related passive participle at 101:5 where the context is of *wool fluffed up*. At 21:78, according to Lane (p. 2891) the association is of straying sheep or goats, dispersed and without the knowledge of their overseer.
21:78[4] Grammar: masculine plural.
21:79[1] Muhammad Asad notes here: *A reference to the Psalms of David, which call upon all nature to extol the glory of God - similar to the Qur'anic verses, "The seven heavens extol His limitless glory, and the earth, and all that they contain" (17:44), or "All that is in the heavens and on earth extols God's limitless glory" (57:1).* See notes to 2:30 and 3:184.
21:79[2] See note to *in kunnā fā'ilīna* at 21:17.
21:80[1] Some translators claim this to be *chain mail* on the basis of non-Qur'anic sources, and then adapt their translations to fit that requirement. But that is not what the text says. The word here is *labūs* (*garments, clothes*), precisely as rendered. The non-sectarian A. J. Arberry renders literally also *garments*. See 34:11 and note thereto.
21:81[1] Sulaymān had power both over the direction and the intensity of the wind (cf. 38:36).
21:81[2] Claimed by the dominant Egypt-Palestine thesis as Palestine; the Arabia Felix and ʿAsīr-Ḥejāz theses field alternative locations. See Notepad XVI.
21:82[1] Or *adversaries* (against the command of God). See also 18:63 and 38:36-38 for comparable instances. See Article SJC.
21:82[2] Or *guarding*.
21:83[1] Arabic: *ayyūb*. Typically identified with the Job of the Hebrew scriptures. See Notepad XV.
21:83[2] See 21:51-52: Cf. *we knew him (when).* See note to 21:51.
21:85[1] Arabic: *dhūl kifl*. There are two general views on the meaning of *dhūl kifl* each of which is presented below. Muhammad Asad's comment on this point follows with some light editing: *Lit., "and him of the pledge". The expression dhu 'l-kifl is derived from the verb kafala and especially the form takaffala - which signifies "he became responsible [for something or someone]" or "pledged himself [to do something]". Although the classical commentators consider dhu 'l-kifl to be the epithet or the proper name of a particular prophet - whom they variously, more or less at random, identify with Elijah or Joshua or Zachariah or Ezekiel - I fail to see any reason whatever for such attempts at "identification"[...]. I am, therefore, of the opinion that we have here (as in the identical expression in 38:48) a generic term applying to every one of the prophets, inasmuch as each of them pledged himself unreservedly to God and accepted the responsibility for delivering His message to man.* Abdullah Yusuf Ali takes the other (and more popular view), and I include his comment here for the sake of completion: *Dhu al Kifl would literally mean "possessor of, or giving, a double requital or portion"; or else, "one who used a cloak of double thickness," that being one of the meanings of Kifl. The Commentators differ in opinion as to who is meant, why the title is applied to him, and the point of his being grouped with Ismā'īl and Idris for constancy and patience. I think the best suggestion is that afforded by Karsten Niebuhr in his Reisebeschreibung nach Arabien, Copenhagen, 1778, 2:264-266, as quoted in the Encyclopaedia of Islam under "Dhu al Kifl". He visited Meshed 'Ah in Iraq, and also the little town called Kefil, midway between Najaf and Hillah (Babylon). Kefil, he says, is the Arabic form of Ezekiel. The shrine of Ezekiel was there, and the Jews came to it on a pilgrimage. If we accept "Dhu al Kifl" to be not an epithet, but an Arabicised form of "Ezekiel", it fits the context. Ezekiel was a prophet in Israel who was carried away to Babylon by Nebuchadnezzar after his second attack on Jerusalem (about B.C. 599). His Book is included in the English Bible (Old Testament). He was chained and bound, and put into prison, and for a time he was dumb, (Ezekiel, 3:25-26). He bore it all with patience and constancy, and continued to reprove boldly the evils in Israel. In a burning passage he denounces false leaders in words*

which are eternally true: "Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, you kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken . . .", etc. (Ezekiel, 34:2-4). Dhu al Kifl is again mentioned in 38:48 along with Ismā'īl and Elisha.

21:85[2] Arabic: *al ṣābirūn*. See note to 2:155.

21:87[2] Or *the man of the fish*. Abdullah Yusuf Ali's comment here follows with light editing: *Dhu al Nun, "the man of the Fish or the Whale", is the title of Jonah (Yunus), because he was swallowed by a large Fish or Whale. He was the prophet raised to warn the Assyrian capital Nineveh[...] His story is told in 37:139-149. When his first warning was unheeded by the people, he denounced God's wrath on them. But they repented and God forgave them for the time being. Jonah, meanwhile, departed in wrath, discouraged at the apparent failure of his mission. He should have remained in the most discouraging circumstances, and relied on the power of God; for God had power both over Nineveh and over the Messenger He had sent to Nineveh. He went away to the sea and took a ship, but apparently the sailors threw him out as a man of bad omen in a storm. He was swallowed by a big Fish (or Whale), but in the depth of the darkness, he cried to God and confessed his weakness. The "darkness" may be interpreted both physically and spiritually; physically, as the darkness of the night and the storm and the Fish's body; spiritually as the darkness in his soul, his extreme distress in the situation which he had brought on himself. God Most Gracious forgave him. He was cast out ashore; he was given the shelter of a plant in his state of physical and mental lassitude. He was refreshed and strengthened, and the work of his mission prospered. Thus he overcame all his disappointment by repentance and Faith, and God accepted him.*

21:87[2] See 21:51-52: Cf. *we knew him (when).*

21:87[3] Lit.: *darknesses*.

21:87[4] See note to *s-b-ḥ* root at 2:30.

21:87[5] Arabic: *ẓālimūn*. See note to 2:229.

21:88[1] See note to *(al) mu'minūn* at 8:2.

21:89[1] See 21:51-52: Cf. *we knew him (when).* See note to 21:51.

21:89[2] I.e. without issue.

21:89[3] Muhammad Asad renders this line: *Thou wilt remain when all else has ceased to be*. While this sort of creative flourish is beyond the remit of this work, I agree that it imparts the underlying sense.

21:90[1] Typically identified with John of the Christian Bible, but see note to 3:39. See Notepad XV.

21:90[2] Grammar: masculine plural.

21:90[3] Arabic: *khāṣhi'ūn*. See 2:45.

21:91[1] An epithet for Maryam, mother of 'Īsā. Arabic: *farj* (sg.), *furūj* (pl.). Lit.: *openings, gaps, apertures; vulvas*. More generally it means *chastity* or *modesty*.

21:91[2] Traditionalist translators are prone to insert mention of Jibrīl into the text here, on the basis, I assume, of their non-Qur'anic literature. The text on the page reads as non-sectarian A. J. Arberry, for example, renders: *so We breathed into her of Our spirit*. Muhammad Asad has an excellent note here: *This allegorical expression, used here with reference to Mary's conception of Jesus, has been widely - and erroneously - interpreted as relating specifically to his birth. As a matter of fact, the Qur'an uses the same expression in three other places with reference to the creation of man in general - namely in 15:29 and 38:72, "when I have formed him... and breathed into him of My spirit"; and in 32:9, "and thereupon He forms [lit., "formed"] him fully and breathes lit., "breathed"] into him of His spirit". In particular, the passage of which the last-quoted phrase is a part (i.e., 32:7-9) makes it abundantly and explicitly clear that God "breathes of His spirit" into every human being. Commenting on the verse under consideration, Zamakhshari states that "the breathing of the spirit [of God] into a body signifies the endowing it with life": an explanation with which Razi concurs. As for the description of Mary as allati ahsanat farjaha; idiomatically denoting "one who guarded her chastity" (lit., "her private parts"), it is to be borne in mind that the term ihsan - lit., "[one's] being fortified [against any danger or evil]" - has the tropical meaning of "abstinence from what is unlawful or reprehensible" (Taj al-'Arus), and especially from illicit sexual intercourse, and is applied to a man as well as a woman: thus, for instance, the terms muhsan and muhsanah are used elsewhere in the Qur'an to describe, respectively, a man or a woman who is "fortified [by marriage] against unchastity". Hence, the expression allati ahsanat farjaha, occurring in the above verse as well as in 66:12 with reference to Mary, is but meant to stress her outstanding chastity and complete abstinence, in thought as well as in deed, from anything unlawful or morally reprehensible: in other words, a rejection of the calumny (referred to in 4:156 and obliquely alluded to in 19:27-28) that the birth of Jesus was the result of an "illicit union".*

21:91[3] Arabic: *āya.* See Notepad VIII.

21:92[1] I.e. that to which the prophets and righteous men and women listed in this sūrah (see note to 21:24) belong. Arabic: *ummah*. The Traditionalist has latterly invested *ummah* with an emotional payload not found in the text, and tries to connect his religion with that of the people mentioned here. The fact is that any correspondence is either vestigial or coincidental, since he presses the book which chronicles that community (the Qur'an) into the service of an entirely different set of writings. The Traditionalist translators Hilali & Khan have here: *This, your Ummah [Sharia or religion (Islamic Monotheism)] is one religion*, while the Traditionalist Saheeh International has: *your religion, is one religion*. But this is not honest dealing with the reader. For comparison, the non-sectarian N. J. Dawood translates: *Your community is but one community*. Meanwhile, non-sectarian A. J. Arberry has: *Surely this community of yours is one community*. The claim of the sectarian to represent the faith of all prophets can be sustained only by the type of deceit we have just seen. The sectarian has a *religion* or — more correctly — some *religions*. One can accept or reject one ore more of those religions. Insofar as any one of those religions bears correspondence with the Qur'anic principles, it reflects that of previous men and women of God. To claim that the people listed in this sūrah followed a religion which bore a one-to-one relationship with any of those the Muslim world (based on non-Qur'anic authorities) calls *Islām*, is misdirection — a case of bait-and-switch — and a lie which methodical study of the Qur'an itself abundantly exposes.

21:92[2] Cf. 23:52.

21:93[1] Muhammad Asad renders this phrase in a way far freer than my remit allows (*But men have torn their unity wide asunder*), and supplies the following note: *This is the meaning of the idiomatic phrase, taqatta'u amrahum baynahum. As Zamakhshari points out, the sudden turn of the discourse from the second person plural to the third person is indicative of God's severe disapproval - His "turning away", as it were, from those who are or were guilty of breaking the believers' unity.*

¶21.7 21:94[1] Arabic: *(al) mu'min*. See note to 8:2.

21:94[2] Also rendered *of it*.

21:95[1] The Traditionalist has lost entirely the central place of *warning* to the Qur'an; that the Messenger was *warning* a people, and following in the footsteps of men who had likewise *warned* their respective communities prior (usually) to the destruction of the latter in an act of God. This is the model. The sense that I take from 21:95 is that any city which has been destroyed will not again be inhabited (cf. 11:100). This topic is included in my work *The God Protocol.*

21:96[1] Arabic: *ḥattā idhā*. See note to 3:152.

21:96[2] Cf. 18:94.

21:96[3] This is commonly incorrectly understood by the Traditionalist as an event required to allow — and itself presaging — the end of the world, whereas it is simply a euphemism for the end of the world itself (cf. 18:94-99 and notes thereto).

21:96[4] Arabic: *ḥadab — elevation of the ground*. This root occurs only here in the text. (Dhūl-Qarnayn sealed Ya'jūj and Ma'jūj into the side of a mountain: see 18:94-99 and notes thereto).

21:96[5] Sc. *then has the promise of my Lord come to pass* (the allusion here is clearly to 18:98 as mention of '*the true promise*' in next clause confirms). Arabic: *nasala*. This verb means *to pluck out; to ravel out, unravel, to untwist, fray; to moult; to fall out* (*of hair, feathers, etc.*). Claims are made here for values such as *descend*, but such seem to be motivated by interpretative rather than etymological considerations (such a value is simply impossible at the verb's only other instance at 36:51).

21:97[1] See 21:2 and 54:1 and notes thereto for more on this verb (Arabic: *iqtaraba*) and its import.

21:97[2] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

21:97[3] The methodology here makes use of the fact that the Qur'an frequently references itself, with such references operating as signposts to related sections. The verse above at 21:96 clearly references 18:98 (see note to 21:96), and mention here of the '*true promise*' confirms that reference. The theme of *promise* (indicating the Day of Judgment and what is to follow) is a frequent motif in the sūrah. For more complete data on the usage of *promise* in the Qur'an see note to 17:108.

21:97[4] Arabic: *allaḏhīna kafarū*. See note to 2:6 and Notepad II.i.

21:97[5] Cf. 14:42.

21:97[6] Arabic: *bal*. See note to 2:88 and note to 21:5.

21:97[7] Arabic: *ẓālimūn*. See note to 2:229.

21:98[1] Arabic: *min dūni*. See note to 2:23.

21:98[2] Arabic: *ḥaṣab*. This noun occurs only once. The related active participle is found at 17:68, 29:40, 54:34, 67:17 and signifies *a storm of stones*. Wehr (p. 211) gives the definition of *ḥaṣab* as: *road metal, crushed rock, ballast*. On a pan-textual basis and that of related statements I would incline to a value here which emphasises *stones* (cf. 2:24 '*Whose fuel is men and stones*'). However, one finds values of *firewood* and *fuel* with Lane (p. 584) originating in various dialects, where the association is of *things thrown* (as stones are thrown) *into a fire*, and since there is not enough data to form a convincing view in any other direction, I render according to this definition.

21:98[3] Arabic: *warada*. The verb here has in addition to the sense of *arriving* the connotation of *drawing water*. This nuance defies elegant and succinct translation into English. However, the point is worth relating, since without it we miss entirely the contrast here between *water on arrival* and arrival in the fire of Gehenna.

21:99[1] I.e. those falsehoods men serve.

21:100[1] I.e. of fire (Lane, p. 1242). Cf. 11:106, 25:12.

21:100[2] I.e. anything but the roaring of the Fire.

21:102[1] Arabic: *ḥasīs — faint noise; soft sound of voices, whispering*.

21:102[2] Grammar: I take the feminine object pronoun here to agree with an implied value of *fire* (Arabic: *nār*).

21:104[1] Arabic: *kutub*. See Notepad IX.ii.

21:104[2] Lit. *upon*.

21:104[3] See note to *in kunnā fā'ilīna* at 21:17.

21:105[1] Or *writings*. Arabic: *zabūr*. For the generic meaning of this word see note to 3:184. However, on the basis of 21:105, I agree that *zabūr* indicates *psalms* in the sense of *written* songs. This word occurs at 4:163, 17:55 and 21:105. Muhammad Asad notes here: *Zabar (lit., "scripture" or "book") is a generic term denoting any "book of wisdom": hence, any and all of the divine scriptures revealed by God to the prophets [Tabari].* What follows in the text is a direct quote from Psalms 37. It occurs at Psalms 37:29, but comparable verses are found at Psalms 37:9, 37:11, 37:22. On a related point, I have wondered why, given that Psalms 37 is quoted in the Qur'an, the Traditionalist is so little interested in its contents. I believe I have the answer: it is because its contents are inconvenient to his broader project. Consider that Psalms 37:11 reads: וענוים יירשו־ארץ והתענגו על־רב שלום: (*But the meek shall inherit the earth; and shall delight themselves in the abundance of peace*), while Psalms 37:37 reads: שמר־תם וראה ישר כי־אחרית לאיש שלום (*Mark the perfect man, and behold the upright: for the end of that man is peace.*) The word in both verses rendered *peace* (Hebrew: *shalowm*) is based on the same root from which *muslim* and *islām* are formed in the Arabic of the Qur'an. And while Psalms 37 lacks any support for the Traditionalist's religion, it is rich in the very themes which we identify in this work as central to the Qur'anic narrative.

21:105[2] Arabic: *dhikr — calling to mind, recalling, reminding; remembrance (of something past); history*. This is claimed by the Traditionalist to refer to the Torah as a whole. There is no pan-textual support for this claim in the Qur'an (see 21:48 and note thereto). Later expansions on the meaning of *dhikr* as part of cultural development notwithstanding (from bead-counting meditations to claimed titles for entire books), the Qur'an's own use of the term is more localised, tending to indicate *histories*, either collective or individual, or the *remembrance* (the deeds, power, or promises) of God. My opinion is that the present context requires us to look to Psalms 37. There we find prior to Psalms 37:9 — i.e. prior to the first instance of the four comparable statements referred to in the Qur'an at the present verse (see note to 21:105 above) — a condense *remembrance* of God (see Psalms 37:1-9). See also notes to 21:2, 21:10, and 21:36.

21:106[1] I.e. Qur'an. Traditionalist asserts that '*this*' signifies the entire Qur'an on the basis of his ideological requirements (see notes to 21:3, 21:24 and 21:50). We agree with him that at 21:106 it *does* indicate the Qur'an; unlike him we can prove it on a textual basis (see note to 22:78).

21:106[2] Arabic: *'ābidīn*. The Traditionalist rather needs this to indicate people who perform the rituals he calls *'ibāda.* Sectarians Hilali & Khan, for example, would have the reader accept here: *Verily, in this (the Quran) there is a plain Message for people who worship Allah (i.e. the true, real believers of Islamic Monotheism who act practically on the Quran and the Sunnah*

legal ways of the Prophet SAW). Meanwhile, the non-sectarian A. J. Arberry is both concise and honest: *Surely in this is a Message delivered unto a people who serve*. The word rendered here *(those) who serve* (Arabic: *ʿābidīn*) is found in the context of believers twice more in this sūrah (21:73, 21:84), and in neither can it be bent into the shape Hilali & Khan require of it here.

21:108[1] See note to *waḥī* and *awḥā* at 3:44.

21:108[2] See note to *muslim* at 2:128.

21:109[1] I.e. warned you equally. Muhammad Asad adds: *[...] comprises in this context two distinct concepts: that of fairness as regards the clarity and unambiguity of the above announcement, as well as of equality, implying that it is being made to all human beings alike[...].* The thesis in the present work is that sūrahs 50-114 comprise the substance for a series of night vigils to which all were invited. See Appendix XXIV.

21:111[1] Arabic: *fitnah*. See note to 2:102.

21:112[1] See 21:4 and note thereto.

21:112[2] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).

21:112[3] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

21:112[4] This verse identifies right policy when warning a civilisation of the judgments of God: we should ask God for his righteous judgment, and take God as our defence. The final words of the present sūrah echo those of Yaʿqūb at 12:18 at the point at which his sons — having placed Yūsuf in a well — lie to him about Yūsuf's death. This fact suggests to me that the intended inference of the final word (Arabic: *waṣafa*) implies *lies*. Consideration of all instances of the verb (6:100, 12:18, 12:77, 16:62, 16:116, 21:18, 21:22, 21:112, 23:91, 23:96, 37:159, 37:180, 43:82) and the single instance of the noun (6:139) in context serves to confirm this.

22

22:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

22:0[2] The twenty-second chapter of the Qur'an is by convention called *al ḥajj* or *The Pilgrimage*.

22:1[1] See note to *al muttaqūn* at 2:2.

22:2[1] I.e. experience immediate miscarriage.

22:3[1] A dominant theme in this chapter is introduced here: those who argue without knowledge. It finds correspondence in this chapter's characteristic mechanism: the elliptical resolution found at 22:67-70 of *dẖālika* (*that*) (22:30, 22:32, 22:60). See note to 22:30.

22:3[2] Or *adversary* (against the command of God). See Article SJC.

22:5[1] Arabic: *min ʿalaq — from (a thing) clinging*. The noun *ʿalaqa* is directly related to the verb *ʿaliqa — to hang, be suspended, to dangle; to stick, cling, cleave, adhere*. The noun's meanings include *leech* and *blood clot*, but the final and underlying sense is that of something *clinging* or *cleaving*. Translations which elide this fact or emphasise blood here omit the key to understanding this word. This noun occurs at 22:5, 23:14, 23:14, 40:67, 75:38, 96:2.

22:5[2] Arabic: *muḍġha — a small chunk of meat; something chewed; morsel; embryo.*

22:5[3] Arabic: *bayyana*. See note to 2:69.

22:5[4] I.e. in death.

22:5[5] Arabic: *hāmida — calm, quiet, still, extinct; lifeless; rigid, stiff (of a corpse)* (Wehr, p. 1212); of land: *where there is no herbage,* or *sterile* (Lane, p. 2961). This is the only instance of this root in the text.

22:5[6] Arabic: *min kulli*. See note to 2:164.

22:6[1] Arabic: *dẖālika bianna*. There is considerable additional analysis in the present edition of this work of the *dẖālika*s at 22:30, 22:32, and 22:60 (see note to 22:30). The additional analysis there necessitated further analysis of all *dẖālika*s in the present sūrah on a pan-textual basis. That revealed a minor tension between *dẖālika bianna* and both my previous translation of *because* and that found among other translators — typically: *that is because*. (I am aware, naturally, that Classical lexicons support the typical translation of *that is because*, or even of *that is due to the fact that*; what interests me is the formula's function on a Qur'anic pan-textual basis.) The minor tension I mention arises since *that is because* should provide a link of plain causation between a preceding statement and what follows, yet that expectation is imperfectly met in some cases (consider as examples 2:176, 8:53, 9:6, 9:120, 22:6, 22:61, 22:62, 31:30, 47:3). I am not saying the standard value for *dẖālika bianna* statements is wildly off; I am saying it is *somewhat* off and missing a minor component. Further, a number of *dẖālika bianna* statements are followed by *anna* statements (i.e. statements which beat the same drum as the preceding *dẖālika bianna* statement). This is the case here at 22:6. By using *that is because* the only way to retain the beat of subsequent *anna* statements is to repeat *because* (which is inelegant), or to ignore them altogether. The translation by Saheeh International of 22:6-7 illustrates a deeper problem: *That is because Allāh is the Truth and because He gives life to the dead and because He is over all things competent / And [that they may know] that the Hour is coming — no doubt about it — and that Allāh will resurrect those in the graves.* (Note: lower-case instances of *that* outside of parenthesis in the quoted verses correspond with the final two *anna* statements.) The problem is that the text runs off the rails of the initial trajectory set up by the opening *That is because*. But 22:6-7 is a single argument comprising five points, four of which relate to the opening *dẖālika bianna* by means of *anna* statements. And 22:5 itself is a detailed and compelling argument. But 22:6 does not follow 22:5 in the frictionless way a *that is because* statement in English implies. For 22:6 to follow seamlessly from 22:5, *dẖālika bianna* must do more than provide a link to what precedes and establish causation (both of which duties are provided by *that is because*), it must also supply *an exposition of what precedes*. Without the quality of exposition, the elements of linkage and causation fall flat rather than resound. Here, for example, the narrative function of 22:6 must be to build upon the list of statements which comprise 22:5, but the tones *dẖālika bianna* needs to sound are rendered mute by the pedestrian *that is because* value. What is supposed to be a logical progression becomes two statements stapled together with *that is because*. Again, I am not saying the *that is because* value is entirely wrong. I am saying it is missing something; like listening to a passage of music on the bass and mid-range channels only, with the treble channel zeroed out. To illustrate by means of a simple case: *He plants flowers. / That is because flowers are beautiful*. The two statements are linked, and causation is established between them. However, there is no sense in which there is an exposition or development of the first statement by that which follows, no call to broader consideration of the primary statement in the light of the secondary statement (which I assert as the missing 'range'). But we can retain all functions (linking, causation, and exposition) by means of: *He plants flowers / For it is that flowers*

are beautiful! Here the *because* component is implicit to the structure; the two statement are clearly linked; and the second part is an exposition and development of the first. Moreover, any further points — that is *anna* statements — are easily added by means of *and that[...]!* It may be felt that the difference between *that is because* and *for it is that* is minimal; and I would agree. Yet there is a shift in nuance, one which preserves a register which is lost under the typical construction. We note that *dẖālika bianna* occurs in sūrah 47 more times than in any other (a total of five), and that it occurs in close succession on two occasions (at 22:61 and 22:62, and at 59:13 and 59:14). Notepad XIV contains references for all *dẖālika bianna* statements in the text, consideration of which is instructive. See also notes to 22:10 and 22:30. All instances reference this verse.

22:6[2] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

22:8[1] Arabic: *kitāb.* See Notepad IX.iii.

22:9[1] Or *Bending the neck*. The noun *ʿitf* (*a side of the body*) here is the only occurrence of the word's root in the text, and the collocation found here is said to have a number of meanings. We have nothing to cross-reference with, and are entirely dependent upon the lexicons which so often are themselves a function of non-Qur'anic influences or later cultural developments. All we can do here is state the options and choose what seems best. Lane (p. 2132) lists this collocation as meaning: *twisting* or *bending the neck*, or *magnifying himself*, or *behaving proudly, and turning away*.

22:9[2] Consideration of the three instances where this collocation occurs might suggest '*To be led away*' as the reading here. At least, the fact that there is no direct object and the context itself suggest that possibility to me. Found also at 31:6 and 39:8. Both instances appear in the notes and reference this verse. Cf. 8:47 and note thereto treating of *ṣadda + ʿan*.

22:10[1] Arabic: *dẖālika bimā*. There is considerable additional analysis in the present edition of this work of the *dẖālika*s at 22:30, 22:32, and 22:60 (see note to 22:30). The additional analysis there necessitated further analysis of all *dẖālika*s in the present sūrah on a pan-textual basis. That both confirmed *dẖālika bimā* in its typical definition as a close relative of *dẖālika bianna*, and showed it to require the same treatment (see note to 22:6). The signature *dẖālika bimā* occurs at six places in the text, all of which treat of two scenarios only: *[...]opposed and exceeded all bounds* (2:61, 3:112, 5:78) and *[...]hands sent ahead* (3:182, 8:51, 22:10). All instances reference this verse. See Notepad XIV. See also notes to 22:6 and 22:30.

22:10[2] See note to 2:207.

¶22.2 22:11[1] Arabic: *fitnah*. See note to 2:102.

22:11[2] Lit.: *he turns away on his face*; i.e. he turns about completely. Arabic: *wajh — face, countenance, personality, true self.*

22:11[3] Arabic: *dẖālika huwa.* The role of the elliptical *dẖālika*s (22:30, 22:32, 22:60) is discussed in detail in the note to 22:30. The present note treats of the pan-textual significance of *dẖālika huwa.* This formula occurs 13 times in the text (9:72, 9:111, 10:64, 14:18, 22:11, 22:12, 35:32, 39:15, 40:9, 42:22, 44:57, 45:30, 57:12). The two instances found closest together are in the present sūrah (22:11 and 22:12) and draw thereby, I feel, the attention. To be clear: I understand the grammatical function of this construction; I am interested here in its function as a marker across the text. The present sūrah and sūrah 9 each contain two instances of *dẖālika huwa.* In sūrah 22 both instances are 'negative' whereas in sūrah 9 both are 'positive' (see list of statement categories below). In every case, this formula treats of the ultimate condition of man (either *loss* and *error*, or *achievement* and *favour*), and together this set of verses (and immediate surrounding contexts) presents a synthesis of what one might call *the bottom line*: in what success does and does not consist. The motifs fall into the following statement categories: *the tremendous achievement* (9:72, 9:111, 10:64, 40:9, 44:57, 57:12); *the extreme error* (14:18, 22:12); *the clear loss* (22:11, 39:15); *the great favour* (35:32, 42:22); *the clear achievement* (45:30). All instances reference this verse.

22:12[1] Arabic: *min dūni*. See note to 2:23.

22:12[2] Muhammad Asad comments here: *By failing to commit himself unreservedly to the faith which he professes, man is often inclined to attribute to all manner of extraneous forces, be they real or imaginary, a decisive "influence" on his own destiny, and thus invests them, as it were, with divine qualities.*

22:12[3] Arabic: *dẖālika huwa.* See note to 22:11.

22:12[4] I.e. the furthest one can go astray.

22:13[1] Arabic: *ʿashīr — companion, fellow, associate, friend, comrade*. This is the only instance of this word in the text. It indicates someone to whom one is *close* (cf. *ʿishra — (intimate) association, intimacy, companionship, relations (social) intercourse, company; community of husband and wife.*)

22:14[1] Arabic: *alladẖīna āmanū*. See note to 2:257 and Notepad II.iv.

22:15[1] The Traditionalist tends to interpolate the assertion that the masculine object pronoun here indicates the Messenger (alone). This is not my understanding, nor do I think the broader context bears such a rigid reading. A more textually-based view is that it refers to anyone whom God guides (cf. 22:16, 22:24) — and that would include the archetypal man who is the subject of the verse as a whole.

22:15[2] I.e. *a path*. Arabic: *sabab — way, means, rope*. The word *sabab* is found in the story of Dhūl-Qarnayn (18:83-99) where he followed '*a means*' — that is: *choose a path* — rendered there '*went his way*'. On the basis of the analysis there, I render as I do here. Some translators choose to interpret *samā'* (*sky*) as *roof,* and see an attempt at suicide by hanging; others, the imperative to stretch up a rope into the sky. Neither has merit in my view. The emphasis, surely, is that even conquering the vault of heaven by means of a physical construction makes no difference to the fundamental truths of creation, life, and death, or to God's supremacy and power over all things.

22:15[3] Arabic: *qaṭaʿa.* This verb has several meanings which — as many translators indicate — include to *cut*, *sever*. However, it also means *traverse*, *cross*, *ford,* and in the context I incline towards this sense.

22:15[4] I.e. enrages those lost in denial of God. Translators include an object pronoun not found in the text here with varying degrees of transparency. Saheeh International, for example, makes the interpolation explicit with: *that which enrages [him].* However, there is no object pronoun in the Arabic. My analysis is as follows: the form I of this verb occurs only twice more in the text (9:120, 48:29), and in both instances treats of *enraging* those who reject or deny God; the participle is found once at 26:55 and there Fir'awn — the archetypal denier — is the object, and on that basis, I support the meaning I supply at the beginning of this note. The Qur'an, when taken together and treated as a whole, gives us enough to understand its message, a fact to which the following verse may be seen to allude.

22:16[1] I.e. the Qur'an. For why we know the Qur'an to be the

reference see note to 6:92.
22:16[2] Arabic: *āyāt*. See Notepad VIII.
22:17[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
22:17[2] Arabic: *alladhīna hādū*. Understood here as Jews by faith but not necessarily of Israelite descent. See Notepad XIII.i.
22:17[3] See note to 2:62.
22:17[4] Arabic: *naṣārā*. See Notepad XIII.ii.
22:17[5] Arabic: *al mujūs*. Muhammad Asad comments here*: Al-majus: the followers of Zoroaster or Zarathustra (Zardusht), the Iranian prophet who lived about the middle of the last millennium B.C. and whose teachings are laid down in the Zend-Avesta. They are represented today by the Gabrs of Iran and, more prominently, by the Parsis of India and Pakistan. Their religion, though dualistic in philosophy, is based on belief in God as the Creator of the universe.* This is the only instance of this word in the text.
22:17[6] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI. The inference I derive is that all sects and factions are included. Muhammad Asad notes here: *The Christians and the Magians (Zoroastrians) are included in the first category, for although they do ascribe divine qualities to other beings beside God, they regard those beings, fundamentally, as no more than manifestations - or incarnations - of the One God, thus persuading themselves that they are worshipping Him alone; whereas "those who are bent on ascribing divinity to beings other than God" (alladhina ashraku) by obvious implication reject the principle of His oneness and uniqueness.*
22:18[1] Arabic: *alam tara ilā*. See note to 2:243.
22:18[2] Arabic: *sajada*. See Notepad IV.
22:18[3] Cf. 10:33, 10:96, 10:103, 16:36, 16:38, 17:16, 22:18, 28:63, 30:47, 32:13, 36:7, 37:31, 38:14, 39:19, 39:71-72, 40:6, 41:25, 46:18, 50:12-14.
22:19[1] I.e. the two basic categories of men: those who believe, and those who reject God. This sets up the subject of *ḥajj* (with which *debate* must have been associated since it is intrinsically linked linguistically in the Arabic) which follows.
22:19[2] I.e. in this life.
22:19[3] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.
22:20[1] Lit.: *and the skins*; i.e. their skins will be '*melted thereby*' also.
22:21[1] Arabic: *maqāmiʿ*. This noun is formed from *qamaʿa* which means *to tame, curb, bridle, restrain*. More imaginative interpretations exist, but my reading is in line with both the root sense and the form. This root occurs only once. For his part, Muhammad Asad notes here: *Lit., "for them will be grips (maqami') of iron". The noun miqma'ah - of which maqami'is the plural - is derived from the verb qama'a, signifying "he curbed" or "restrained" or "held in subjection" (Lisan al-'Arab). Hence, the "iron grips" mentioned in the above verse denote the inescapability of the suffering in the hereafter to which "they who are bent on denying the truth" condemn themselves.*
22:22[1] Or *distress*.

¶22.3

22:23[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
22:23[2] The Traditionalist eschews the idea of men wearing silk — yet another point of tension in his presentation with the book he claims as his foundational scripture.
22:24[1] Arabic: *qawl — speech*; *teaching*, *doctrine*.
22:25[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.
22:25[2] Arabic: *ṣadda + ʿan*. See note to 8:47.
22:25[3] Arabic: *al masjid al ḥarām*. See Notepad VII.ii.
22:25[4] Sc. *seek therein deviation by injustice*. The fact that this verse is missing a component is understood by translators. N. J. Dawood achieves sense by taking liberties with the content; A. J. Arberry stays close to the Arabic and thus misses sense altogether; Traditionalist translators simply inject the English with sufficient interpolations to achieve sense, but on an *ad hoc* and ideologically driven basis. Thus, that there exists ellipsis within the verse is not in question. Ellipsis often produces a tentative voice, the function of which is to provide additional information without overstating any argument. This, I believe, is the case here, and this function is readily supplied by anticipating a later line in the present verse. Were this not supplied elliptically, the verse would state something which could not in all cases be so (that those described up to the point of ellipsis *seek therein deviation by injustice*), or that might be unfair (since all would be caused to taste of a painful punishment). The case is more nuanced (some may *seek therein deviation by injustice*, but some may not — or may not be aware of such an intention). And the tentative nature of the ellipsis allows for such cases since the thing is both being said and *not* said. However, as we shall soon see, in the case of those for whom the proposition holds true, no tentative mood applies: they are to taste of a painful punishment. I believe the ellipsis is required here to compensate for the absence of mitigating allowances (changes of heart, behaviour, etc.) frequently found in similar circumstances.
22:25[5] Arabic: *ʿakafa — to be devoted* (*to*), *to remain* (*in* or *at*).
22:25[6] I.e. from the right path.

¶22.4

22:26[1] Arabic: *makān — position.* This can mean either a literal or figurative position. Here the context concerns questions of faith which fact suggests the meaning is figurative. In any event, this is a history which relates to a previous people only (see note to 9:28 and Notepad XVI).
22:26[2] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.
22:26[3] Arabic: *ṭawafa*. See note to 2:125.
22:26[4] Arabic: *rakaʿa — to be lowly* (i.e. *before God*). See Notepad III.
22:26[5] Arabic: *sajada*. See Notepad IV.
22:27[1] There is no question but that the addressee of 22:26 is Ibrāhīm. It is clear also that there is a shift to the time of Muḥammad in what follows. The question is only at what point that shift occurs. The Traditionalist frequently assumes — and wishes the reader to assume — that the imperative mood has switched to Muḥammad at the beginning of 22:27, but there is no strong indication of that, no use of such standard markers as '*Say thou*' or '*O Prophet!*' or '*O messenger!*'. Whereas Muhammad Asad is clear on where he stands — he renders here: *Hence, [O Muhammad], proclaim thou unto all people the [duty of] pilgrimage* — most Traditionalist translators are more subtle. While they build their assumptions quietly into their presentations, their treatment of 22:28 leaves us in no doubt that they have subtly made the same inference at 22:27 that Muhammad Asad had the honesty to trumpet; for example Hilali & Khan's rendering of 22:28 reads: *That they may witness things that are of benefit to them (i.e. reward of Hajj in the Hereafter, and also some worldly gain from trade, etc.), and mention the Name of Allah on appointed days (i.e. 10th, 11th, 12th, and 13th day of Dhul-Hijjah), over the beast of cattle that He has provided for them (for sacrifice) (at the time of their slaughtering by saying: Bismillah, WAllahu-Akbar, Allahumma Minka wa Ilaik).*

Then eat thereof and feed therewith the poor who have a very hard time. What the Traditionalist calls the *ḥajj* is one of the five pillars of his religion. He is very clear on that. If even one pillar is dislodged, his entire operation is at an end. The portions of the text he can construe to create the impression that his 'pillar' of *hajj* is native to the Qur'an are minimal. He must wring from what is available to him as much seeming correspondence as he can between his externally derived rituals and the text. This explains his impatience to transport the narrative to the time of Muḥammad. However, on a more objective basis, while it is clear that the verses at 22:27-28 have an application both to Ibrāhīm and to Muḥammad (and that the focus switches from the one to the other), the earliest point at which a shift can be objectively determined comes at 22:28 with the statement *So eat thereof*. The shift to the imperative plural indicates a clear adjustment from one narrative frame to another. The alternative is that Muhammad Asad is right in his reading (see above). But for that position to be tenable, one would need to point to overwhelming textual proof of a shift from the imperative singular of 22:26 (treating of Ibrāhīm) to an imperative singular at 22:27 treating of Muḥammad. Muhammad Asad does not provide such proof, and in the absence of it, I see no textual justification to regard the opening of 22:27 as the 'join' between the two narratives. The entire scenario is of historical value to us now only in any case (see note to 9:28).
22:27[2] Arabic: *ḥajj — pilgrimage, debate.* See note to 2:158. The verses which treat of *ḥajj* are of historical interest only (see note to 9:28). There is no difference between such histories and those dealing, for example, with Ādam or Nūḥ.
22:27[3] Muhammad Asad comments here: *Lit., "lean mount" - an expression which has induced some of the commentators to assume that it denotes "a camel that has become lean on account of a long and fatiguing journey". However, the verb dammarahu or admarahu relates in classical Arabic not only to camels but also to horses, and has the meaning of "he made it [i.e., the mount] lean and fit [for racing or war)"; thus, the noun midmar signifies "a training-ground where horses are prepared for racing or war", as well as "a race-course" (Jawhari, Asas, etc.; cf. also Lane V, 1803 f.). Hence, the adjectival noun damir - especially when contrasted, as above, with the expression rijalan ("on foot") - has the connotation of "fleetness" or, more properly, "fitness for speed", and may by inference be applied to every kind of "fast conveyance".*
22:27[4] Arabic: *ʿamīq — deep* (from *ʿamuqa — to be* or *to become deep, profound*) according to Wehr (p. 754). Lane (p. 2157) adds to *deep* values of *remote* or *far-extending* as the value at 22:27. Since this is the only instance of this root in the text, we have nothing to cross-reference with. In such cases it is impossible to establish to what extent Lane here reflects values of what he calls '*chaste*' Arabic, or that the Arabic he records in this case is coloured by later exegetical or ideological considerations. Among the five translators I refer to most frequently in these notes, only A. J. Arberry employs *deep*; Hilali & Khan try to cover all options with *deep and distant*; the remaining three use *distant* or synonyms thereof.
22:27[5] Arabic: *fajj — way, road between two mountains*. This word occurs also at 21:31 (in the plural) where *mountain passes* clearly fits. If we accept *deep* as the value for *ʿamīq* (see note above), then that supports a case for Petra as the locus of *al masjid al ḥarām* (the city is approached by more than one dramatic ravine — including a cleft in the rock, no less, called *al sīq*); no ravine is found in any approach to the city today called Mecca. I am not aware of a comparable claim under either the Arabia Felix thesis or ʿAsīr-Ḥejāz thesis. However, if one accepts *distant* as the value for *ʿamīq* (see note above), this argument loses force. But there are further considerations here. First among them is that the lack of '*deep mountain passes*' in the vicinity of Mecca could have impacted the language and made *ʿamīq* (whose root appears only here in the text) the object of linguistic modifications in order to make understanding of the text fit with the geographical reality of a later time. And second, we should consider that the Qur'an — as the single text which binds the Arabic-speaking peoples together — naturally became the source of countless idioms (consider the influence of the King James Bible and of Shakespeare on the English language). Thus, *min kulli fajjin ʿamīq* today can be used to mean *from all sides, from all directions, from everywhere.* In any case, the text treats here of directives given to Ibrāhīm, and today the Traditionalist's sole supposedly Qur'anic evidence connecting the father of the great monotheistic religions with Mecca is a theatrical prop he calls *maqam ibrahim* — something which performs the offices of idol and religious 'artefact', and which an eight-year-old schoolboy would not accept as proof of any kind.
22:28[1] The Arabic here is: *maʿlūmāt — given*, *known*; *fixed*, *determined*, *appointed*. Nowhere does it say that these days are fixed *by God*. For the only other instance of *maʿlūmāt* see 2:197.
22:28[2] At this point the voice changes to the plural imperative, and the narrative focus can be said objectively to shift from the time of Ibrāhīm to that of Muḥammad and those with him.
22:29[1] Arabic: *tafaṯh*. Lane (p. 308) connects this root with physical hygiene, with *tafaṯh* indicating *the state of being dirty*; *the state of having matted and dusty hair*. He includes increasing levels of specificity, but this is the general sense. This is the only instance of this root in the text. An instance of a rare or unique word in a context where support for one of his 'pillars' is the goal frequently triggers the Traditionalist, and Hilali & Khan do not disappoint, responding on this occasion with: *Then let them complete the prescribed duties (Manasik of Hajj) for them.* However, the Traditionalist translators at Saheeh International were not thus affected here, rendering: *Then let them end their untidiness*.
22:29[2] I.e. pay their vows. The notion of *paying one's vows* will be lost on the majority of moderns. It means to perform any outstanding obligations one has undertaken with God. (See Numbers 6 for the Nazarite vow; 1 Samuel 1:11 for Hannah's vow to God; also Psalms 50:14, 66:13-14.) The noun (sg. *naḏhr*; pl. *nuḏhūr*) pertains to the form I verb *naḏhara — to dedicate, consecrate; to vow, to make a vow.* The form I verb is found at 2:270, 3:35, 19:26, 21:45; the noun is found at 2:270, 22:29, 76:7.
22:29[3] Arabic: *taṭawwafa* (form V). See note to 2:125.
22:29[4] Arabic: *al bayt al ʿatīq — the ancient house*. This expression occurs at 22:29 and 22:33. The Traditionalist ascribes to this term a highly specialised meaning in support of his religion (namely, he chooses to claim it as a further appellation for the box-like structure to which he bows down in the city today known as Mecca). Some points of interest: firstly, the verb rendered *circumambulate* by the Traditionalist is demonstrably used in the Qur'an to mean simply *to move about* or *to circulate among* (see note to *ṭawafa* at 2:125); secondly, Petra and the surrounding region are acknowledged (by non-sectarians) as very ancient burial sites; thirdly, at Petra there are feasting halls attached to graves where tribes would meet

and feast. I contend firstly, that whatever is meant by *the ancient house*, it does not — and could not — have anything to do with Mecca (see Notepad XVI, also my book *The God Protocol*); secondly, that the case for associating *the ancient house* with Petra is strong given that it was truly an ancient site at the time in question; and thirdly, that whatever was the accepted mode of behaviour at that time and place, it has now passed into history; were the details required by later generations they would have been preserved in the Qur'an (consider the detailed coverage the Qur'an gives to inheritance law, acceptable foods, menstrual courses, and admissible marriage partners; cf. 31:27). That site is now closed (see 9:28 and note thereto), and I see no reason why its interest to us today should be greater than that of other locations in which the historical dramas the Qur'an includes are set. See also note to 22:30.

22:30[1] Sc. *22:67-70*. The Traditionalist (and other) translators fumble for meaning with particular *dẖālika*s in this chapter (22:30, 22:32, 22:60). They interpolate and guess on an *ad hoc* basis, but neither convincingly nor with conviction. For example, at 22:30 A. J. Arberry has: *All that;* Saheeh International has: *That [has been commanded],* Muhammad Asad has: *All this [is ordained by God]*; and Hilali & Khan have: *That (Manasik prescribed duties of Hajj is the obligation that mankind owes to Allah).* At 22:32 A. J. Arberry has: *All that;* Saheeh International has: *That [is so].* Muhammad Asad has: *This is [to be borne in mind].* Meanwhile Hilali & Khan give us: *Thus it is [what has been mentioned in the above said Verses (27, 28, 29, 30, 31) is an obligation that mankind owes to Allah].* Lastly, at 22:60 A. J. Arberry has: *All that;* Saheeh International has: *That [is so].* Muhammad Asad has: *Thus shall it be.* And, finally, Hilali & Khan have: *That is so.* This is how these translators treat the exact same word at 22:30, 22:32, 22:60. Clearly, *dẖālika* here is something of an extra spare wheel. Everyone understands that something has to be done with it; the question is what. At one end of the ideological spectrum, non-sectarian A. J. Arberry opts for unassuming consistency with *All that*, (though we have no way of knowing what *All that* is). At the other, the highly doctrinaire Sunni Traditionalist translators Hilali & Khan are out to tell you exactly what *All that* is — and it is that they and their religion are critical to understanding the segment. What we can say with certainty in the light of the above is that what we shall be calling the 'awkward and solitary' *dẖālika*s (22:30, 22:32, 22:60) are *elliptical*; that is, they imply information which has been elided but which we are meant to deduce. The question is only what exactly the nature of that elided information is, and whether or not we can correctly identify it. Before we attend to that process, we need to be sure we understand the Traditionalist's motivations. Objectively, the 'awkward and solitary' *dẖālika*s (22:30, 22:32, 22:60) ill fit the surrounding text and create an ungainly stumble in the textual flow that translators do not know what to do with. But why could not the Traditionalist be satisfied with the type of opaque consistency as satisfied non-sectarian A. J. Arberry, creating the textual equivalent of *O well*, or *Ho-hum*? The answer is that the segment at 22:26-37 is one of a limited number of places available to the Traditionalist where he can — in fact, he *must* — leverage the text as far as possible to create the impression in the mind of the reader that his religion is native to the Qur'anic text. Without that, his religion can be dismissed as cut from entirely different cloth. But of equal importance to him is the fact that the segment is susceptible to his application of highly specialised '*religious*' values to rarely occurring words. In this case, he makes much of particular '*religious*' rites (but see 22:34), for all details of which we are to trust him and his non-Qur'anic literature. Since the terms to which he has affixed his specious definitions in the segment are either unique or extremely rare to the text as a whole, he has been able to claim his values knowing that nothing in the Qur'anic text directly contradicts him. Thus, by inertia, his highly specialised definitions have stuck, both in the minds of translators and in the minds of readers. But the first and most obvious weakness for the Traditionalist here is that his value for the 'awkward and solitary' *dẖālika*s is different in each case. That ill fits with the fact that the 'awkward and solitary' *dẖālika*s are themselves identical in each case. But that neither proves wrong his claims nor improves upon his interpolations. To do that we must consider the textual evidence methodically, critically, and pan-textually. So let us begin with what we know. It is a fact that three instances of *dẖālika* in the present sūrah (22:30, 22:32, 22:60) ill fit the surrounding text. Under the methodology practiced here, this characteristic invites deeper investigation. And if the reader wishes to review examples where conspicuous features of the text have both stimulated investigation and yielded rich exegetical insight, he should consider the cases of *kadẖālika* (see note to 18:91), *kallā* (see note to 74:16), and *am* (see note to 21:21). We also know that *dẖālika* is common to the broader text (it occurs a total of 280 times in this precise form), and is found 11 times in the present sūrah (22:6, 22:10, 22:11, 22:12, 22:30, 22:32, 22:60, 22:61, 22:62, 22:70, 22:70). If we consider the 11 *dẖālika*s of this sūrah we note first that the 'awkward and solitary' *dẖālika*s occur in an unbroken sequence (22:30, 22:32, 22:60), insomuch as no other instance of *dẖālika* divides them. Next we see that this discrete subset of three 'awkward and solitary' *dẖālika*s falls precisely at the midpoint of the sequence, with four instances of *dẖālika* occurring both prior to it and following it. Next we see that each cluster of four *dẖālika*s either side of the 'awkward and solitary' set of three, itself comprises two double clusters of two *dẖālika*s (22:6 and 22:10; 22:11 and 22:12; 22:61 and 22:62; 22:70 and 22:70). The signatures for each instance in the four minor sets are as follows: 22:6 (*dẖālika* + *bianna*) and 22:10 (*dẖālika* + *bimā*); 22:11 (*dẖālika* + *huwa*) and 22:12 (*dẖālika* + *huwa*); 22:61 (*dẖālika* + *bianna*) and 22:62 (*dẖālika* + *bianna*); 22:70 (*inna dẖālika* + *fī*) and 22:70 (*inna dẖālika* + *'alā*). Now that we have covered the available textual data on *dẖālika* at sūrah 22 we can summarise what we know: we know the 'awkward and solitary' *dẖālika*s to be elliptical statements; we know that they imply *something*; we know that the 'awkward and solitary' *dẖālika*s form an unbroken chain of three flanked by four other *dẖālika* statements on either side. We will now consider what this can mean. Firstly, the central position of the 'awkward and solitary' *dẖālika*s provides symmetry to the phenomenon of *dẖālika*s in the sūrah. This fact indicates a relationship between the central three *dẖālika*s and those in each of the two flanks. Secondly, the unbroken consistency which we observe in the 'awkward and solitary' *dẖālika*s implies that their value must be *uniform* (i.e. a single value which applies to all of the three cases). On the basis of the two observations above — and given the known elliptical nature of the 'awkward and solitary' *dẖālika*s — we conclude that the 'awkward and solitary' *dẖālika*s must have a *single* value; that value must derive from one of the remaining *dẖālika*s in the sūrah; and that value must be *unique.* Since there are three instances of *dẖālika* + *bianna* in the flanks

we can exclude these (*dẖālika* + *bianna* has its own pan-textual significance and occurs 7 times across the broader text, and is discussed in the note to 22:6). While the *dẖālika* + *bimā* signature occurs only once in the sūrah, it occurs 6 times across the broader text (it also has its own pan-textual significance, and is discussed in the note to 22:10). The *dẖālika* + *huwa* signature occurs twice in the sūrah, so we can exclude it. Additionally, it occurs a total of 12 times across the broader text (it also has its own pan-textual significance, and is discussed in the note to 22:11). The second of the two *inna dẖālika* statements at 22:70 (*inna dẖālika* + *'alā*) occurs four times across the broader text (it also has its own pan-textual significance, and is discussed in the note to 22:70). This leaves the *inna dẖālika* + *fī* signature at 22:70. Not only is it unique within this sūrah, it is found nowhere outside of it. Thus, it is a single, unique value, and as such must be the point to which the three 'awkward and solitary' *dẖālika*s point. Before we continue, let us consider more generally: if an important message notes '*that*' as a significant item three times but without clear elucidation, where would one look for the value of '*that*' other than where the text itself tells you: *verily, that is[...]*? This is precisely the context the unique *inna dẖālika* + *fī* signature at 22:70 supplies. To continue: we know that the 'awkward and solitary' *dẖālika*s anticipate something unsaid explicitly (which is the nature of elliptical statements). And we know also from our broader analysis of the Qur'an that *dẖālika* always refers to something prior to the *dẖālika* marker (see note to 2:2). Since we know that the 'awkward and solitary' *dẖālika*s' elliptical values anticipate the *inna dẖālika* + *fī* signature at 22:70, that statement itself must derive its value from what precedes it. The remaining logistical question is: how far back does the *inna dẖālika* + *fī* signature at 22:70 refer? It must logically reach back as far as the first hard subject break, and that comes at 22:67. Now that we have established both the mechanics and the value for the three 'awkward and solitary' *dẖālika*s, we can now consider the significance of that value. The verse at 22:67 begins: *For every community We appointed a rite for them to perform[...]* There is only one possible reference for this, and that is at 22:34 where that '*rite*' is spelled out: *that they remember the name of God over what He has provided them of livestock cattle*. The reader is expected to understand this association as he applies the value 22:67-70 at each instance of the 'awkward and solitary' *dẖālika*s (22:30, 22:32, 22:60). Analysed on a thorough pan-textual basis, it is seen that the 'awkward and solitary' *dẖālika*s provide intrinsic Qur'anic proof against precisely the type of abuses the Traditionalist attempts upon the Qur'an. Once we have grasped both the mechanism and the value of the 'awkward and solitary' *dẖālika*s, it matters little what extraneously derived or imagined rites the Traditionalist would bind upon us; we have the Qur'an's own word for it: *there is only one rite, and it consists in remembering God's name over livestock as meat*. Whether we read 22:26-37 as a *history* of Ibrāhīm, as a *history* of Muḥammad, or as a convergence of the two matters not; the elliptical *dẖālika*s at 22:30, 22:32 and 22:60 point the reader three times to the indisputable facts of 22:67-70, and those values put paid to all and any later insinuations from no matter what quarter. The facts are clear: firstly, that God appointed *one* rite for every community (contrary to what the Traditionalist would bind upon his followers) and, secondly, that Muḥammad himself knew this and taught accordingly (contrary again to what the Traditionalist would bind upon his followers). Moreover, anyone troubling himself to read the two verses following the elliptical values (i.e. 22:71-72) will find a chilling condemnation (and readily recognisable characterisation) of those who historically have been most insistent in forcing their extraneously derived religion upon the believer. This note builds upon the findings presented in the first edition of this work. See also the note to 22:3.

22:30[2] Arabic: *ḥurumāt allah*. This collocation occurs only once, but there exists a single additional instance of *ḥurumāt* at 2:194.

22:30[3] Muhammad Asad renders the Arabic *awthān* somewhat freely as *the loathsome evil of idolatrous beliefs and practices* but goes on to note in his comment: *The term awthan (lit., "idols") denotes not merely actual, concrete images of false deities but also, in its widest sense, everything that is associated with false beliefs and practices or with a tendency to "worship" false values: hence the subsequent injunction to shun "every word that is untrue".*

22:30[4] Arabic: *qawl — speech*; *teaching*, *doctrine.*

22:31[1] Arabic: *ḥanāfa (pl. ḥunafā') — inclining to a right state or tendency; spurning falsehood*. See note to 2:130.

22:31[2] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

22:31[3] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

22:32[1] Sc. *22:67-70*. Cf. 22:30 and 22:60. See note to 22:30.

22:32[2] Arabic: *sha'ā'ir allah — the tokens of God*. The Traditionalist is quick here to insert specious, externally derived values for the usual reasons (see note to 2:125), but the plain meaning of '*the tokens of God*' is *those things which indicate the existence of God*. The following context certainly treats of animals (named specifically at 22:34), and while the word *benefits* (Arabic: *manāfi'*) found at 22:33 is not exclusively associated with animals in the broader text, it is clearly associated with them at 16:5, 23:21-22, 36:71-73, 40:79-80. Thus, it is acceptable to understand animals as the reference here at 22:32, though not mentioned specifically. We note that nowhere in this dataset can the Traditionalist point to values for *sha'ā'ir allah* that he needs in the present context. Further, the Traditionalist's assertion here of particular *rites* for *sha'ā'ir allah* is shown to be weak when considered on the basis of Qur'anic evidence (for which see notes to 22:33). However, even if this collocation had the value the Traditionalist claims (and thus relates to rites at *al masjid al ḥarām*), they were for a limited time since access to that site is now closed to the believers (see 9:28 and Notepad XVI). See note to 2:158.

22:32[3] See note to *al muttaqūn* at 2:2.

22:33[1] Arabic: *manāfi'*. See note to 22:32.

22:33[2] One should remember that the Traditionalist is committed in this segment to gaining maximum purchase upon the Qur'an for his externally derived religion (see also note to 2:125 and 22:30). And here he needs to achieve highly specialised meanings for *sha'ā'ir allah* (see notes 2:158 and 22:32) as part of that objective. It is understandable, therefore, in attempting to understand whether his claims are valid, that we should take an interest at this juncture in the phrase '*to a stated term*' (Arabic: *ilā ajalin musamman*) since it applies to the animals for which the Traditionalist claims here an exceptional value. Exceptional claims require exceptional proof. And if he is right in his exceptional claim here of a value of *sacrificial animals* — and that the sense is not simply animals in general (see note to 22:32) — then we should expect this accompanying formula to bear that interpretation out. We should begin with what the Traditionalist means by '*to a stated term*' here. He means: until a 'religiously' significant, appointed moment in his externally

constructed process at which animals brought to his annual pilgrimage are slaughtered. That is his baseline requirement, and anything which confirms this type of sense across the broader text will provide him with genuine support. Analysis of the phrase '*to a stated term*' reveals the following facts: 1. it occurs a total of 11 times in the text; 2. it is found in the present sūrah twice, more than in any other; 3. it is found nowhere outside of this verse in a context of claimed specialised religious definitions; 4. leaving aside the present context at 22:33, in all cases except one it treats of God's judgment or works: God's provision; the span God allows (or extends) for men's life or time of birth; or God's chosen time of destruction. And in the single instance which treats of men, the context is mundane: the voluntary conclusion of contracts between men. The full set is found at: 2:282, 11:3, 14:10, 16:61, 22:5, 22:33, 31:29, 35:45, 39:42, 42:14, 71:4. Thus, nowhere in the remaining cases of this set can one point to anything which would support the Traditionalist's case, nothing which treats of any context whatever in which 'religious' ritual is the dominant theme. On the basis of this evidence, the Traditionalist's specialised claim here is highly specific, anomalous, and lacks any pan-textual support.

22:33[3] Arabic: *maḥill*. See note to 2:196.

22:33[4] Arabic: *al bayt al 'atīq — the ancient house*. See 22:29 and note thereto.

¶22.5 22:34[1] The Traditionalist's stock-in-trade is (what one might call *sectarian*) rite and dogma. As he himself acknowledges, the Qur'an is conspicuously lacking in both. Here, however, we are given a single rite with enough detail to allow us to implement it, and in a context which speaks of *every community*. On this basis we may reasonably assume that we are to keep this rite. This point is confirmed at 22:67. See also note to 22:30. Here, for the usual reasons, the Traditionalist frequently attempts to interpolate his required conclusions into the text; Saheeh International, for example, has: *And for all religion We have appointed a rite [of sacrifice] that they may mention the name of Allāh over what He has provided for them of [sacrificial] animals.* This is a deceit on at least three counts. Firstly, *ummah* is translated by him (usually) as *community* and not *religion*; secondly, he has inserted '*sacrificial*' next to '*rite*' where it does not exist; thirdly, he has inserted '*sacrificial*' next to '*animals*' where it does not exist. The word he translates *animals* here (Arabic: *al an'ām*) occurs 33 times in the text (3:14, 4:119, 5:1, 5:95, 6:136, 6:138, 6:138, 6:138, 6:139, 6:142, 7:179, 10:24, 16:5, 16:66, 16:80, 20:54, 22:28, 22:30, 22:34, 23:21, 25:44, 25:49, 26:133, 32:27, 35:28, 36:71, 39:6, 40:79, 42:11, 43:12, 47:12, 79:33, 80:32). In no other case does he claim the reference to be to '*sacrificial*' animals.

22:35[1] Arabic: *al ṣābirūn*. See note to 2:155.

22:35[2] Arabic: *al ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC. While what the Traditionalist calls *al ṣalāt* is the dominant human activity at his box in Mecca, there is no implication here that *al ṣalāt* pertains to what he calls the *ḥajj* — not even the Traditionalist claims that. There is no mention here of *al ṣalāt in* or *during ḥajj* or *at al masjid al ḥarām*. This contrasts with the Qur'an's account of Zakariyyā at 3:39 where the context is clearly religious and the performance of duty (*ṣalāt*) is specified in terms of location. Rather, here at 22:35 there is merely repetition of a common formula, and no reference to location.

22:35[3] This motif occurs in six places (2:2, 8:3, 22:35, 28:54, 32:16, 42:38). In the first three instances (2:2, 8:3, 22:35) it is prefaced directly by mention of *al ṣalāt*.

22:36[1] Arabic: *sha'ā'ir allah — the tokens of God*. The Traditionalist is quick here to assert highly specialised values which emphasise sacrifice, but see notes to 2:158 and 22:32.

22:36[2] Or *become requisite*. Arabic: *wajaba.* This root occurs only once in the text. Wehr (p. 1229) gives meanings of *to be necessary*, *be requisite*, and developments thereof. Lane (p. 2921) covers the same ground, but also includes the value which the Traditionalist emphasises such as *falling to the ground* and *collapsing*. Given the Traditionalist's impositions over time of values with sectarian impetus upon words — especially upon words found rarely — in the Qur'an, this may be a case of dogma driving language, but God knows best. I have rendered in the translation after the meaning the Traditionalist prefers and confine my dissent to the notes. The broader question is entirely moot since *al masjid al ḥarām* was closed to believers within the time of the revelation (see note to 9:28, and my book *The God Protocol*).

22:36[3] Or *the contented*. Arabic: *qāni'*. This word occurs only once. Its root conveys senses of *satisfied* or *contented* and Muhammad Asad renders to some extent in that vein. However, the Traditionalist consensus is that the reference is to beggars or to poor people who do not ask. I think this may be a later development and a case of usage driving language. My view is that it means offering food to anyone who wants it including those in no particular need. However, I have rendered after the received meaning, and confine my dissent to the notes. The broader question is entirely moot since *al masjid al ḥarām* was closed to believers within the time of the revelation (see note to 9:28, and my book *The God Protocol*).

22:36[4] Arabic: *mu'tarr*. This word occurs only once. Its meanings listed by Wehr (p. 702) include *miserable, wretched*. This is generally translated as *beggar* (and synonyms). This is certainly what it has come to mean and I have rendered accordingly.

22:37[1] See note to *al muttaqūn* at 2:2.

22:37[2] The broader passage which deals with slaughtering livestock and feeding the poor and which comprises what the Traditionalist asserts as a religious duty binding upon all begins at 22:28. The phrase *So eat thereof* at that verse marks the shift from a history which treats of the time of Ibrāhīm to a history which treats of the time of Muḥammad (see notes to 22:26 and 22:36). Between that point and this, despite the Traditionalist's best efforts to achieve some purchase upon the text for one of the pillars of his religion (the *ḥajj*), the pickings are so meagre that apart from his usual tactics of claiming highly specialised values for rarely occurring words and inserting words which do not exist in the text, he is able to point to nothing in the words on the page here to support his conclusions. The entire sequence is, however, fully consonant with a historical event at the time of the Messenger the chief lessons of which are common to the Qur'an. Moreover, the categories of men identified for '*glad tidings*' in the segment are not those who 'perform *ḥajj*' or anything of that sort. Rather, it is '*the humble*' (22:34), and '*the doers of good*' (22:37). There is a total of eight '*bear thou glad tidings to*' statements followed by plural nouns (2:25, 2:155, 2:223, 9:113, 10:2, 10:87, 22:34, 22:37). The objects of '*the humble*' (22:34), and '*the doers of good*' (22:37) are both unique within that set. Clearly, the virtues of humility before God and doing good works are essential to the passage at 22:28-37, yet it is not possible to claim those virtues as either the exclusive

provenance or defining features of the Traditionalist's annual rituals at Mecca, and nor does he claim them to be so. The Traditionalist's broader claims here are addressed in notes to 9:28 and 22:30.

¶22.6 22:38[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

22:40[1] Arabic: *bi ghayri (al) ḥaqq*. See Notepad XVII.

22:40[2] This formula occurs at one other place (2:251). The immediate context there is Ṭālūt's battle against those ranged against him, and Dawūd's victory over Jālūt. The broader context there is of a small number of believers (at 2:249 Ṭālūt expels the half-hearted) overcoming a much larger number. This allusion supports the connection I draw between the present phrase and 22:41 (see note to 22:41).

22:40[3] I rendered this *cloisters* in the earlier editions; after further research, I now render it *pious communities*. My reasons are connected with my understanding of the verse as a whole, for which see notes below to this verse.

22:40[4] Arabic: *haddama*. This form II verb is the only instance of the *h-d-m* root, a fact which suggests that particular care should be taken with it. However, having looked at all available lexicons, there seems to have been no attempt to co-opt it. The verb means *to destroy*, *to raze*, *to pull down* or *to demolish*. There are no grounds as far as I know to believe it treats of anything other than physical structures.

22:40[5] Arabic: *biya'*. This word is said by the Traditionalist to mean *churches*. This is the only instance of this word, which fact renders it vulnerable for the usual reasons. Clearly, *biya'* has come to mean *churches* (as in *church buildings*) over time, but there are excellent grounds for doubting this as the original meaning. The verb root from which *biya'* is derived is *b-y-'*. This root has two related senses: *allegiance* and *trade*; they are related since allegiance is pledged in the same way as trade is conducted: by means of contract. The many meanings found in any comprehensive Arabic lexicon formed on this root relate to just such a source (i.e. *contract* and *trade*) — with the exception of *biya'*. All other instances of this root in the Qur'an conform absolutely to this principle (9:111, 48:10, 48:10, 48:18, 60:12, 60:12, 60:12; 2:282; 2:254, 2:275, 2:275, 9:111, 14:31, 24:37, 62:9). The word *bay'* (visually identical to *biya'* in its non-diacritic form) means *sale* or *trade,* for example (cf. especially 24:36-38); Lane (p. 285) notes *bay'* as *the hire* or *hiring* (of land), *a thing sold* or *bought*. See further notes to this verse.

22:40[6] Arabic: *ṣalawāt* — plural of *ṣalāt*; i.e. such duties as are incumbent. See note to 2:3 and Article SZC. Generically, *ṣalāt* denotes duty. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part — commitment to which also satisfies the pre-existing obligation every man has to acknowledge God's authority (see 7:172). Here, however, the Traditionalist again abandons his default value for *ṣalāt* as a five-time daily ritual (of a particularly 'Muslim' kind), this time — bizarrely — in favour of *Jewish synagogues*. I remain confirmed in my stated value for *ṣalāt* throughout. See extended note to this verse below.

22:40[7] Arabic: *masjid*, *masājid*. See Notepad VII.i.

22:40[8] Sc. *would be lost*. One should understand the Traditionalist's problems at this verse, because once we understand those, it becomes clear why he has rendered the verse so bizarrely (with *ṣalawāt* as *Jewish synagogues* and the established root for trade and contract as *churches*). He wishes to achieve an equivalence for his religion with the religions called Christianity and Judaism. We know that *masājid* cannot possibly mean what the Traditionalist claims for it (i.e. specifically — and exclusively — 'Islamic' places of worship) but, rather, means *places of worship* in a general, non-sectarian sense (cf. 7:29, 17:7 and Notepad VII.i); but the Traditionalist has been able to fudge that point in the eyes of the laity. Having done that, the way is clear to attempt to get from *monasteries* (or *pious communities*) to his fudged value for *masājid* as *mosques* in a way which implies equal status for his religion. He attempts to do that by ascribing the values of the buildings characteristic for the main monotheistic religions to the stages in between — despite the fact that the result is both contrary to the norms of Arabic and to all comparable values in the Qur'an. But the Traditionalist has a second and equally compelling reason to bend this verse into his service: if we allow the normative values for each of the constituent parts, it reads as an endorsement of discrete religious communities, something the Traditionalist has an ideological predisposition against. The religion which is today called Islam is interested in a very different model: that of the *Caliphate* — a uniform monolith under a single ruler. This concept is nowhere found in the Qur'an. However, while the object of creating and maintaining a community dedicated to God alone is absolutely central to the message of the Qur'an, men have shown themselves typically more interested in this-worldly conquest than in what the Qur'an has to say. Thus, I am suggesting that a pious community of the type mentioned here at 22:40 is the unit of Qur'anic advancement, and it is to the end of creating and maintaining such units that imperatives to the believers as a group tend to be directed. I am suggesting also that this reading was inconvenient to interests invested in territorial conquest and conformist, non-thinking 'religion'. These, then, are the underlying currents which I believe have worn *biya'* into *churches* (in this one instance only) and *ṣalawāt* into the surreal value of *Jewish synagogues* (in this one instance only). The Traditionalist can then point to *masājid* and claim his religious buildings to be comparable with those of Christianity and Judaism (while both defusing any implied imperative to form overtly pious communities, and keeping military action infused with religious purpose). However, if we allow *masājid* its Qur'anic sense of *places of worship* (see Notepad VII.i), the Traditionalist's values for *ṣawāmi'*, *biya'*, and *ṣalawāt* become superfluous since they are all places of worship. Turning to *ṣawāmi',* we find it is typically rendered *monasteries*. Lexicons list *Christian hermitages* and *monks' cells*. The underlying root sense appears to be *something tapered towards the top*, and in Lane (p. 1738), is associated with the eagle (which seeks the highest point to which it can ascend). I think the association with isolated Christian monks' cells is a later development, and became attached partly due to the word's vulnerability to later impositions (this is the sole instance of this root in the text), and partly due to the Traditionalist's ideological requirements of this passage outlined in this note. The values attached to *ṣawāmi'* today emphasise seclusion and piety at the expense of community, but that emphasis does not comport with what precedes at 22:39-40. Rather, the Qur'anic text suggests organic communities capable of defending themselves, not isolated believers easily expelled. This is the basis on which I justify my value of *pious communities*. Believing communities have been associated with religions of all stripes since time immemorial. Monasteries or other organised religious communities typically

formed the economic and intellectual centres of the broader communities among which they were founded or — more commonly — which grew up around them. It is precisely the economic life focused on the '*pious communities*' which *biyaʿ* naturally references (i.e. *trade*) since such communities both generated and required material goods; *ṣalawāt* merely means here what it means throughout (i.e. *duties*) — duty being what has characterised life in religious communities across millennia no matter what the denomination or confession (each member typically has a strict set of duties to perform consonant with the order of which he is a member); lastly, the '*places of worship wherein the name of God is remembered much*' are merely a central and necessary feature of any such religious community. The reason I believe there to be an elliptical statement at the end of this clause is that the conclusion is inherently tentative. Trade and duties and places of worship wherein the name of God is remembered much *may* survive the destruction of a pious community, but it is, perhaps, unlikely. It is not a rule set in stone, but a possibility which merits warning. Had God stated this conclusion explicitly, that would connote an immutable principle. Since we are left to infer the consequences, the status of the warning is different.

22:41[1] I.e. the '*him*' who helps God, and is helped by God, at 22:40.

22:41[2] Arabic: *al ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC.

22:41[3] Arabic: *al zakāt*. See note to 2:43 and Article SZC.

22:41[4] Arabic: *maʿrūf*. See note to 2:178.

22:41[5] See note to *munkar* at 3:104.

22:41[6] Lit.: *the matters*.

22:43[1] Given the broader context, the implication is clear: the people of Ibrāhīm were destroyed. This point, so far as I know, is elided from the Traditionalist's presentation. I cover this subject in some detail in my work *The God Protocol*.

22:44[1] Lit.: *companions*.

22:44[2] See note to 7:85.

22:44[3] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.

22:45[1] Arabic: *ẓālimūn*. See note to 2:229.

22:45[2] Arabic: *khāwiyatun ʿalā ʿurūshihā*. Lit.: *fallen upon their roofs*, i.e. desolate and in ruins. Cf. 2:259.

22:45[3] The force of *'And how many'* continues here.

22:45[4] Sc. *is desolate.*

22:45[5] The force of *'And how many'* continues here.

22:45[6] Sc. *is desolate.*

22:48[1] Arabic: *ẓālimūn*. See note to 2:229.

¶22.7 22:50[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

22:51[1] Arabic: *āyāt*. See Notepad VIII.

22:51[2] Or *to cause failure (to)*.

22:52[1] This word means *desire* or *vain desire* or *wish*. It occurs at 2:78, 2:111, 4:123, 4:123, 22:52, 57:14. The Traditionalist translators typically render it thus in all cases — except here. In this specific case, Saheeh International gives us: *And We did not send before you any messenger or prophet except that when he spoke [or recited]*, while Hilali & Khan render as: *Never did We send a Messenger or a Prophet before you, but; when he did recite the revelation or narrated or spoke*. This is very odd, and may be instantly contrasted with the Arabist and non-sectarian A. J. Arberry's rendering: *We sent not ever any Messenger or Prophet before thee, but that Satan cast into his fancy*. Fellow non-sectarian N. J. Dawood renders more freely, but the result is the same: *Never have We sent a single prophet or apostle before you with whose wishes Satan did not tamper*. See note to the same verse below.

22:52[2] Or *adversary* (against the command of God). See Article SJC. Cf. 6:112-113, 16:98.

22:52[3] Two sets of Traditionalist translators (Saheeh International and Hilali & Khan) replace '*his desire*' with '*it*'. Clearly, the Arabic here does not suit them (see note to the same verse above). I assume this is because an objective reading of this verse and those following, when applied to Muḥammad as a messenger and prophet (and the implication is that it must be), so obviously suggests the Traditionalist's own actions. No one has been so active as he in adding something of his own — the obvious allusion is to 20:96 — to what Muḥammad brought. Despite all efforts to misguide, it is clear from 22:22-54 that God is not thwarted irrespective of what '*the satan*' does.

22:52[4] The only other instance of this verb is at 2:106.

22:52[5] Or *adversary* (against the command of God). See Article SJC. Cf. 6:112-113, 16:98.

22:52[6] Arabic: *āyāt*. See Notepad VIII.

22:53[1] Or *adversary* (against the command of God). See Article SJC. Cf. 6:112-113, 16:98.

22:53[2] Arabic: *fitnah*. See note to 2:102.

22:53[3] Arabic: *ẓālimūn*. See note to 2:229.

22:54[1] I.e. the Qur'an.

22:54[2] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

22:54[3] See note to 58:4 for Qur'anic usage of *to believe in*.

22:54[4] Or *it*.

22:54[5] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

22:54[6] To my mind verses 22:52-54 refer to a mechanism by which (despite the normative historical process whereby the messages of the prophets are co-opted by a priesthood and turned into a religion) there remains a means of access to that original message for those who have knowledge — itself a gift from God.

22:55[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

22:55[2] I.e. the Qur'an, or the fact that God alone guides.

22:55[3] I.e. a day bereft of all hope and all benefit. Cf. 20:106.

22:56[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

22:57[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

22:57[2] Arabic: *āyāt*. See Notepad VIII.

¶22.8 22:60[1] Sc. *22:67-70*. Falling precisely where it does, this *dhālika* provides more than further emphatic punctuation of the points contained at 22:67-70 (see also 22:30, 22:32, and note to 22:30), the context dispatches also any notion of particular burial rites as instituted by God. The Traditionalist has his burial conventions, and he is welcome to them. But there is no Qur'anic support for them. Conflating his cultural preferences with imperatives from God is one of the Traditionalist's commonest blunders, and has resulted in incalculable stupidity, wasted potential, and needless suffering.

22:60[2] This refers back, surely, to 22:40-41.

22:61[1] Arabic: *dhālika bianna*. See note to 22:6 and Notepad XIV.

22:62[1] Arabic: *dhālika bianna*. See note to 22:6 and Notepad XIV.

22:62[2] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

22:62[3] Arabic: *min dūni*. See note to 2:23.

22:63[1] Arabic: *alam tara ilā*. See note to 2:243.

¶22.9 22:65[1] Arabic: *fulk — (m. and f.) ship, (also coll.) ships*.

22:67[1] Arabic: *mansak — rite* (sg.). Certain Traditionalist translators wrest this singular noun into the plural (Saheeh International has here: *For every religion We have appointed rites which they perform*) while Hilali & Khan go further with: *For every nation We have ordained religious ceremonies [e.g. slaughtering of the beast of cattle during the three days of stay at Mina (Makkah) during the Hajj (pilgrimage)] which they must follow*. However, the word here (*mansak*) is a singular noun, and the sentence simply restates the only instance of a universal rite found in the Qur'an (see 22:34). The argument here is precisely the opposite of what the Traditionalist wishes for it: a statement *against* the practice of imposing rites and claiming them to be from God. For comparison, non-sectarian A. J. Arberry renders here: *We have appointed for every nation a holy rite that they shall perform*. See note to 22:30.

22:70[1] Arabic: *dhālika*. Cf. 22:30, 22:32 and 22:60. See note to 22:30.

22:70[2] The collocation *dhālika fī kitāb* is unique to this instance (see note to 22:30). Arabic: *kitāb*. See Notepad IX.iii.

22:70[3] Arabic: *dhālika*. See note to *dhālika* above.

22:70[4] Arabic: *dhālika ʿalā*. There is considerable additional analysis in the present edition of this work of the *dhālikas* at 22:30, 22:32, and 22:60 (see note to 22:30). The additional analysis there necessitated further analysis of all *dhālikas* in the present sūrah on a pan-textual basis. This revealed the signature *dhālika ʿalā* as an identifiable set within the text (here we mean specifically in those cases which *ʿalā* does not operate as the preposition of a verb). In all cases it describes either what *is easy for God* or what *is not difficult for God*. It occurs at 11 times in the text (4:30, 4:169, 14:20*, 22:70, 29:19, 33:19, 33:30, 35:11, 35:17*, 57:22, 64:7 — an asterisk indicates what *is not difficult for God*). All instances reference this verse.

22:71[1] Arabic: *min dūni*. See note to 2:23.

22:71[2] Arabic: *ẓālimūn*. See note to 2:229.

22:72[1] Arabic: *āyāt*. See Notepad VIII.

22:72[2] See note to *munkar* at 3:104.

22:72[3] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

22:72[4] The use of the plural here sheds some light on what it really means to follow the Messenger.

22:72[5] Arabic: *āyāt*. See Notepad VIII.

22:72[6] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

¶22.10 22:73[1] Arabic: *min dūni*. See note to 2:23.

22:73[2] I.e. for that purpose. Consider the 'science' in whose superlative genius the laity puts its trust currently.

22:74[1] Arabic: *ḥaqqa*. See Notepad XVII (ḥaqq- v.).

22:76[1] Lit.: *between their hands*. I understand this to mean here: *what is at their time*. See note to 2:66.

22:76[2] Lit.: *the matters*.

22:77[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

22:77[2] Arabic: *rakaʿa — to be lowly* (i.e. *before God*). See Notepad III.

22:77[3] Arabic: *sajada*. See Notepad IV.

22:78[1] Arabic: *ḥaqqa*. See Notepad XVII (ḥaqq- v.).

22:78[2] Arabic: *dīn*. See Notepad V.

22:78[3] See note to *muslim* at 2:128.

22:78[4] I.e. in this Qur'an. I base this understanding on the fact that the collocation *in this* (*fī hādhā*) consistently references the Qur'an in all instances where the case is clear (17:41, 17:89, 18:54, 30:58, 39:27), while those which are not (21:106, 22:78) are fully resolved by applying the principle taken from those which are.

22:78[5] In a context which cites Ibrāhīm, '*the Messenger*' surely contains a broad as well as a specific connotation.

22:78[6] I.e. that we might read, appreciate, and follow what the Messenger gave us: the Qur'an.

22:78[7] Cf. 2:143 and, for example, 22:72. The point has been assiduously missed over the centuries, but herein lies the duty of the *muslim*. The religion created by the Traditionalist is, at best, a distraction from the commission God gave men.

22:78[8] Arabic: *aqīmū al ṣalāt*; i.e. uphold such duty as is incumbent. See note to 2:3 and Article SZC. Here, surely, this reference to duty must include what is just mentioned: to bear witness to men. Consider also 22:40-41 and notes thereto.

22:78[9] Arabic: *ātū al zakāt*. See note to 2:43 and Article SZC. Consider also 22:40-41 and notes thereto.

23

23:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

23:0[2] The twenty-third chapter of the Qur'an is by convention called *al mu'minūn* or *The Believers*.

23:1[1] See note to *(al) mu'minūn* at 8:2.

23:2[1] Arabic: *ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC. However, in this context, it is difficult not to see this as a confirmation of the instance of *al ṣalāt* at 22:78 above.

23:2[2] Arabic: *khāshiʿūn*. See 2:45.

23:4[1] Or *are doers*.

23:4[2] Arabic: *al zakāt*. See note to 2:43 and Article SZC. This verse is problematic for the Traditionalist. It contains *al zakāt* but cannot in truth be suborned to a single value of *paying a percentage tax on wealth*, which is his required outcome. His broader presentation relies on his extraneously derived values for this term, and that the imperative formula in which *al zakāt* is found (*ātū al zakāt*) typically comes without obvious context, and this makes comparative analysis difficult. Here the formula is different, and this provides us data by which to compare *al zakāt* as a term. The verb is *faʿla* (*to do, to act*) and comes in combination with the preposition *li* which, though it has a range of functions, can be understood here to play the same role as the *li* in the following verse, where it provides stylistic support for the object only. Muhammad Asad translates somewhat freely here: *and who are intent on inner purity* but notes: *Lit., "working for" or "active in behalf of [inner] purity", which is the meaning of zakah in this context (Zamakhshari; the same interpretation has been advanced by Abu Muslim).* I agree with Asad's value for *al zakāt* here. My point would be that this broader, generic value is the general sense of *al zakāt* in all cases, and verses 23:5-9 provide genuine context which both confirms that value and adds detail to it (see Article SZC). Maintenance of the sexual impetus within the bounds stated at 23:5-6 (more broadly: within heterosexual relations between men and women where the man has concluded a marriage contract with the woman) is a *material* (as well as spiritual) contribution made by the individual to the society. The man is *materially* responsible for the woman, and the woman is also in a *material* commitment to exclude herself from the marketplace of females open to offers of marriage. While there is a number of instances where the Traditionalist's preferred value for *al zakāt* jars with the context in which *al zakāt* is found, there is none in which *purity* does so. Traditionalist translators at Saheeh International appear to recognise this verse as a pothole in their road, and stumble over

it the best they can with: *And they who are observant of zakāh*, while remaining silent on what that might mean. Meanwhile, Hilali & Khan ride over the Arabic on caterpillar tracks to achieve: *And those who pay the Zakat*. On a related point, there is a correlation between 23:2-9 and 70:23-34 which a reader familiar with the Qur'an will recognise. Minor differences aside, there are three distinguishing features: 23:3-4 (not found in 70:23-34), and 70:24-28 and 70:33 (not found in 23:2-9). A superficial comparison might lead to the view that verses 70:24-25 relate to — or expand upon — 23:4, and then claim support for the Traditionalist's value for *al zakāt* on that basis. The facts are these: the 'bookends' are clear in each case (23:2 and 23:9, and 70:23 and 70:34); whereas there are comparable 'variables' on both sides (23:3-4 and 70:24-28), there is a single 'addition' at 70:33 (i.e. with no correlation between 23:2-9); lastly, verses 70:23-34 comprise the greater text. This means that the only question is at what point one 'adds' 23:3-4 to 70:23-34 to achieve a 'full' text: before 70:24-28 or after it. If one 'adds' 23:3-4 after 70:24-28, the argument that 70:24-25 relate to — or expand upon — 23:4 is null. However, 70:24-25 cannot logically be said to expand upon 23:4 since 70:24-28 contain two main points (both charity *and* the Day of Judgment), and that neither makes sense nor comports with the Traditionalist's value for *al zakāt* in any way. Thus, the only way to 'reconstitute' the passage is by 'inserting' 23:3-4 *after* 70:24-28.

23:5[1] Arabic: *farj* (sg.), *furūj* (pl.). Lit.: *openings, gaps, apertures; vulvas*. More generally it means *chastity* or *modesty*.

23:6[1] I.e. free women who have entered into a marriage contract.

23:6[2] I.e. women taken from among those acquired as chattel. Such women must be married. Sexual relations are permissible only within marriage. The maximum number of wives is four. Cf. 4:3, 4:24-25, 24:32.

23:9[1] Arabic: *ṣalawāt*; i.e. such duties as are incumbent. See note to 2:3 and Article SZC. Cf. 2:238-239 and notes thereto.

23:11[1] Arabic: *al firdūs*.

23:12[1] Arabic: *sulāla — race; strain, stock; extract.* Occurs only here and at 32:8.

23:14[1] Arabic: *ʿalaqa*. See note to 22:5.

23:14[2] Arabic: *ʿalaqa*. See note to 22:5.

23:20[1] Namely, a tree-covered or fertile mountain. See note to 2:63.

23:20[2] Arabic: *saynā'*. Usually rendered *Sinai* (however, see 95:2). Points arising include the fact that the Qur'an does not say that Mūsā talked with God at *saynā'* and there is no direct Qur'anic identification of *saynā'* with that location where those events took place; these are assumptions drawn from the Hebrew scriptures (and we know that the Qur'an frequently corrects or contradicts the Hebrew scriptures). The mountain claimed for Mūsā's encounter with God under the Egypt-Palestine thesis and found in the land today called Sinai was identified by Queen Helena, sister of the Emperor Constantine, based — at best — on incomplete information; there is little or no evidence to support that location, and much to refute it. The Petra thesis — or, at least, the Petra pilgrimage thesis — might incline towards the location at Jabal al Lawz, known locally as Jabal Mūsā, in the northern part of modern Saudi Arabia, around 120 miles from Petra; however, that location is not a *ṭūr* (*mount*) in the strict sense since Jabal al Lawz is barren (at least, that is the case now) and, again, the Qur'an does not identify *saynā'* with that location where Mūsā spoke with God, rather, one is accustomed to assume it under the influence of the dominant Egypt-Palestine thesis. The Arabia Felix thesis advances a location for *saynā'* which provides a more impressive correlation between the Qur'anic statements and geological and agricultural realities. As ever, more objective study is needed on the ground. See Notepad XVI.

23:20[3] Arabic: *ṣibgh*. A related noun occurs twice at 2:138 where the context is *immersion* (or, alternatively, *the imparting of colour by dying*). The connection in the present context is the dipping of foods into oil as a condiment or seasoning.

23:21[1] This despatches the current cult related to veganism which asserts that cow's milk is for cows only.

23:22[1] Arabic: *fulk — (m. and f.) ship, (also coll.) ships*.

¶23.2 23:23[1] Arabic: *afalā*. See Notepad XIV. See note to *al muttaqūn* at 2:2.

23:24[1] Arabic: *allaḏhīna kafarū*. See note to 2:6 and Notepad II.i.

23:25[1] Lit.: *in him is possession*. Arabic: *jinna*. See Article SJC.

23:25[2] I.e. watch him — he will end badly.

23:27[1] See note to *waḥī* and *awḥā* at 3:44.

23:27[2] See note to *waḥī* and *awḥā* at 3:44.

23:27[3] I.e. the infernal part of the lower earth. Cf. 11:40.

23:28[1] Arabic: *ẓālimūn*. See note to 2:229.

23:30[1] Arabic: *āyāt*. See Notepad VIII.

¶23.3 23:32[1] Arabic: *afalā*. See Notepad XIV. See note to *al muttaqūn* at 2:2.

23:33[1] Arabic: *allaḏhīna kafarū*. See note to 2:6 and Notepad II.i.

23:36[1] Arabic: *hayhāt — wrong (is it)! what an idea! how preposterous!* This word occurs nowhere beyond this verse.

23:41[1] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).

23:41[2] Arabic: *ghuṯhā' — rubbish, particles of rubbish, refuse, scum, rotten leaves mixed with scum, dried-up or decaying herbage*. See also 87:5.

23:41[3] Arabic: *ẓālimūn*. See note to 2:229.

23:44[1] Arabic: *'atbaʿa*. See note to 2:262.

23:44[2] Arabic: *aḥādīth — narrated stories, examples, legends, gossip, stories*.

23:44[3] Arabic: *lā yu'minūn*. Qur'anic usage implies: *(are those) lost in darkness*. See note to 2:6 and Notepad II.ii.

23:45[1] Arabic: *āyāt*. See Notepad VIII.

23:46[1] Arabic: *fir'awn*. See note to 2:49.

23:48[1] Grammar: dual.

23:49[1] Arabic: *al kitāb*. See Notepad IX.ii.

23:50[1] See Notepad XVI and Notepad XVIII.

23:50[2] See Notepad XVI and Notepad XVIII.

23:50[3] See Notepad XVI and Notepad XVIII.

23:50[4] Arabic: *āya*. See Notepad VIII.

23:50[5] Grammar: dual.

¶23.4 23:52[1] See 21:92 and note thereto. Some consider this verse a continuation of God's address to the Messengers at 23:51. I do not for two reasons: due the obvious correlation between 23:52 and 21:92 (which itself is directed to the body of believers), and because of what directly follows (which can only describe those who came after God's messengers). Muhammad Asad (who himself does not supply speech marks at any point at 23:51-52) comments here: *As in 21:92, the above verse is addressed to all who truly believe in God, whatever their historical denomination. By the preceding reference to all of God's apostles the Qur'an clearly implies that all of them were inspired by, and preached, the same fundamental truths, notwithstanding all the differences in the ritual or the specific laws which they propounded in accordance with the exigencies of the time and the social development of their followers.*

23:52[2] See note to *al muttaqūn* at 2:2.

23:53[1] Arabic: *'amr — affair; command*; i.e. to serve God alone — not a religion created by men. Perhaps tellingly, Saheeh International and Hilali & Khan — both Traditionalist translators — render this word *religion*.

23:53[2] Arabic: *zubur*. See note to 3:184. Elsewhere with values which emphasise *writing*. Here, most translators render *sects*, but Lane (p. 1217) notes two readings. The first reads the initial verb in the passive and becomes: *But they have become divided in their state, among themselves, into parties*. The second is: *They have made their religion [to be founded upon] various books*. In terms of logic, I follow this second reading. For me, the allusion is clear: the Talmud of the Jews; the Ḥadīth of the Muslims; the Letters of Paul of the Christians, etc.

23:54[1] Arabic: *ghamra — water that rises above the stature of a man; (submerging gulf or flood of) ignorance.* Occurs at 23:54, 23:63, 51:11.

23:54[2] It is improbable that a messenger told by God to leave factions alone would be motivated to begin a new one.

23:56[1] Arabic: *bal*. See note to 2:88.

23:56[2] Verses 23:55-56 call to mind the 'prosperity' preaching found among some branches of modern Christianity, the exultation in wealth among some Jews, and the ostentatious displays of wealth seen among some oil-rich Muslims, as well as complacent people of all types.

23:58[1] See note to 58:4 for Qur'anic usage of *to believe in*.

23:58[2] Arabic: *āyāt*. See Notepad VIII.

23:59[1] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

23:60[1] Lit.: *and*.

23:60[2] See Article SZC.

23:62[1] Arabic: *kitāb*. See Notepad IX.iii.

23:62[2] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).

23:63[1] Arabic: *bal*. See note to 2:88. Given what comes above (23:57-62), I regard this verse as support to the previous *bal* statement at the end of 23:56. Other translators achieve sense only by means of a free interpretation of the Arabic, or subjective interpolations.

23:63[2] Arabic: *ghamra*. See note to 23:54.

23:63[3] Translations and understandings at this point vary. Logically, given the argument for parsing as we have (see note above to this verse), this refers to the parenthetical segment at 23:57-62.

23:63[4] Arabic: *min dūni*. See note to 2:23.

23:63[5] Translations and understandings at this point vary. However, parsed as here (see note above to this verse), '*that*' refers back to 23:53. While Muhammad Asad does not correlate these two verses in his comment, he confirms the point: *Namely, actions and dogmatic assertions which utterly contradict the teachings of the very apostles whom they claim to follow, like ascribing divine qualities to beings other than God, worshipping saints, or rejecting divine revelations which do not accord with their own likes and dislikes or with their customary mode of thinking*.

23:64[1] Arabic: *ḥattā iḏhā*. See note to 3:152.

23:66[1] Arabic: *āyāt*. See Notepad VIII.

23:67[1] Muhammad Asad comments here: *Lit., "as one who keeps awake at night" (samiran). In combination with the phrase kuntum[...] tahjurun, this expression indicates the pursuit of endless, fruitless discussions divorced from all reality, or a mere play with words leading nowhere.*

23:68[1] Arabic: *qawl — speech, teaching, doctrine, word.* Taken by some to mean the Qur'an. This is possible, though I think it may more logically refer to the verses which follow, when taken as sequential 'hanging *am*' statements (see note to 21:21).

23:68[2] Arabic: *am*. See note to 21:21.

23:68[3] I.e. if this is the claim.

23:69[1] Arabic: *am*. See note to 21:21.

23:69[2] I.e. if this is the claim.

23:70[1] Arabic: *am*. See note to 21:21.

23:70[2] I.e. if this is the claim. Lit.: *there is possession in him.* Arabic: *jinna*. See Article SJC.

23:70[3] Arabic: *bal*. See note to 2:88. The answers to the three claims above follow here and in the next verse.

23:70[4] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi i.).

23:70[5] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi i.).

23:71[1] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

23:71[2] See *vain desires* at 2:78, 2:111, 2:120, 2:145, 4:123, 4:123, 5:48, 5:49, 5:77, 6:56, 6:119, 6:150, 13:37, 23:71, 28:50, 30:29, 42:15, 45:18, 47:14, 47:16, 54:3, 57:14.

23:71[3] Arabic: *bal*. See note to 2:88.

23:71[4] Arabic: *ḏhikr — calling to mind, recalling, reminding; remembrance (of something past); history*. The Qur'an contains numerous histories treating of many people and places. Many of those histories — as here — have a generic application. The Qur'an contains multiple pastiches of archetypal responses to truth. Those who turn away from the Qur'an in the manner and on the basis it describes fail to recognise the Qur'an's description of themselves.

23:71[5] Arabic: *ḏhikr — calling to mind, recalling, reminding; remembrance (of something past); history*.

23:72[1] Arabic: *am*. See note to 21:21.

23:72[2] I.e. if this is the claim made against the Messenger (i.e. were this to be the case — which we know from clear Qur'anic statements it wasn't); the answer follows immediately. Arabic: *kharj — wages* or *payment which is due to one*. This word occurs only once more, at 18:94.

23:74[1] See note to 58:4 for Qur'anic usage of *to believe in*.

23:75[1] Cf. 2:15.

23:76[1] Sc. *that they might return*. This verse and the one following sit at odds with the conditional nature of what immediately precedes at 23:75. I can offer an explanation for the meaning of 23:76-77 which is grounded in the text. It is that these two verses provide clear allusions to two other parts of the Qur'an — the first allusion being found in the opening line of 23:76, and the second in the closing line of 23:77. Here at 23:76, the allusion is to the story of Mūsā's mission to Fir'awn at 43:46-56. The opening line of 23:76 contains '*We seized them with the punishment*' (Arabic: *akhaḏhnāhum bi al ʿaḏhāb*). This exact statement occurs only once more in the Qur'an, at 43:48. There it is followed by the statement which I have supplied here as an ellipsis (it will be remembered that ellipsis is commonly used to supply a tentative or non-binding conclusion or thought — here, the idea that '*they might return*' is obsolete in the case to which it alludes, since it is too late for such an eventuality for the followers of Fir'awn, although it has an application for those yet living). Discussion of the allusion found at 22:77 is supplied in a note to that verse.

23:77[1] Arabic: *ḥattā iḏhā*. See note to 3:152.

23:77[2] In the note to 23:76, that verse is demonstrated to contain an implicit allusion to 43:46-56 by virtue of an exact correlation in phrasing between the opening segment of 23:76

and 43:46-56. I regard 23:77 likewise as an allusion — here on the basis of its closing phrase. This verse ends with '*they are therein in despair*' (Arabic: *hum fihi mublisūn*) which connects it ineluctably with 43:74-77, the segment which, at 43:75, contains the only other instance of this precise statement. That segment describes the lawbreakers in Gehenna begging to be put out of their misery, and is followed by a statement at 43:78 in which mention of being *averse to the truth* (which features above at 23:70) is found also.

¶23.5

23:78[1] I.e. minds, intellect.

23:79[1] Arabic: *dẖara'a*. This verb has connotations of *to sow* (*many or different things); to seed; to create; to produce.* Occurs at 6:136, 7:179, 16:13, 23:79, 42:11, 67:24.

23:80[1] Arabic: *afalā*. See Notepad XIV.

23:81[1] Arabic: *bal*. See note to 2:88.

23:85[1] Arabic: *afalā*. See Notepad XIV.

23:87[1] Lit.: *to God* (i.e. to him do they belong).

23:87[2] Arabic: *afalā*. See Notepad XIV. See note to *al muttaqūn* at 2:2.

23:89[1] Arabic: *siḥr — sorcery*. See note to 2:102.

23:90[1] Arabic: *bal*. See note to 2:88.

23:90[2] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi i.).

23:91[1] See note to *s-b-ḥ* root at 2:30.

23:92[1] See note to Arabic root: *sẖ-r-k* at 6:78 and Notepad VI.

¶23.6

23:93[1] I.e. their destruction. The argument that the people who first received the witness of the Qur'an were destroyed is set out in my book *The God Protocol*.

23:94[1] Arabic: *ẓālimūn*. See note to 2:229.

23:96[1] Arabic: *sayyi'a*. See Notepad XI.ix.

23:96[2] I.e. their inner dialogue, their worldview, the terms in which they explain reality to themselves and upon which they act.

23:97[1] Arabic: *hamazāt* (pl.) — *goad, jibe, urge*; also *slander*. Cf. 104:1.

23:97[2] Or *adversaries* (against the command of God). See Article SJC.

23:99[1] Arabic: *ḥattā iḏẖā*. See note to 3:152.

23:100[1] Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.

23:100[2] I.e. it is merely words; he would not do what he says.

23:100[3] So far as we know, we live in this world but once. The notion of reincarnation finds no purchase in the Qur'an.

23:102[1] Cf. 2:5, 3:104, 7:8, 7:157, 9:88, 23:102, 24:51, 30:38, 31:5, 59:9, 64:16.

23:105[1] Arabic: *āyāt*. See Notepad VIII.

23:107[1] I.e. to what we were doing.

23:107[2] Arabic: *ẓālimūn*. See note to 2:229.

23:110[1] I.e. those who believed.

23:110[2] The general understanding here is that those taken in derision, directly or indirectly, cause the mockers '*to forget My remembrance*'. More likely, in my opinion, is that this is a reference to '*the adversaries*' at 23:97-98. This view finds pan-textual support at 6:68, 12:42, 18:63 and most strongly at 58:19.

23:110[3] Arabic: *ḏẖikr — calling to mind, recalling, reminding; remembrance (of something past); history*.

23:113[1] Muhammad Asad comments here: *This part of the allegorical "dialogue" between God and the doomed sinners touches (as do several other verses of the Qur'an) upon the illusory, problematical character of "time" as conceived by man, and the comparative irrelevancy of the life of this world within the context of the ultimate perhaps timeless - reality known only to God. The disappearance, upon resurrection, of man's earth-bound concept of time is indicated by the helpless answer, "ask those who are able to count time".*

23:114[1] Sc. *how short it was to be!* Muhammad Asad supplies this ellipsis, and I agree.

23:116[1] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

23:116[2] Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:62, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.

23:117[1] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.

24

24:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

24:0[2] The twenty-fourth chapter of the Qur'an is by convention called *al nūr* or *Light*.

24:1[1] Arabic: *sūrah*. See note to 2:23.

24:1[2] Arabic: *āyāt*. See Notepad VIII.

24:2[1] The root (*z-n-y*) conveys senses of *unlawful sexual intercourse* (sexual congress between people who are not married to each other) and occurs at 17:32, 24:2, 24:2, 24:3, 24:3, 24:3, 24:3, 25:68, 60:12.

24:2[2] Grammar: dual. The grammar itself makes clear that such people are *both* to be punished. In those countries called Islamic, this stipulation is routinely ignored, even in those rare cases where the witness requirement and punishment is as found in the Qur'an. All too often a woman is punished alone, a practice which falls directly foul of this verse.

24:2[3] The Traditionalist claims that this applies only to those who are not unmarried and that in cases where the people are married (to other people) the punishment is stoning to death. He can point to no Qur'anic justification for this. The Qur'anic punishment is clear, and administrable only where there are four reliable witnesses to the fact. Stoning or other forms of capital punishment against fornicators of any kind constitute crimes for which the perpetrators will have to answer to God.

24:2[4] Grammar: dual. See grammar note to the same verse above.

24:2[5] Arabic: *dīn.* See Notepad V. Cf. 12:76.

24:2[6] See note to 58:4 for Qur'anic usage of *to believe in*.

24:2[7] Grammar: dual. See grammar note to the same verse above.

24:2[8] See note to *(al) mu'minūn* at 8:2.

24:3[1] The root (*z-n-y*) conveys senses of *unlawful sexual intercourse* (sexual congress between two people who are not married to each other) and occurs at 17:32, 24:2, 24:2, 24:3, 24:3, 24:3, 24:3, 25:68, 60:12.

24:3[2] See note to Arabic root: *sẖ-r-k* at 6:78 and Notepad VI.

24:3[3] See note to Arabic root: *sẖ-r-k* at 6:78 and Notepad VI.

24:3[4] See note to *(al) mu'minūn* at 8:2.

24:4[1] Muhammad Asad comments here: *The term muhsanat denotes literally "women who are fortified [against unchastity]", i.e., by marriage and/or faith and self-respect, implying that, from a legal point of view, every woman must be considered chaste unless a conclusive proof to the contrary is produced. (This passage relates to women other than the accuser's own wife, for in the latter case — as shown in verses 6-9 — the law of evidence and the consequences are different.)*

24:4[2] A witness is someone who has personally seen an event; there is no other kind.

24:4[3] Arabic root: *f-s-q*. See note to 2:26 and Notepad XI.vii.

24:5[1] It is my understanding that this allowance extends to both categories of malefactors preceding this point (i.e. fornicators and false witnesses) who repent and amend their lives thereafter, and I think this view is supported at 24:10, 24:20, and 24:21. Muhammad Asad, however, reads this passage differently, commenting here: *I.e., who publicly withdraw their accusation after having suffered the punishment of flogging - which, being a legal right of the wrongly accused person, cannot be obviated by mere repentance and admission of guilt. Thus, the above-mentioned exemption relates only to the interdict on giving testimony and not to the punishment by flogging.*

24:9[1] Her fifth oath supersedes any claim her husband might make.

24:10[1] Sc. *not one of you would have been pure ever*. Both this clause and that at 24:20 foreshadow and find their resolution in 24:21. See note to 24:5. The Traditionalist recognises an ellipsis here also, but provides for the elided words on either an *ad hoc* basis, or imports values from elsewhere.

¶24.2

24:11[1] Arabic: *bal*. See note to 2:88.

24:11[2] Arabic: *iṯẖm*. See Notepad XI.i.

24:11[3] The Traditionalist has some stories which he thinks explain these verses. The verses are, in fact, perfectly clear without his insinuations.

24:12[1] See note to *(al) mu'minūn* at 8:2.

24:12[2] See note to *(al) mu'minūn* at 8:2.

24:12[3] Arabic: *lawlā*. See Notepad XIV.

24:13[1] Arabic: *lawlā*. See Notepad XIV.

24:14[1] Arabic: *'afāḍa.* See note to 2:198.

24:15[1] I have rendered *'aẓīm* here in keeping with its rendering in another context of outrageous speech, at 17:40.

24:16[1] Arabic: *lawlā*. See Notepad XIV.

24:16[2] See note to *s-b-ḥ* root at 2:30.

24:16[3] See note to *'aẓīm* at 24:15.

24:17[1] See note to *(al) mu'minūn* at 8:2. See grammar note to 2:91.

24:18[1] Arabic: *bayyana*. See note to 2:69.

24:18[2] Arabic: *āyāt*. See Notepad VIII.

24:19[1] Arabic: *fāḥiṣẖat, faḥṣẖā'*. See Notepad XI.iii.

24:19[2] Arabic: *allaḏẖīna āmanū*. See note to 2:257 and Notepad II.iv.

24:20[1] Sc. *not one of you would have been pure ever*. See note to 24:10. Most translators accept that there is ellipsis here. Most translations I reviewed import their values here on an *ad hoc* basis. Muhammad Asad was notable in his connection of this verse to 24:10. The value I discern here is in anticipation of 24:21.

¶24.3

24:21[1] Arabic: *allaḏẖīna āmanū*. See note to 2:257 and Notepad II.iv.

24:21[2] Or *adversary* (against the command of God). See Article SJC.

24:21[3] Or *adversary* (against the command of God). See Article SJC.

24:21[4] Arabic: *fāḥiṣẖat, faḥṣẖā'*. See Notepad XI.iii.

24:21[5] See note to *munkar* at 3:104.

24:21[6] Arabic: *zakkā*. See note to 2:129.

24:22[1] The placement of this verse suggests to me how those who have been guilty obliquely or unwittingly of such crimes as those outlined above may be expected to absolve themselves.

24:23[1] Their heedlessness consists in the fact that they put themselves in situations where they might be accused.

24:23[2] See note to *(al) mu'minūn* at 8:2.

24:25[1] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

24:25[2] Arabic: *dīn.* See Notepad V; i.e. not what they said they believed, but what they *actually* believed and acted upon.

24:25[3] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

24:26[1] My first instinct always where there is an obvious disruption to the narrative flow is to consider what I call *implicit punctuation* (e.g. parenthesis required by the context). There is a clear case of such disruption here, resolved by means of parenthesis (allowing this point to follow on from 24:22). The subtle implication is that a way remains open to those who have spread calumny against believing women to make good (by means of generosity to those listed at 24:22). That the Traditionalist has been stumped here is clear from the alternative interpretation of 24:26 which developed. According to that interpretation *al ḵẖabīṯẖūn* (*bad men*) means *bad words*, and *al ṭayyibāt* (*good women*) means *good words*. Absent the parsing I present here or subjective interpolations, it was the only way those who wished to make sense of the broader passage were able to do it.

24:26[2] See note to 24:22.

¶24.4

24:27[1] Arabic: *allaḏẖīna āmanū*. See note to 2:257 and Notepad II.iv.

24:27[2] This is a continuation of the preceding argument concerning accusations of fornication, and of slander. People are to be safe in their own homes against the prying curiosity of non-family members. What happens behind closed doors does not concern the outside world. The world is liberally populated by people who wish to impose themselves and their assumptions upon others. The ruling here protects those who desire privacy from such people.

24:28[1] If people use this provision to commit sins, that is their business. God sees and knows. If they are keeping it out of the public domain and not polluting society, they cannot be punished by society.

24:29[1] Arabic: *junāḥ*. See Notepad XI.ii.

24:30[1] See note to *(al) mu'minūn* at 8:2.

24:30[2] It is obvious that men need to use their eyes to operate in the world. It is not possible not to see women as we go about our business. However, men should retain prudent fear of God. And it is a great blessing in that regard if the women in a community treat themselves and their bodies with respect and understand that modesty frees rather than oppresses them.

24:30[3] Arabic: *farj* (sg.), *furūj* (pl.). Lit.: *openings, gaps, apertures; vulvas*. More generally it means *chastity* or *modesty*.

24:31[1] See note to *(al) mu'minūn* at 8:2.

24:31[2] Arabic: *farj* (sg.), *furūj* (pl.). Lit.: *openings, gaps, apertures; vulvas*. More generally it means *chastity* or *modesty*.

24:31[3] This provides the Qur'anic dress code for women (see also the imperative to lengthen the dress found at 33:59). The present clause is an ideological battleground in the war to prove a requirement for women to wear what is today called *ḥijāb* in the Qur'an. The word here is *ḵẖumur* (sg. *ḵẖimār*), and the term has acquired so much baggage that the best I can say of it is that it means *coverings* (certainly, that is the sense of related verb which means *to cover, hide, conceal*). People from culturally 'Islamic' countries often get emotional because in those cultures *ḵẖimār* does in fact denote a head-covering. To say that this is what the Qur'an means by the term is another matter. Again, with the word *juyūb* (here: *bosoms*), the understanding will depend to a large extent on the required outcome. For example,

dyed-in-the-wool Traditionalists Hilali & Khan have here: *and to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms, etc.).* This is a cultural and ideological position, and should be understood as such. Since this is a disproportionately important issue for many people, so I will summarise my own thoughts on it in the following manner: *Is it true that the Qur'an requires a head-covering for all believing women?* No, it is not. *Does the Qur'an require believing women to dress modestly?* Yes, it does. *Do societies exist in which a head-covering is a requirement of modesty?* Yes, there do. *Does traditional 'Islamic' dress (i.e. long dress and headscarf) encompass the Qur'anic requirement for believing women?* Yes, it does. *Is the traditional 'Islamic' dress the same thing as the Qur'anic requirement?* No, it is not. Now, while I know the claim that traditional 'Islamic' dress is a Qur'anic imperative to be false, I must add the following point: women are told to dress so that they will be recognised as believers and not harassed (33:59). A headscarf and the other modesty requirements found in traditional 'Islamic' dress together meet this criterion for historical reasons (i.e. such women are, by dint of custom, known to be women of faith). However, traditional Jewish and Christian (Orthodox) women's dress meets these requirements also. Distinct from these observations, it is my opinion that women who choose to dress modestly are providing a great service to themselves, their families, and their societies; I also hold it to be a crime before God to ascribe to the Qur'an imperatives which the Qur'an does not contain. The problem in today's media-driven society, of course, is that the association with faith which the headscarf once had has given way to other associations: those of intellectual and cultural backwardness and unthinking adherence to violent ideologies. Here, as in all things, we are called upon to use our intelligence and discretion within the bounds of fixed principles.

24:31[4] Arabic: *irba — skill, resourcefulness, cleverness, smartness*. Lane (p. 45) records the meaning here at 24:31 as *idiots*, or *persons deficient in intelligence*. However, one could perhaps take the meaning more broadly as *one lacking either the physical or the intellectual prowess required to seduce a woman*.

24:31[5] They are not to walk in a way that is sexually provocative. The verse makes clear what is meant by *adornment* in the context, namely: those parts of a woman's anatomy which can be discerned when she walks provocatively.

24:31[6] See note to *(al) mu'minūn* at 8:2.

24:32[1] Grammar: this is the form IV of the verb and is transitive and denotes *giving* rather than *taking* in marriage. This form occurs at 2:221, 24:32 and 28:27.

24:33[1] I.e. find not the means for.

24:33[2] Arabic: *al kitāb*. See Notepad IX.ii. This can be read either as *the writ* — i.e. the writing of emancipation, or as *the Writ* — by appealing, for example, to 24:32. Given that mention of making contracts follows, the former is the more likely case.

24:33[3] I.e. create a contract of emancipation on set terms.

24:33[4] I.e. by making sexual use of them without freeing and marrying them.

24:33[5] Sc. *then you should marry them*. As with many elliptical statements, the omission is itself a boon, since the overt statement would increase burdens upon men. Muhammad Asad both discerns a similar sense and confirms the position here which is that concubinage outside of marriage is not condoned by the Qur'an. He notes here: *Lit., "if they desire protection against unchastity (tahassun)", i.e , through marriage (cf. the expression muhsanat as used in 4:24). Most of the classical commentators are of the opinion that the term fatayat ("maidens") denotes here "slave-girls": an assumption which is fully warranted by the context, Hence, the above verse reiterates the prohibition of concubinage by explicitly describing it as "whoredom" (bigha').*

24:33[6] Grammar: feminine plural; i.e. whoso forces women with no legal rights into sexual intercourse.

24:33[7] Grammar: feminine plural.

24:33[8] The woman without legal rights used sexually by one with power over her is not guilty before God, and may — perhaps should — be taken in marriage.

24:34[1] Arabic: *āyāt*. See Notepad VIII.

24:34[2] See note to *al muttaqūn* at 2:2.

¶24.5

24:35[1] Abdullah Yusuf Ali makes a delightful comment here which I reproduce in full: *The first three points in the Parable centre round the symbols of the Niche, the Lamp, and the Glass. (1) The Niche (Mishkah) is the little shallow recess in the wall of an Eastern house, fairly high from the ground, in which a light (before the days of electricity) was usually placed. Its height enabled it to diffuse the light in the room and minimised the shadows. The background of the wall and the sides of the niche helped throw the light well into the room, and if the wall was white-washed, it also acted as a reflector: the opening in front made the way for the light. So with the spiritual Light: it is placed high above worldly things: it has a niche or habitation of its own, in Revelation and other Signs of God; its access to men is by a special Way, open to all, yet closed to those who refuse its rays. (2) The Lamp is the core of the spiritual Truth, which is the real illumination; the Niche is nothing without it; the Niche is actually made for it. (3) The Glass is the transparent medium through which the Light passes. On the one hand, it protects the light from moths and other forms of low life (lower motives in man) and from gusts of wind (passions), and on the other, it transmits the light through a medium which is made up of and akin to the grosser substances of the earth (such as sand, soda, potash, etc.), so arranged as to admit the subtle to the gross by its transparency. So the spiritual Truth has to be filtered through human language or human intelligence to make it intelligible to mankind.*

24:36[1] Translations typically bend this word into conformity with Traditionalist objectives such as *mosque*. But the word here is *houses* (Arabic: *buyūt*), a standard word for describing those places in which men live. The Traditionalist wants a value of *mosque* because his dominant concern in presenting the Qur'an is to create the impression in the mind of the reader of a connection between it and his religion. Here is the translation by Saheeh International (which is typical of Traditionalist ideology, and moderate ideologically) of the opening part of this verse: *[Such niches are] in houses [i.e., mosques]*. The translators have inserted the value they wish the reader to absorb in place of *houses* (namely, *mosques*). But the text does not use here the word the Traditionalist uses for his places of worship (Arabic: *masājid*); it uses *houses*.

24:36[2] See note to *s-b-ḥ* root at 2:30.

24:37[1] Arabic: *dhikr — calling to mind, recalling, reminding; remembrance (of something past); history*.

24:37[2] Arabic: *al ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC.

24:37[3] Arabic: *al zakāt*. See note to 2:43 and Article SZC.

24:38[1] I.e. without a need to answer to anyone else on the part of the giver; without limit.

24:39[1] Arabic: *allaḏhīna kafarū*. See note to 2:6 and Notepad II.i.

24:39[2] Arabic: *ḥattā iḏhā*. See note to 3:152.

24:39[3] Lit.: *he finds it not something*.

24:40[1] I.e. the deeds of those who ignore warning (refers back to 24:39).

24:40[2] Lit.: *darknesses*.

24:40[3] Lit.: *it*.

24:40[4] Lit.: *it*.

¶24.6

24:41[1] Arabic: *alam tara*. See note to 2:243.

24:41[2] See note to *s-b-ḥ* root at 2:30.

24:41[3] Or *forming ranks*. Arabic: *ṣaffāt*. This is commonly translated as *with wings outstretched* or equivalents, and I have chosen to follow this convention here. But I cannot tell if this is a case of interpretation affecting definitions, or whether there is genuine etymological substance for this view. However, of note are the following: a) the verb itself treats of *positioning in rank or lines* (and with the exception of the two verses where birds are mentioned in connection with the participle of this verb — here and at 67:19 — translators generally render according to that accepted sense), and b) there is no mention of wings — the Qur'an uses the word in other contexts but omits to do so here.

24:41[4] Or *He*. There is an ambiguity here which is expressed in the variation among translations. Saheeh International and Muhammad Asad see the created beings as the subject, while N. J. Dawood, A. J. Arberry, and Hilali & Khan see God as the subject.

24:41[5] Arabic: *ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC. Generically, *ṣalāt* denotes duty. Included specifically here are birds. Birds do not fly about to no purpose; they perform duties which devolve upon their kind, often in concert with a partner, and which are established by the decree of God.

24:41[6] See note to *s-b-ḥ* root at 2:30.

24:43[1] Arabic: *alam tara*. See note to 2:243.

24:44[1] Arabic: *qallaba*. This form II verb is found at 6:110, 9:48, 18:18, 18:42, 24:44, 33:66. While some translators adapt their renderings here so as not to conflict with modern ideas (by means of *alternates*, for example), A. J. Arberry sticks to his principles using *turns about* — which notion is possible only within the scriptural conception of Earth as an extended plane above which the sun rotates.

24:46[1] Arabic: *āyāt*. See Notepad VIII.

¶24.7

24:47[1] See note to 58:4 for Qur'anic usage of *to believe in*.

24:47[2] See note to *(al) mu'minūn* at 8:2. Cf. 5:43.

24:48[1] Or *He* or *it*. Muhammad Asad notes here: *I.e., in order that the divine writ - which is implied in the preceding expression "God and His Apostle" might determine their ethical values and, consequently, their social behaviour.* No matter how one reads this pronoun, the facts are that the Messenger could judge only by that which God sent down in the Qur'an, and that he is now dead, and what remains is what God sent down in the Qur'an.

24:49[1] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

24:49[2] Or *Him* or *it*. See note to 24:48 above.

24:49[3] Arabic: *muḏhʿīnīn*. The form IV verb with which this participle originates means *to submit, yield, give in, obey; concede voluntarily, grant willingly*. While most translations emphasise '*right*' here, Muhammad Asad's free rendering of this phrase is instructive: *but if the truth happens to be to their liking, they are quite willing to accept it!*

24:50[1] Arabic: *am*. See note to 21:21.

24:50[2] I.e. have reason to fear. See note to 2:182.

24:50[3] I.e. if this is the claim.

24:50[4] Arabic: *bal*. See note to 2:88.

24:50[5] Arabic: *ẓālimūn*. See note to 2:229.

24:51[1] Arabic: *qawl — speech, teaching, doctrine, word.*

24:51[2] See note to *(al) mu'minūn* at 8:2.

24:51[3] Or *He* or *it*. See note to 24:48 above.

24:51[4] Cf. 2:5, 3:104, 7:8, 7:157, 9:88, 23:102, 24:51, 30:38, 31:5, 59:9, 64:16.

24:52[1] I.e. what God sent through his messenger.

24:52[2] See note to *al muttaqūn* at 2:2.

24:53[1] I.e. actions not words tell the truth.

24:54[1] Or *Him* or *it*. See note to 24:48 above; i.e. what God and his messenger (as a single source of information) have told you to do.

24:55[1] Arabic: *allaḏhīna āmanū*. See note to 2:257 and Notepad II.iv.

24:55[2] Muhammad Asad comments here: *[...]i.e., enable them to achieve, in their turn, power and security and, thus, the capability to satisfy their worldly needs. This Qur'anic reference to God's "promise" contains an oblique allusion to the God-willed natural law which invariably makes the rise and fall of nations dependent on their moral qualities.* I would add that while I agree with Asad's assessment, by the measure of the manifest failure of the 'Islamic' societies, one is left in no doubt that they do not meet the Qur'anic standard, and blaming one's failures on outside intervention and interests does not change that reality.

24:55[3] Arabic: *dīn*. See Notepad V.

24:55[4] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

24:55[5] Arabic root: *f-s-q*. See note to 2:26 and Notepad XI.vii.

24:56[1] Arabic: *aqīmū al ṣalāt*; i.e. uphold such duty as is incumbent. See note to 2:3 and Article SZC.

24:56[2] Arabic: *ātū al zakāt*. See note to 2:43 and Article SZC. Given one of the principal aspects we discern within the term *al zakāt* of maintaining exclusively chaste sexual relations (i.e. of sexual relations only after payment of a bride price by a man to a woman), 24:55 takes on a fresh connotation. J. D. Unwin's *Sex And Culture* (1934) is described on the back cover as: *'[...]a landmark study of 86 civilisations through 5,000 years of history and found a positive correlation between the cultural achievement of a people and the sexual restraint they observe. The evidence is that human societies are free to choose either to display great strength or to enjoy sexual freedom; it appears they cannot do both for more than one generation.'* When the West was chaste, it was dynamic. Now that it is become openly hedonistic, it is weak and confused. Such happens to any culture. According to Muhammad Asad, Zamakhshari treated 24:55 as parenthetical, as I have done here.

24:56[3] I.e. what God sent through his messenger (see note to 24:54).

24:57[1] Arabic: *allaḏhīna kafarū*. See note to 2:6 and Notepad II.i.

24:57[2] Or *frustrate* or *cause failure* i.e. to God.

¶24.8

24:58[1] Arabic: *allaḏhīna āmanū*. See note to 2:257 and Notepad II.iv.

24:58[2] I.e. such children who have reached an age where they are capable of understanding this imperative.

24:58[3] Arabic: *ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC. In the context, surely this indicates awakening and dressing.

24:58[4] Given the values of *particular prayers* which the Traditionalist enforces in this verse and his value for what he calls *the afternoon prayer* at 2:238, the absence here of comparable allowances for the afternoon as those given for the dawn and night is problematic for him.

24:58[5] Arabic: *ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC. In the context, surely this indicates undressing and lying down to sleep.
24:58[6] Some render here using *privacy* and synonyms, but the word means *exposure* or *(a condition of) being uncovered*. Muhammad Asad adds here: *Lit., "three [periods] of nakedness (thalath 'awrat) for you". This phrase is to be understood both literally and figuratively. Primarily, the term 'awrah signifies those parts of a mature person's body which cannot in decency be exposed to any but one's wife or husband or, in case of illness, one's physician. In its tropical sense, it is also used to denote spiritual "nakedness", as well as situations and circumstances in which a person is entitled to absolute privacy. The number "three" used twice in this context is not, of course, enumerative or exclusive, but is obviously meant to stress the recurrent nature of the occasions on which even the most familiar members of the household, including husbands, wives and children, must respect that privacy.*
24:58[7] Arabic: *junāḥ*. See Notepad XI.ii.
24:58[8] Arabic: *ṭawafa*. See note to 2:125.
24:58[9] Arabic: *bayyana*. See note to 2:69.
24:58[10] Arabic: *āyāt*. See Notepad VIII.
24:59[1] I.e. in keeping with the manner observed by those senior to them.
24:59[2] Arabic: *bayyana*. See note to 2:69.
24:59[3] Arabic: *āyāt*. See Notepad VIII.
24:60[1] I.e. of sexual interest from men.
24:60[2] Lit.: *sitting; inactive*.
24:60[3] Arabic: *junāḥ*. See Notepad XI.ii.
24:60[4] Cf. 24:31.
24:61[1] Arabic: *ḥaraj* — rendered elsewhere *distress*.
24:61[2] Arabic: *junāḥ*. See Notepad XI.ii.
24:61[3] Lit.: *your souls*.
24:61[4] The focus of the chapter returns here to protecting society from contact with, or the promotion of, public immorality. By the requirement to state loudly one's desire to enter a house, many problems, embarrassments, and other social complications are avoided. Cf. 24:27.
24:61[5] Arabic: *bayyana*. See note to 2:69.
24:61[6] Arabic: *āyāt*. See Notepad VIII.

¶24.9

24:62[1] See note to *(al) mu'minūn* at 8:2.
24:62[2] See note to 58:4 for Qur'anic usage of *to believe in*.
24:62[3] Such pronouncements can relate only to a time when the Messenger was alive. The Traditionalist wishes to impose upon statements of a similar type the implication of an obligation binding upon the believer today. Such sleight of hand operates upon the cultic mindset and finds traction in the unwillingness to exercise the intellect on the part of the target.
24:62[4] See note to 58:4 for Qur'anic usage of *to believe in*.
24:63[1] Arabic: *liwāḏh — furtively, stealthily, surreptitiously*. This is the only instance of this root.
24:63[2] Or *his*.
24:63[3] We would expect the Traditionalist to latch on to this statement for his own ends, and he does not disappoint. Hilali & Khan have here: *And let those who oppose the Messenger's (Muhammad SAW) commandment (i.e. his Sunnah legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) befall them or a painful torment be inflicted on them.* Firstly, '*His command*' follows mention of God, and most probably applies to God. But even if one does not accept that reading, the verse following serves as a severe implied warning not to follow doubtful sources (and the only text which all Muslims of the world accept is the Qur'an). And, lastly, if one rejects both these points, there is no denying that it is inconsistent to take this imperative literally today (albeit by ascribing force of Muḥammad's command to books written by others centuries later) when what precedes this statement treats of a time in which Muḥammad was alive (so why then do those who read as Hilali & Khan suggest not also ask leave of Muḥammad to withdraw?). In short, it is impossible to maintain the assumptions Hilali & Khan invest in this clause across either the broader segment, or the text as a whole.
24:63[4] Arabic: *fitnah*. See note to 2:102.
24:64[1] Arabic: *alā*. See note to 2:12.
24:64[2] Lit.: *what you are upon*; i.e. what basis you have for confidence, the condition of your souls.

25

25:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
25:0[2] The twenty-fifth chapter of the Qur'an is by convention called *al furqān* or *The Division*.
25:1[1] Arabic: *furqān*. In the Qur'an, *furqān* has a connotation of *division* between the people of God and the world at large; those who believe and those who reject. The Traditionalist claims this word as a title of the Qur'an at 25:1. That view does not survive consideration of all contexts (2:53, 2:185, 3:4, 8:29, 8:41, 21:48, 25:1). See also note to *furqān* at 2:53.
25:2[1] See note to Arabic root: *s̲h-r-k* at 6:78 and Notepad VI.
25:2[2] Lit.: *ordained it with ordinance*.
25:3[1] Arabic: *min dūni*. See note to 2:23.
25:4[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.
25:5[1] The Traditionalist position is that Muḥammad was illiterate. This is the only instance of the form VIII of this verb, and means *to write down*, *to transcribe*. It is true that Lane (p. 2648) also records a value of *to ask (for something) to be written*, but this may be a later development arising in stories about the Prophet as illiterate. This explains renderings such as '*he has caused to be written*' and the like which some translators offer.
25:7[1] Arabic: *lawlā*. See Notepad XIV.
25:8[1] The three scenarios just listed are those in which those who reject the Messenger would — according to their claim — take him seriously.
25:8[2] Arabic: *ẓālimūn*. See note to 2:229.
25:8[3] Arabic: *masḥūrūn* from *siḥr — sorcery*. See note to 2:102.

¶25.2

25:11[1] Arabic: *bal*. See note to 2:88.
25:11[2] Man is given a brain. He is surrounded by evidence. He knows that he is bound to die, and is supposed to draw conclusions on the basis of that fact. If he refuses to do so — or insists on drawing ones which are at odds with reality — certain repercussions become unavoidable.
25:12[1] I.e. of fire (Lane, p. 1242). Cf. 11:106, 21:100.
25:13[1] Arabic: *minhā*. This tends to be elided as it is difficult to include, but the feminine object suggests to me *Fire* in the context. A. J. Arberry makes this association explicit in his rendering: *of that Fire*.
25:13[2] Lit.: *much destruction!*
25:15[1] See note to *al muttaqūn* at 2:2.
25:16[1] I.e. by men or by angels. Also understood to mean *to be fulfilled*.
25:17[1] Arabic: *min dūni*. See note to 2:23.
25:18[1] See note to *s-b-ḥ* root at 2:30.

25:18[2] Arabic: *min dūni*. See note to 2:23.
25:18[3] Arabic: *ḏh̲ikr — calling to mind, recalling, reminding; remembrance (of something past); history*.
25:19[1] Those objects of worship mentioned at 25:3.
25:19[2] The presence of *qad* indicates a perfective idea; this fact indicates the opening of this verse as words of God on the Day of Judgment. Muhammad Asad identifies the same thrust in his translation: *[Thereupon God will say:] "And now, they [whom you regarded as divine] have given the lie to[...].*
25:19[3] Those who advance arguments against the Messenger of the type found at 25:4-8.
25:19[4] I.e. the punishment to come. See also note to this verse below.
25:19[5] Or *to obtain victory*; i.e. against the punishment to come. While I comply with the typical rendering of this noun in the translation, I see a case here for *naṣr* as *victory* (or *to obtain victory* as it would be as an object of the verb *to be able*). Under that reading, the sense is that those addressed *can neither avert the punishment to come, nor defeat it by any means*. I have parsed this segment outside of the direct speech which opens the verse; this draws the narrative back to the present — the context in which this reading has relevance. I mention Muhammad Asad's approach — which is similar to that taken here — in a note to this verse above. Other translators seem divided along lines of worldview, with non-sectarians N. J. Dawood and A. J. Arberry opening in the prophetic past, and then moving briskly to the present tense as do I (e.g. A. J. Arberry: *So they cried lies touching the things you say, and you can neither turn it aside, nor find any help. Whosoever of you does evil, We shall let him taste a great chastisement.*) Meanwhile, Traditionalists Saheeh International and Hilali & Khan render the opening with a future aspect which then also falls back quickly to the present (e.g. Hilali & Khan: *Thus they (false gods all deities other than Allah) will give you (polytheists) the lie regarding what you say (that they are gods besides Allah), then you can neither avert (the punishment), nor get help. And whoever among you does wrong (i.e. sets up rivals to Allah), We shall make him taste a great torment*). See also notes to this verse above.
25:20[1] Arabic: *fitnah*. See note to 2:102.

¶25.3

25:21[1] Arabic: *lawlā*. See Notepad XIV.
25:22[1] I.e. something which cannot be crossed and which divides one type of man from another; see 25:53 for the same convention in a different context. Here at 25:22, some Traditionalist translators impose upon the text without either restraint or cognisance of excess; for example, Hilali & Khan give us: *On the Day they will see the angels, no glad tidings will there be for the Mujrimun (criminals, disbelievers, polytheists, sinners, etc.) that day. And they (angels) will say: "All kinds of glad tidings are forbidden for you," [None will be allowed to enter Paradise except the one who said: La ilaha ill-Allah, "(none has the right to be worshipped but Allah) and acted practically on its legal orders and obligations].* By way of comparison, we might consider non-sectarian A. J. Arberry's rendering: *Upon the day that they see the angels, no good tidings that day for the sinners; they shall say, 'A ban forbidden!'* Both here and at 25:53, we render this convention as Hilali & Khan themselves do at 25:53: *a complete partition*.
25:26[1] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).
25:26[2] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
25:26[3] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.
25:27[1] Arabic: *ẓālimūn*. See note to 2:229.
25:29[1] Arabic: *ḏh̲ikr — calling to mind, recalling, reminding; remembrance (of something past); history*.
25:29[2] Or *adversary* (against the command of God). See Article SJC.
25:30[1] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.
25:30[2] Violent and emotional protestations by excitable persons notwithstanding, this verse is fully realised in the actions of those who claim to be the people of Muḥammad. As a generalisation, they sing the Qur'an — sometimes very nicely — but they treat the book itself as a relic; in terms of practicalities it is abandoned in favour of traditions, inventions, man-made isms, etc. The Qur'an is not, as supposed, the foundation of the religion called Islam; were it fully removed, apart from the loss of the daily liturgy in which the Traditionalist reminds God of some small part of what He gave men to live by, there would be no discernible difference to the religion as commonly understood and practiced. For context my reading of this verse is the one accepted by the Traditionalist himself. The Traditionalist translators at Saheeh International — with no apparent cognisance of irony — supply the following note to the end of this verse: *i.e., avoiding it, not listening to or understanding it, not living by it, or preferring something else to it.* Hava's Arabic-English Dictionary lists *uncouth (word), (absurd) speech*, in addition to *forsaken* as the definitions of the Arabic word here *mahjūr* (thanks to Said Mirza for bringing this point to my attention).
25:31[1] This clearly applies to Muḥammad also since he was a prophet. Cf. 6:112.
25:32[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.
25:32[2] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.
25:32[3] Arabic: *lawlā*. See Notepad XIV.
25:32[4] Cf. 73:4 and note thereto.
25:33[1] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi i.).

¶25.4

25:35[1] Arabic: *al kitāb*. See Notepad IX.ii.
25:36[1] Grammar: dual.
25:36[2] Arabic: *āyāt*. See Notepad VIII.
25:36[3] Lit.: *we annihilated them with annihilation.*
25:37[1] Arabic: *āya.* See Notepad VIII.
25:37[2] Arabic: *ẓālimūn*. See note to 2:229.
25:38[1] Arabic: *al rass — the commencement, the beginning*. On the basis of my note to 15:78 I take *rass* as a common noun the meaning of which is *commencement*, *beginning* (see Lane, p. 1085). This much granted, it is reasonable to infer that the term denotes those who came after the Flood. This is, clearly, speculation — albeit speculation consistent with the broader narrative and usage found in the Qur'an, but I render as is common in the translation and confine my views to the notes. While I am neutral on Muhammad Asad's assertions here, I repeat part of his note on this point for interest: *As for Al-Rass, a town of that name exists to this day in the Central-Arabian province of Al-Qasim; in the ancient times referred to it seems to have been inhabited by descendants of the Nabataean tribe of Thamud (Tabari). There is, however no agreement among the commentators as to the real meaning of this name or designation; Razi cites several of the current, conflicting interpretations and rejects all of them as purely conjectural.*
25:38[2] I.e. God also destroyed.
25:39[1] Lit.: *We destroyed with destruction.*

25:40[1] A clear indication of the city of Lūṭ. This may be claimed as support for the location of *al masjid al ḥarām* at Petra and, perhaps, for the broader proposal that Muḥammad was originally an inhabitant of that city if we agree with the Dead Sea as the locus for the cities of Lūṭ; the Arabia Felix thesis advances an alternative location. Mecca is many hundreds of miles from either location. See Notepad XVI.
25:40[2] Arabic: *bal*. See note to 2:88.
25:43[1] Arabic: *a ra'ayt-*. See note to 6:40.
25:44[1] Arabic: *am*. See note to 21:21.
25:44[2] I.e. if this is thy assumption.
25:44[3] Arabic: *bal*. See note to 2:88.

¶25.5

25:45[1] Arabic: *alam tara*. See note to 2:243.
25:45[2] Arabic: *dalīl — indication; proof, evidence; guide, pilot*.
25:46[1] I have rendered here tersely, and in conformity with the principles which guide the broader translation, to the best of my ability. However, the reader should know that readings of this verse vary markedly. My own reading is closest to that of A. J. Arberry, who renders: *thereafter We seize it to Ourselves, drawing it gently*; but N. J. Dawood has: *little by little We shorten them*; Saheeh International has: *Then We hold it in hand for a brief grasp*, augmented by a note which reads: *i.e., when the sun is overhead at noon*; Hilali & Khan have: *Then We withdraw it to Us a gradual concealed withdrawal*; and Muhammad Asad has: *and then, [after having caused it to lengthen,] We draw it in towards Ourselves with a gradual drawing-in*, which he augments with a note: *I.e., "We cause it to contract in accordance with the 'laws of nature' which We Ourselves have instituted." As in so many other instances in the Qur'an, the abrupt change from the third-person pronoun "He" to "We" is meant to illustrate the fact that God is undefinable, and that it is only the inadequacy of human speech - and, hence, of the human mind - that makes it necessary to refer to the Supreme Being by pronouns which in reality are applicable only to finite-created "persons"*.
25:48[1] Lit.: *between (the) two hands*. See note to 2:66.
See note to 2:66.
25:50[1] Many translators see this clause as a continuation of the motif of water above. I do not, and maintain the same value for this form II verb here as throughout (6:46, 6:65, 6:105, 7:58, 17:41, 17:89, 18:54, 20:113, 25:50, 46:27). While I take the object as the Qur'an alone, Muhammad Asad supplies a comment which comports to some extent with the view here: *[...]a reference to the frequent, many-faceted reiteration, in the Qur'an as well as in earlier revelations, of all the evidence unmistakably pointing to the existence of a conscious Creator (Zamakhshari)*.
25:52[1] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.
25:52[2] I.e. using that which is expounded, namely the Qur'an (see 25:50 and note thereto).
25:53[1] Grammar: dual.
25:53[2] Cf. 25:22 and note thereto.
25:55[1] Arabic: *min dūni*. See note to 2:23.
25:55[2] Arabic: *al kāfir*. Typically rendered *the unbeliever*. See note to 2:19 and Notepad II.iii.
25:56[1] A clear statement of the remit given to the Messenger.
25:58[1] See note to *s-b-ḥ* root at 2:30.
25:58[2] Arabic: *dhunūb*. See Notepad XI.iv.
25:59[1] Grammar: dual.
25:59[2] Arabic: *'ayyām — days*; *aeons*, *eras*.
25:59[3] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
25:59[4] Or *Him*. Since God has identified Himself as one aware at 25:58, I have to see the same convention at this verse as referring likewise to God. It is impossible that *him* could be the value here, since that would leave the Messenger being instructed to ask himself. That leaves *it* as a possible object. What *it* could indicate is, to me, clear from the context: the creation of the heavens and the earth. However, there are other readings possible, for which see note to this verse below.
25:59[5] I.e. God. Some (but not all) Traditionalists choose here to move the 'thou' narrative to the individual believer, and regard this statement as an imperative to seek knowledge from the Messenger (in the form today of the books written about him which he neither saw nor authorised, naturally). Saheeh International, for example, has here: *so ask about Him one well informed [i.e., the Prophet (ṣ)]*. Hilali & Khan, however, do not take this tack, and render: *Ask Him (O Prophet Muhammad SAW), (concerning His Qualities, His rising over His Throne, His creations, etc.), as He is Al-Khabir (The All-Knower of everything i.e. Allah)*. Muhammad Asad is closest in his reasoning to what we present in this work, and supplies the following comment: *I.e., "ask God Himself": since He alone holds the keys to the mysteries of the universe, it is only by observing His creation and listening to His revealed messages that man can obtain a glimpse, however distant, of God's Own reality.*
25:60[1] Arabic: *sajada*. See Notepad IV.
25:60[2] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
25:60[3] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
25:60[4] Arabic: *sajada*. See Notepad IV.

¶25.6

25:61[1] See also note to 10:5.
25:63[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
25:63[2] Or *gently*, or *humbly*.
25:63[3] Lit.: *say, "Peace."* I.e. speak peaceably, words of peace.
25:64[1] Arabic: *sajada*. See Notepad IV.
25:65[1] As is common with translating direct speech from Classical Arabic, which uses no speech marks, the decision of where to close speech marks in the English translation is a matter of interpretation. I choose to close here; some other translators close at the end of this verse, and others still at the end of the next. I see the intervening text between this point and 25:67 as a parenthetical interlude within the narrative future.
25:68[1] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).
25:68[2] The root (*z-n-y*) conveys senses of *unlawful sexual intercourse* (sexual congress between two people who are not married to each other) and occurs at 17:32, 24:2, 24:2, 24:3, 24:3, 24:3, 24:3, 25:68, 60:12.
25:68[3] Arabic: a'*thām*. This word is a synonym of *ma'tham* and *ithm* (*sin, offence, crime*) (Lane, p. 22).
25:70[1] Arabic: *sayyi'āt*. See Notepad XI.x.
25:71[1] Lit.: *repents[...] in repentance.*
25:73[1] Arabic: *āyāt*. See Notepad VIII.
25:74[1] Arabic: *imām — leader*; *master*; *plumb line*; *standard*, *criterion*; *example*, *model*.
25:74[2] See note to *al muttaqūn* at 2:2.
25:75[1] Or *(high) room* or *abode*; i.e. a place of honour.
25:77[1] Arabic: *du'ā — call*, *supplication*; *summons*. My understanding of this verse may be stated as: *When you were ignorant, God did not concern Himself with you, but now that you have received a call and rejected what He sent you, dealing with you has become incumbent upon Him* (cf. 2:38-39). However, other readings exist. Hilali & Khan, for example, have: *Say (O Muhammad SAW to the disbelievers): "My Lord pays attention to you only because of your invocation to Him. But now you have indeed denied (Him). So the torment will be yours for ever (inseparable permanent punishment)."* Meanwhile, N. J. Dawood takes a different view, especially of the opening clause: *Say: 'Little cares my Lord if you do not invoke Him. Now that you have denied His revelations, His punishment is bound to overtake you.'*

25:77[2] I.e. that he should concern himself with you; see note to the same verse above.
25:77[3] Arabic: *lizām — necessity, requirement, exigency*. This word occurs also at 20:129, to which verse a note is supplied.

26

26:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
26:0[2] The twenty-sixth chapter of the Qur'an is by convention called *al shu'arā'* or *The Poets*.
26:1[1] See note to 2:1 and Article MLQ.
ṭā sīn mīm:
ṭā: 19:16-33 (ʿĪsā)
sīn: 19:41-50 (Ibrāhīm)
mīm: 19:51-53 (Mūsā).
26:2[1] See note to 2:2 on *dhālika*.
26:2[2] Arabic: *āyāt*. See Notepad VIII.
26:2[3] Arabic: *al kitāb*. See Notepad IX.ii.
26:3[1] Cf. 18:6.
26:3[2] See note to *(al) mu'minūn* at 8:2.
26:4[1] Arabic: *āya.* See Notepad VIII.
26:4[2] I.e. God could force men to believe. Muhammad Asad comments here: *Inasmuch as the spiritual value of man's faith depends on its being an outcome of free choice and not of compulsion, the visible or audible appearance of a "message from the skies" would, by its very obviousness, nullify the element of free choice and, therefore, deprive man's faith in that message of all its moral significance.*
26:5[1] Arabic: *dhikr — calling to mind, recalling, reminding; remembrance (of something past); history*.
26:5[2] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
26:7[1] Arabic: *awalam yaraw*. See note to 13:41.
26:7[2] Arabic: *min kulli*. See note to 2:164.
26:8[1] Arabic: *āya.* See Notepad VIII.
26:8[2] See note to *(al) mu'minūn* at 8:2. This exact formula occurs within this chapter at 26:8, 26:67, 26:103, 26:121, 26:139, 26:158, 26:174, 26:190, and nowhere outside of it; comparison of all instances is instructive.

¶26.2

26:10[1] Arabic: *ẓālimūn*. See note to 2:229.
26:11[1] Arabic: *fir'awn*. See note to 2:49.
26:11[2] See note to *al muttaqūn* at 2:2.
26:14[1] Arabic: *dhanb*. See Notepad XI.iv.
26:15[1] Arabic: *kallā*. This exclamatory statement occurs just twice in direct speech (at 26:15 and 26:62). At 26:15 it is in the context of God commissioning Mūsā to enter Fir'awn's territory and bring out the children of Israel. At 26:62 it occurs at the symmetrically opposite point: at the moment of the parting of the sea as Mūsā leads the children of Israel out of Fir'awn's territory. Together this pair offsets the broader set of pan-textual markers comprising *kallā* (see note to 74:16).
26:15[2] Grammar: dual.
26:15[3] Arabic: *āyāt*. See Notepad VIII.
26:15[4] Grammar: dual.
26:16[1] Grammar: dual.
26:16[2] Arabic: *fir'awn*. See note to 2:49.
26:16[3] Grammar: dual.
26:16[4] Arabic: *rasūl — messenger*. The message was one, and the emphasis is not on the Messenger but on the message. Messenger-worship (as with the majority of Christians) and messenger cults (as with the majority of Muslims) are simply stages — practiced over ages and in many different cultures — in the process of the dilution and pollution of a message sent by God. What happened in both cases is that the doctrine *of* the Messenger became a doctrine *about* a messenger.
26:17[1] Many translators — under the influence of the King James Bible — render here and in other such places: *let the children of Israel go*. This creates an image in the mind of the reader of a people straining to leave. This is not the picture which emerges in the Arabic of the Qur'an.
26:19[1] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii. The value we are using throughout for *al kāfirūn* fits here, without modification, Fir'awn's usage of it; Fir'awn is accusing Mūsā of hypocrisy — of a contradiction between his words and his actions — and our value fits perfectly (for detailed analysis of this and related subjects, see my work *The God Protocol*). The Traditionalist's assumed value of *infidel* or *unbeliever* would be ludicrous here, and he typically switches to *ungrateful* or synonyms at this point to accommodate that fact.
26:20[1] Arabic: *al ḍālūn*. See note to 3:90. Mainstream factions within the cult known as Islam have a doctrine which claims that all prophets and messengers were sinless. Such a doctrine is refuted in multiple places in the Qur'an. God uses men who repent of their past misdeeds, make right if they are able, and then serve him.
26:21[1] Note the change to the plural object; Fir'awn was not a purely autocratic tyrant; a careful reading of the Qur'an's treatment of him shows a man operating within a complex power structure.
26:23[1] Arabic: *fir'awn*. See note to 2:49.
26:24[1] Grammar: dual. **Qur'anic definition**: *rabb al 'ālamīn*. Mūsā's response provides the definitive Qur'anic definition for this collocation, rendered in this work *Lord of All Creation*. See note to 1:2.
26:24[2] Grammar: the shift to the plural indicates an appeal to the wider audience — an appeal which Fir'awn counters.
26:24[3] Arabic: *yaqina*. See note to 2:4. The argument here is staccato. This is not a leisurely debate. Mūsā is following his tack, delivering his message, and Fir'awn is interrupting him. The present thought is completed at 44:7-8. Instances where speech either trails off or is clipped through interruption are found at 2:138, 6:143, 6:144, 10:22, 12:94, 26:24, 26:26, 26:28, 43:9, 58:22, 77:11, 84:5.
26:25[1] Fir'awn's tactics are instructive: at 26:25 he mocks the message; at 26:27 he mocks the Messenger; at 26:29 he threatens the Messenger with physical violence; then when his bluff is called he puts the ruling elite in fear of losing its position of dominance (26:34-35).
26:25[2] In modern English parlance: *Well, would you listen to that!*
26:26[1] Instances where speech either trails off or is clipped through interruption are found at 2:138, 6:143, 6:144, 10:22, 12:94, 26:24, 26:26, 26:28, 43:9, 58:22, 77:11, 84:5.

26:28[1] Grammar: dual.
26:28[2] Instances where speech either trails off or is clipped through interruption are found at 2:138, 6:143, 6:144, 10:22, 12:94, 26:24, 26:26, 26:28, 43:9, 58:22, 77:11, 84:5.
26:33[1] Lit.: *for the beholders*.

¶26.3 26:34[1] Arabic: *sāḥir — sorcerer*. See note to 2:102.
26:35[1] Arabic: *siḥr — sorcery*. See note to 2:102.
26:37[1] Arabic: *saḥḥār — sorcerer*. See note to 2:102.
26:38[1] Arabic: *saḥara — sorcerers*. See note to 2:102.
26:40[1] Arabic: *saḥara — sorcerers*. See note to 2:102.
26:41[1] Arabic: *saḥara — sorcerers*. See note to 2:102.
26:41[2] Arabic: *firʿawn*. See note to 2:49.
26:42[1] I.e. of the inner circle or ruling caste.
26:44[1] Arabic: *ʿizza — power*, *prestige*, *honour*, *respect* and *fame*.
26:44[2] Arabic: *firʿawn*. See note to 2:49.
26:46[1] Arabic: *saḥara — sorcerers*. See note to 2:102.
26:46[2] Arabic: *ulqiya.* With A. J. Arberry, I render literally here.
26:46[3] Arabic: *sajada*. See Notepad IV.
26:47[1] See note to 58:4 for Qur'anic usage of *to believe in*.
26:49[1] I.e. Mūsā.
26:49[2] Arabic: *siḥr — sorcery*. See note to 2:102.
26:49[3] Or *put to death by stake*. Arabic: *ṣalaba*, *ṣallaba*. See note to 4:157.
26:51[1] Arabic root: *kh-ṭ-ʿ*. See Notepad XI.vi.
26:51[2] See note to *(al) mu'minūn* at 8:2.

¶26.4 26:52[1] See note to *waḥī* and *awḥā* at 3:44.
26:53[1] Arabic: *firʿawn*. See note to 2:49.
26:54[1] This statement is difficult to integrate with the dominant Egypt-Palestine thesis as held by those with a literal view of the account in the Hebrew Bible which puts the number of the children of Israel at around 600,000 men plus women and children (Exodus 12:37). See Notepad XVI.
26:56[1] Arabic: *jamīʿ — (in a state of) collection, congregation, or union; being together; met together* (Lane, p. 460). Muhammad Asad's more flamboyant rendering provides a useful perspective: *we are, verily, a nation united, fully prepared against danger.*
26:58[1] Arabic: *maqām.* See note to 2:125.
26:59[1] See 18:91 for note on *kadhālika* as a pan-textual marker at 18:91, 26:59, 44:28, 44:54.
26:60[1] Arabic: *ʿatbaʿa.* See note to 2:262.
26:62[1] Arabic: *kallā.* This exclamatory statement occurs just twice in direct speech (at 26:15 and 26:62). At 26:15 it is in the context of God commissioning Mūsā to enter Firʿawn's territory and bring out the children of Israel. At 26:62 it occurs at the symmetrically opposite point: at the moment of the parting of the sea as Mūsā leads the children of Israel out of Firʿawn's territory. Together this pair offsets the broader set of pan-textual markers comprising *kallā* (see note to 74:16).
26:63[1] See note to *waḥī* and *awḥā* at 3:44.
26:67[1] Arabic: *āya.* See Notepad VIII.
26:67[2] See note to *(al) mu'minūn* at 8:2. In this chapter see 26:8, 26:67, 26:103, 26:121, 26:139, 26:158, 26:174, 26:190.

¶26.5 26:69[1] If one considers this chapter as a whole and the preponderance of stories pertaining to warning and destruction it contains, the fact of the inclusion in it of the story of Ibrāhīm suggests that his people were also destroyed after his witness to them. See my work *The God Protocol* for more on this.
26:71[1] Arabic: (sg.) *ṣanam*, (pl.) *aṣnām*. See note to 14:35.
26:71[2] Arabic: *ʿakafa — to be devoted* (*to*), *to remain* (*in* or *at*).
26:74[1] Arabic: *bal*. See note to 2:88.
26:82[1] Arabic root: *kh-ṭ-ʿ*. See Notepad XI.vi.
26:82[2] Arabic: *dīn.* See Notepad V. For *Day of Judgment* see 82:17-19.
26:83[1] Arabic: *ḥukm — judgment, wisdom.*
26:84[1] In my opinion, this prayer has been answered in the Qur'an. The account of Abraham in Genesis is defamatory in the extreme, grants no backstory or context for God's choice of Abraham (other than God's fortuitous, prescient appreciation of the 'Jewishness' of many of his progeny — at least, given the application of the Hebrew scriptures by those called Jews today), and has clearly been redacted to serve questionable purposes. When read dispassionately, the actions of the character called Abraham in Genesis are suspect in many cases and unbefitting a person of even average moral fibre, to say nothing of a prophet of God. This calumny is fully dispatched by the Qur'an which presents Ibrāhīm in a fitting light.
26:86[1] Arabic: *al ḍālūn*. See note to 3:90.
26:90[1] See note to *al muttaqūn* at 2:2.
26:91[1] Cf. 79:36.
26:93[1] Arabic: *min dūni*. See note to 2:23.
26:98[1] I take this to indicate the forces of Iblīs (cf. 26:95).
26:102[1] See note to *(al) mu'minūn* at 8:2.
26:103[1] Arabic: *āya.* See Notepad VIII.
26:103[2] See note to *(al) mu'minūn* at 8:2. In this chapter see 26:8, 26:67, 26:103, 26:121, 26:139, 26:158, 26:174, 26:190.

¶26.6 26:106[1] See note to *al muttaqūn* at 2:2.
26:108[1] See note to *al muttaqūn* at 2:2.
26:108[2] Cf. 3:50, 26:108, 26:110, 26:126, 26:131, 26:144, 26:150, 26:163, 26:179, 43:63.
26:109[1] I.e. incumbent upon.
26:110[1] See note to *al muttaqūn* at 2:2.
26:110[2] Cf. 3:50, 26:108, 26:110, 26:126, 26:131, 26:144, 26:150, 26:163, 26:179, 43:63.
26:113[1] I.e. incumbent upon.
26:114[1] See note to *(al) mu'minūn* at 8:2.
26:118[1] Lit.: *decide thou[...] by a decision*.
26:118[2] See note to *(al) mu'minūn* at 8:2.
26:121[1] Arabic: *āya.* See Notepad VIII.
26:121[2] See note to *(al) mu'minūn* at 8:2. In this chapter see 26:8, 26:67, 26:103, 26:121, 26:139, 26:158, 26:174, 26:190.

¶26.7 26:124[1] See note to *al muttaqūn* at 2:2.
26:126[1] See note to *al muttaqūn* at 2:2.
26:126[2] Cf. 3:50, 26:108, 26:110, 26:126, 26:131, 26:144, 26:150, 26:163, 26:179, 43:63.
26:127[1] I.e. incumbent upon.
26:128[1] Arabic: *āya.* See Notepad VIII; i.e. of your greatness. Muhammad Asad adds here: *The noun ayah, which primarily denotes "a sign" or "a token", evidently refers here to the ancient Semitic custom of worshipping the tribal gods on hilltops, which were crowned to this end by sacrificial altars or monuments, each of them devoted to a particular deity: hence my rendering of ayah, in this particular context, as "altars" (in the plural).*
26:128[2] Abdullah Yusuf Ali comments here: *Any merely material civilisation prides itself on show and parade. Its votaries scatter monuments for all sorts of things in conspicuous places-monuments which commemorate deeds and events which are forgotten in a few generations! Cf. Shelley's poem on Ozymandias: "I am Ozymandias. King of Kings! Look on my works, ye mighty, and despair!...Boundless and bare the lonely and level sands stretch far away!"*

26:130[1] I.e. as ones who take no consideration of moral restraint. Muhammad Asad comments here: *The term jabbar, when applied to man, as a rule denotes one who is haughty, overbearing, exorbitant and cruel, and does not submit to any moral restraints in his dealings with those who are weaker than himself. Sometimes (as, e.g., in 11:59 or 14:15) this term is used to describe a person's negative ethical attitude, and in that case it may be rendered as "enemy of the truth". In the present instance, however, stress is laid on the tyrannical behaviour of the tribe of 'Ad, evidently relating to their warlike conflicts with other people: and in this sense it expresses a Qur'anic prohibition, valid for all times, of all unnecessary cruelty in warfare, coupled with the positive, clearly-implied injunction to subordinate every act of war - as well as the decision to wage war as such - to moral considerations and restraints.*
26:131[1] See note to *al muttaqūn* at 2:2.
26:131[2] Cf. 3:50, 26:108, 26:110, 26:126, 26:131, 26:144, 26:150, 26:163, 26:179, 43:63.
26:132[1] See note to *al muttaqūn* at 2:2.
26:137[1] Cf. 68:4.
26:139[1] Cf. 7:64, 10:73, 16:113, 26:139, 26:189, 29:37, 37:127, 91:14.
26:139[2] Arabic: *āya.* See Notepad VIII.
26:139[3] See note to *(al) mu'minūn* at 8:2. In this chapter see 26:8, 26:67, 26:103, 26:121, 26:139, 26:158, 26:174, 26:190.

¶26.8 26:142[1] See note to *al muttaqūn* at 2:2.
26:144[1] See note to *al muttaqūn* at 2:2.
26:144[2] Cf. 3:50, 26:108, 26:110, 26:126, 26:131, 26:144, 26:150, 26:163, 26:179, 43:63.
26:145[1] I.e. incumbent upon.
26:149[1] Ultimately, the answer, obviously, is in the negative. All men are to die.
26:150[1] See note to *al muttaqūn* at 2:2.
26:150[2] Cf. 3:50, 26:108, 26:110, 26:126, 26:131, 26:144, 26:150, 26:163, 26:179, 43:63.
26:153[1] Arabic: *musaḥḥarūn*. See note to 2:102.
26:154[1] Arabic: *āya.* See Notepad VIII.
26:155[1] The she-camel had watering rights on a particular day as did their own camels.
26:156[1] Arabic: *sū'* (sg.), *aswā'* (pl.). See Notepad XI.v.
26:157[1] Muhammad Asad comments here: *The verb 'aqara primarily denotes "he hamstrung [an animal]"- i.e., before slaughtering it, so that it might not run away. This barbarous custom was widely practiced in pre-Islamic Arabia, so that 'aqr ("hamstringing") gradually became synonymous with slaughtering in a cruel manner (Razi; see also Lane V, 2107 f.).*
26:157[2] Cf. 7:77.
26:158[1] Arabic: *āya.* See Notepad VIII.
26:158[2] See note to *(al) mu'minūn* at 8:2. In this chapter see 26:8, 26:67, 26:103, 26:121, 26:139, 26:158, 26:174, 26:190.

¶26.9 26:161[1] See note to *al muttaqūn* at 2:2.
26:163[1] See note to *al muttaqūn* at 2:2.
26:163[2] Cf. 3:50, 26:108, 26:110, 26:126, 26:131, 26:144, 26:150, 26:163, 26:179, 43:63.
26:164[1] I.e. incumbent upon.
26:166[1] Arabic: *bal*. See note to 2:88.
26:166[2] The Qur'an does not treat sodomites as victims of genetics, or of anything else; it presents them as transgressors (26:166) and as people expressing an irrational choice (11:78) — one born of ignorance (27:55). It reproves them as transgressors, much in the same way as it reproves transgressors of a number of types (political, economic, and so forth). There is no question but that male homosexual acts are wrong within the purview of the Qur'an. However, one should remember that those who practice sodomy are under no compulsion to be believers themselves (cf. 2:256). Logically, should a particular man be a believer but find himself afflicted with drives he chooses to regard as too powerful to control, should he wish to renounce his faith in favour of sodomy, that is nobody's business but his own so long as he does not impact the believing society with his sin. The Qur'an safeguards people's privacy in their homes against prying persons (24:27, 24:61), a right a sodomite should enjoy as much as anyone else. Within the Qur'anic jurisprudence binding upon believers, then, male-on-male penetrative sex is *sexual immorality*, fundamentally wrong, and taboo. It logically falls under the same legislation and punitive requirements as sexual intercourse outside marriage of any other type (marriage being recognised only between one male and up to four females). However, the Qur'anic mood is not one of instant and total condemnation; comparable contexts suggest that wrong action should be discouraged and reproved by friends and 'let be' if people repent and reform (cf. 4:16-17), and there can be punishment only when specific circumstances are met (cf. 24:2). Additionally, one should remember that Ibrāhīm entreated God on behalf of the city of Lūṭ (11:74), and Lūṭ himself reproved his people before he left and they were punished. The Qur'an does not say that sin is not sin; but neither does it strain to cast the first stone — or, in fact, any stones — despite what the Traditionalist contends, in this case or in any other. See 24:10, 24:14, 24:20 (which treat of sexual contexts) for reminders that we are all in need of God's mercy. See Notepad XXII.
26:168[1] I.e. male sexual relations.
26:169[1] I.e. of the consequence of destruction which must come to those who flout God's law.
26:171[1] One of the functions of the Qur'an is to correct calumnies levelled against the prophets in the corrupted texts of previous peoples. Chapter 19 of Genesis has it that Lot (Lūṭ) committed incest with his daughters after leaving the city — to ensure (as one is given to understand) the continuance of the family line due to a dearth of males in the new location; the daughters' argument rings hollow given that the males of the city they had fled could not have provided issue in any case (a point alluded to at 11:78-79). More convincing, perhaps, would be an argument for the need to raise up further children to Lot (Lūṭ) on the grounds that his wife was now dead, but such an argument is closed down by the Qur'an which states explicitly his wife was an *'old woman.'* Thus, the Talmudic-sounding 'justification' found at Genesis 19 for incest is refuted on whatever basis it might be advanced: Lūṭ's wife had been past child-bearing age, thus it made no difference from the point of view of procreation that she was now dead; and the men of the city of Lūṭ were not potential husbands for his daughters, thus the dearth of eligible men in the scenario following that of the destruction of the city of Lūṭ was — in this regard at least — no different to that which preceded it. The primary function of the Book of Genesis in its current condition is to create and promote a programme of racial survival and supremacy, and is a composite of different accounts, and was probably constructed by Ezra before or after release from Babylon. See note to 26:84.
26:174[1] Arabic: *āya.* See Notepad VIII.
26:174[2] See note to *(al) mu'minūn* at 8:2. In this chapter see 26:8, 26:67, 26:103, 26:121, 26:139, 26:158, 26:174, 26:190.

¶26.10 26:176[1] See note to 15:78.
26:177[1] See note to *al muttaqūn* at 2:2.
26:179[1] See note to *al muttaqūn* at 2:2.
26:179[2] Cf. 3:50, 26:108, 26:110, 26:126, 26:131, 26:144, 26:150, 26:163, 26:179, 43:63.
26:180[1] I.e. incumbent upon.
26:183[1] Lit.: *things*.
26:184[1] See note to *al muttaqūn* at 2:2.
26:184[2] Or *great company*. Arabic: *jibilla.* Muhammad Asad acknowledges this nuance in his rendering of this phrase: *those countless generations of old.*
26:185[1] Arabic: *musaḥḥarūn*. See note to 2:102.
26:186[1] Lit.: *one of the liars.*
26:189[1] Cf. 7:64, 10:73, 16:113, 26:139, 26:189, 29:37, 37:127, 91:14.
26:190[1] Arabic: *āya.* See Notepad VIII.
26:190[2] See note to *(al) mu'minūn* at 8:2. In this chapter see 26:8, 26:67, 26:103, 26:121, 26:139, 26:158, 26:174, 26:190.

¶26.11 26:192[1] I see this as a reference to the motif of warning and destruction which punctuates this sūrah, or to the Qur'an itself. Muhammad Asad notes at this verse: *Thus the discourse returns to the theme enunciated at the beginning of this surah, namely, the phenomenon of divine revelation as exemplified in the Qur'an, and men's reactions to it.*
26:192[2] Lit.: *(gradual* or *successive) sending down*.
26:193[1] The Traditionalist typically inserts mention of Jibrīl (Gabriel) at this point, however no explicit mention is found here.
26:196[1] Arabic: *zubur*. See note to 3:184.
26:197[1] Arabic: *āya.* See Notepad VIII.
26:199[1] See note to 58:4 for Qur'anic usage of *to believe in*.
26:200[1] Lit.: *inserted*.
26:201[1] See note to 58:4 for Qur'anic usage of *to believe in*.
26:204[1] I.e. they say: *if we are to be punished, bring it now.*
26:209[1] Arabic: *ẓālimūn*. See note to 2:229. God does not break his own laws in his dealings with men. There exists those moral laws given by God which are as fixed as any set of physical laws. (The cause of the ruling elite's drive to promote the notion of relativism in the physical world via pseudo-science becomes clear once we understand that it is the philosophical component needed to install a worldview orientated towards moral relativism by which the masses are detached from any sense of objective moral certainty and trained to accept the arbitrary rule of men.)
26:210[1] Or *adversaries* (against the command of God). See Article SJC.
26:210[2] Commonly understood to refer to the Qur'an.
26:215[1] An expression which means: *be gentle*, *compassionate*.
26:215[2] See note to *(al) mu'minūn* at 8:2.
26:219[1] Arabic: *sajada*. See Notepad IV. Cf. 3:196, 16:46. The word *taqalluba* means *going to and fro*. If the Traditionalist is to insist on *sajada* as *to prostrate* rather than *to submit,* he is — if he is to be consistent — left with a mental image of the Messenger picking his way through the mass of believers in a position of prostration. That is not what the Traditionalist claims for this verse; but it should be if he wishes to present his case consistently.
26:221[1] Or *adversaries* (against the command of God). See Article SJC.
26:222[1] Muhammad Asad comments here: I.e. *The term affak which literally denotes "a great [or "habitual"] liar", has here the meaning of "one who lies to himself": this is brought out in the next verse which stresses the psychological fact that most of such self-deceivers readily lie to others as well.*
26:223[1] I.e. to falsehood.
26:224[1] The modern equivalent of poets are creators of novels and films. Culture within organised societies has always been — and remains — both created and managed by those whose interests it serves.
26:225[1] Arabic: *alam tara*. See note to 2:243.
26:225[2] I.e. without bearings, utterly lost. Muhammad Asad notes here: *The idiomatic phrase hama fi widyan (lit., "he wandered [or "roamed"] through valleys") is used, as most of the commentators point out, to describe a confused or aimless and often self-contradictory - play with words and thoughts. In this context it is meant to stress the difference between the precision of the Qur'an, which is free from all inner contradictions, and the vagueness often inherent in poetry.*
26:227[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
26:227[2] Arabic: *ẓālimūn*. See note to 2:229.

27 27:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
27:0[2] The twenty-seventh chapter of the Qur'an is by convention called *al naml* or *The Ant.*
27:1[1] See note to 2:1 and Article MLQ.
ṭā sīn:
ṭā: 19:16-33 (ʿĪsā)
sīn: 19:41-50 (Ibrāhīm).
27:1[2] See note to 2:2 on *dhālika*.
27:1[3] Arabic: *āyāt.* See Notepad VIII.
27:1[4] Arabic: *qur'ān — reading, recital, recitation, something which is read out.*
27:1[5] Arabic: *kitāb.* See Notepad IX.iii.
27:2[1] See note to *(al) mu'minūn* at 8:2.
27:3[1] Arabic: *al ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC.
27:3[2] Arabic: *al zakāt*. See note to 2:43 and Article SZC.
27:3[3] Arabic: *yaqina*. See note to 2:4.
27:4[1] See note to 58:4 for Qur'anic usage of *to believe in*.
27:6[1] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.
27:6[2] What follows confirms this (which deals with specific histories).

¶27.2 27:8[1] See note to *s-b-ḥ* root at 2:30.
27:9[1] Arabic: *al 'azīz al ḥakīm*. See note to 3:18.
27:10[1] Arabic: *jānn*. A *dominus* is one with a will to power, able to impose his will, as opposed to the *servus* who implements the will of others. We know that the staff changed into a serpent because 20:17-20 uses the word *ḥayya — snake, serpent, viper*. Here, the emphasis is that it was as though the staff acquired a will of its own. Occurs also at 28:31. See Article SJC.
27:11[1] I.e. in such a case. Arabic: *sū'* (sg.), *aswā'* (pl.). See Notepad XI.v.
27:11[2] The syntax of this verse is challenging; I have rendered as literally as possible within the conventions I am following. N. J. Dawood allows himself a freer hand in the translation than do I, rendering as: *As for those who sin and then do good after evil, I am forgiving and merciful to them.*
27:12[1] Arabic: *sū'* (sg.), *aswā'* (pl.). See Notepad XI.v.

27:12[2] Arabic: *āyāt.* See Notepad VIII.
27:12[3] Arabic: *fir'awn*. See note to 2:49.
27:12[4] Arabic root: *f-s-q*. See note to 2:26 and Notepad XI.vii.
27:13[1] Arabic: *āyāt.* See Notepad VIII.
27:13[2] Arabic: *siḥr — sorcery*. See note to 2:102.

¶27.3 27:15[1] See note to *(al) mu'minūn* at 8:2.
27:16[1] Arabic: *min kulli*. See note to 2:164.
27:17[1] Arabic: *al jinn*. See Article SJC.
27:17[2] Arabic: *al ins*. See Article SJC.
27:18[1] Arabic: *ḥattā idhā*. See note to 3:152.
27:21[1] I.e. reason for his absence.
27:22[1] Typically identified with Sheba. See Notepad XV.
27:22[2] Arabic: *yaqina*. See note to 2:4.
27:23[1] Arabic: *min kulli*. See note to 2:164.
27:24[1] Arabic: *sajada*. See Notepad IV.
27:24[2] Arabic: *min dūni*. See note to 2:23.
27:24[3] I take the segment from here through to the end of 27:26 to be parenthesis rather than the speech of the hoopoe for three reasons: firstly, it treats of something other than what can be visually observed; secondly, it diverges from the main dialogue; thirdly, the hoopoe is a servant of Sulaymān; such a didactic speech seems to me inappropriate coming a subordinate to such a man. Parenthesis is a key feature of the remainder of the present narrative, as we will see.
27:24[4] Or *adversary* (against the command of God). See Article SJC.
27:24[5] Arabic: *ṣadda + ʿan*. See note to 8:47.
27:25[1] Arabic: *sajada*. See Notepad IV.
27:26[1] Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:62, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.
27:28[1] Arabic: *kitāb.* See Notepad IX.iii.
27:29[1] Arabic: *kitāb.* See Notepad IX.iii.
27:30[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
27:31[1] See note to *muslim* at 2:128.

¶27.4 27:34[1] Arabic: *'izza — power*, *prestige*, *honour*, *respect* and *fame*.
27:36[1] I.e. an emissary.
27:36[2] Arabic: *bal*. See note to 2:88.
27:38[1] This entirely fits with our value for *al jinn* of *domini* — these were human beings accustomed to rule (although in subjection to Sulaymān). Sulaymān, likewise, required the submission of the Queen of Saba'. See Article SJC.
27:38[2] See note to *muslim* at 2:128.
27:39[1] Arabic: *al jinn*. See Article SJC.
27:39[2] Or *station*. Arabic: *maqām.* See note to 2:125. As I read the text, this claim and that in the next verse are superlative expressions of obedience uttered by human beings.
27:40[1] Arabic: *al kitāb*. See Notepad IX.ii. Cf. 27:29-30. Various interpretations exist here. My own view is that the speaker here is simply one who had knowledge of the *writ* that Sulaymān sent.
27:40[2] In my view, at this point begins a sequence of two intercut, related episodes which ends at 27:44, and I have parsed accordingly. Read as a single narrative, the spiritual confession and gratitude on the part of Sulaymān, and the repentance of the Queen are diminished. The point, as I see it, is the contrast between worldly power and architectural achievements on the one hand, and the higher verities and eternal treasures on the other, as well as the lesson that God alone guides. I see the apposition between these two segments confirmed by means of an allusion at the verse at which the narrative moves to the next scene (27:45).
27:40[3] Cf. 27:19.
27:40[4] Or *noble*. A constituent of nobility is generosity.
27:42[1] Lit.: *as if it (was) it.*
27:42[2] See note to *muslim* at 2:128.
27:43[1] Arabic: *min dūni*. See note to 2:23.
27:43[2] Arabic: *(al) kāfirūn*. Typically rendered *(the) unbelievers*. See note to 2:19 and Notepad II.iii.
27:44[1] Arabic: *ṣarḥ — castle, palace, lofty edifice, imposing structure*. That this signifies a high building is clear from its only usage outside this verse (28:38, 40:36), where the context requires such a value (there rendered *tower*).
27:44[2] Arabic: *ṣarḥ.* See note above.
27:44[3] Traditionally understood to be a glass-paved floor under which a river ran.
27:44[4] As I read the text, the Queen's statement here is in response to Sulaymān's cumulative expression of confession and gratitude which comprises in Sulaymān's direct speech outside the parenthesis I infer between 27:40 and this point.

¶27.5 27:45[1] I regard this formulation as a shorthand of the formula one finds repeated in the case of a number of messengers at sūrah 26.
27:46[1] Arabic: *sayyi'a*. See Notepad XI.ix.
27:46[2] I.e. instead of.
27:46[3] I.e. they challenge the Messenger to bring down the punishments of God. Cf. 13:6.
27:46[4] Arabic: *lawlā*. See Notepad XIV.
27:47[1] Arabic: *bal*. See note to 2:88.
27:47[2] See note to *fitnah* at 2:102.
27:48[1] Arabic: *raht — a group* or *band* (of men — usually less than ten); also said to mean *persons* or *men* in this context.
27:49[1] I.e. his next of kin.
27:52[1] Arabic: *āya.* See Notepad VIII.
27:53[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
27:53[2] See note to *al muttaqūn* at 2:2.
27:54[1] Arabic: *fāḥishat, faḥshā'*. See Notepad XI.iii. See Notepad XXII and note to 26:166.
27:54[2] Lit.: *when you see?* Cf. 21:3.
27:55[1] Arabic: *min dūni*. See note to 2:23.
27:55[2] Arabic: *bal*. See note to 2:88.
27:58[1] I.e. of destruction.

¶27.6 27:59[1] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.
27:60[1] Arabic: *am*. See note to 21:21.
27:60[2] I.e. if this is the claim (vis-à-vis the question in the last clause of 27:59).
27:60[3] Clearly not, since the entire system functions as one.
27:60[4] Arabic: *bal*. See note to 2:88.
27:61[1] Arabic: *am*. See note to 21:21.
27:61[2] The Arabic *qarār* has connotations of *stationariness, stability, fixedness*. According to the Qur'an (as well as to all observable, verifiable data) the earth is fixed.
27:61[3] Between salt water and fresh.
27:61[4] I.e. if this is the claim (vis-à-vis the question in the last clause of 27:59).
27:61[5] Clearly not, since the entire system functions as one.
27:61[6] Arabic: *bal*. See note to 2:88.
27:62[1] Arabic: *am*. See note to 21:21.
27:62[2] I.e. if this is the claim (vis-à-vis the question in the last

clause of 27:59).
27:62[3] The answer is clearly in the negative; again, this is *apropos* the question in the last clause of 27:59.
27:63[1] Arabic: *am*. See note to 21:21.
27:63[2] Lit.: *between its hands*. See note to 2:66.
27:63[3] I.e. if this is the claim (vis-à-vis the question in the last clause of 27:59).
27:63[4] The answer is clearly in the negative; again, this is *apropos* the question in the last clause of 27:59.
27:63[5] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.
27:64[1] Arabic: *am*. See note to 21:21.
27:64[2] I.e. if this is the claim (vis-à-vis the question in the last clause of 27:59).
27:64[3] The answer is clearly in the negative; again, this is *apropos* the question in the last clause of 27:59.
27:64[4] See grammar note to 2:91.
27:66[1] Arabic: *bal*. See note to 2:88.
27:66[2] Two readings are known here: *adraka* (form IV) and *addāraka* (form VI). If we assume the form IV verb, then the remainder of the set is at 4:78, 4:100, 6:103, 6:103, 10:90, 36:40. If we assume the form VI verb, then the remainder of the set is at 7:38 and 68:49. The key senses for the form IV verb are *to attain, to reach; to get, catch, overtake*. The key senses for the form IV verb are *to reach out and seize one another; to continue without interruption, go on incessantly*. With most translators, I read according to the form VI verb, and my rendering here is standard. My understanding is that this word signifies an endless catching at something without result, and I take it to be roughly equivalent to the expression *to go round in circles*.
27:66[3] Arabic: *bal*. See note to 2:88.
27:66[4] Arabic: *bal*. See note to 2:88.

¶27.7 27:67[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.
27:71[1] This is in the *you* not the *thou* form. All those who are believers are obliged to warn others. Traditionalist Muslims often engage in propagating their religion; the problem is that the Qur'an does not ask them to do that. The Qur'an asks them to follow the Messenger: to warn the heedless of the punishment to come in this world or the next. The religion Muslims have constructed is an obstacle to — or, at the least, a distraction from — the issue at hand.
27:75[1] Arabic: *ghā'iba — absent.*
27:75[2] Arabic: *kitāb.* See Notepad IX.iii.
27:76[1] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.
27:77[1] See note to *(al) mu'minūn* at 8:2.
27:79[1] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).
27:80[1] Lit.: *turn away turning backs.* Found at 21:57, 27:80, 30:52, 37:90, 40:33.
27:81[1] This verse is problematic for the Traditionalist as it doesn't quite say what he wants it to. Anyone who sees purpose in Creation and connects that purpose with a single Mind believes in God's proofs. If such a person submits to God, *then* this is someone the Messenger can reach — one's racial, cultural, or sectarian affiliations being irrelevant. To the Traditionalist, the Messenger's job was to convert people to the Traditionalist's religion. But that requirement is at odds with the text in this verse, so the Traditionalist tends to finesse the words to comport with his objective. For example, staunchly Traditionalist translators Hilali & Khan have here: *Nor can you lead the blind out of their error, you can only make to hear those who believe in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), and who have submitted (themselves to Allah in Islam as Muslims)*; and Traditionalist Saheeh International has: *And you cannot guide the blind away from their error. You will only make hear those who believe in Our verses so they are Muslims [i.e., submitting to Allāh]*. Neither provide any comment, no doubt feeling it best not to draw more attention than necessary to the tension — obvious to the attentive reader — between this verse and 'Islamic' ideology. Non-sectarians deal with the reader more honestly. N. J. Dawood has: *nor can you guide the blind out of their error. None shall give ear to you save those who believe in Our revelations and are submissive to Our will*; while A. J. Arberry has: *Thou shalt not guide the blind out of their error neither shalt thou make any to hear, save such as believe in Our signs, and so surrender*.
27:81[2] See note to 58:4 for Qur'anic usage of *to believe in*.
27:81[3] Arabic: *āyāt.* See Notepad VIII.
27:81[4] See note to *muslim* at 2:128.

¶27.8 27:82[1] Taken by some to refer to the modern computer which has at its core silicon which, undoubtedly, comes from the earth. One might extend this understanding to encompass the Internet which serves as a type of informational nervous system connecting all points of the earth. The window of generally uncensored Internet connectivity which is presently drawing to a close has allowed those who wished to use it to gain access to information on an expedited basis.
27:82[2] Arabic: *āyāt.* See Notepad VIII.
27:82[3] Arabic: *yaqina*. See note to 2:4.
27:83[1] Arabic: *āyāt.* See Notepad VIII.
27:83[2] Cf. 41:19.
27:84[1] Arabic: *ḥattā idhā*. See note to 3:152.
27:84[2] Arabic: *āyāt.* See Notepad VIII.
27:86[1] Arabic: *āyāt.* See Notepad VIII.
27:90[1] Arabic: *sayyi'a*. See Notepad XI.ix.
27:91[1] It is clear that *al masjid al ḥarām* was the focus of the Prophet's proselytising activities, and it is reasonable to deduce that some of the Qur'an was sent down to him at that place. Petra had been a sanctuary from ancient times, a fact which is liberally confirmed in the historical record. Mecca, at least according to Dan Gibson (*Quranic Geography,* 2011), does not appear on any map until 300 years after the Qur'anic revelation. Petra is now closed (see note 9:28 and Notepad XVI).
27:91[2] See note to *muslim* at 2:128.
27:92[1] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.
27:92[2] Lit.: *his soul*.
27:93[1] Arabic: *āyāt.* See Notepad VIII.

28 28:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
28:0[2] The twenty-eighth chapter of the Qur'an is by convention called *al qaṣaṣ* or *The Story*.
28:1[1] See note to 2:1 and Article MLQ.
ṭā sīn mīm:
ṭā: 19:16-33 ('Īsā)
sīn: 19:41-50 (Ibrāhīm)
mīm: 19:51-53 (Mūsā).
28:2[1] See note to 2:2 on *dhālika*.
28:2[2] Arabic: *āyāt.* See Notepad VIII.
28:2[3] Arabic: *al kitāb*. See Notepad IX.ii.

28:3[1] Arabic: *fir'awn*. See note to 2:49.
28:3[2] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).
28:4[1] Arabic: *fir'awn*. See note to 2:49.
28:4[2] Standard operating procedure: divide and rule.
28:6[1] Arabic: *fir'awn*. See note to 2:49.
28:6[2] A minister under Fir'awn. A character is found in the Book of Esther by the same name, but has no other correlation. Muhammad Asad provides a comment which, while firmly rooted in the dominant Egypt-Palestine thesis, is interesting: *This Haman, who is mentioned several times in the Qur'an as Pharaoh's chief adviser, is not to be confused with the Persian Haman of the Old Testament (The Book of Esther iii ff.). Most probably, the word "Haman" as used in the Qur'an is not a proper name at all but the Arabicized echo of the compound designation Ha-Amen given to every high priest of the Egyptian god Amon. Since at the time in question the cult of Amon was paramount in Egypt, his high priest held a rank second only to that of the reigning Pharaoh. The assumption that the person spoken of in the Qur'an as Haman was indeed the high priest of the cult of Amon is strengthened by Pharaoh's demand (mentioned in verse 38 of this surah as well as in 40:36-37) that Haman erect for him "a lofty tower" from which he could "have a look at [or "ascend to"] the god of Moses": which may be, among other things, an allusion to the hieratic purpose of the great pyramids of Egypt and to the function of the high priest as their chief architect*.
28:6[3] Lit.: *of them* i.e. by means of those who had been oppressed in the land.
28:7[1] See note to *waḥī* and *awḥā* at 3:44.
28:7[2] Arabic: *yamm — wide expanse of water, either river or sea*.
28:8[1] Arabic: *fir'awn*. See note to 2:49.
28:8[2] Arabic: *fir'awn*. See note to 2:49.
28:8[3] Arabic root: *kh-ṭ-'*. See Notepad XI.vi.
28:9[1] Arabic: *fir'awn*. See note to 2:49.
28:9[2] This modest royal scene is, perhaps, more in keeping with the Arabia Felix thesis than with the dominant Egypt-Palestine thesis; specifically, against the Egypt-Palestine thesis as interpreted by Maurice Bucaille is the notion that Ramesses II — a ruler who fathered around 100 children — would consider adopting a child (see Notepad XVI).
28:10[1] I.e. of any other thought.
28:10[2] See note to *(al) mu'minūn* at 8:2.
28:12[1]Elsewhere: *be sincere counsellors to*.
28:13[1] Arabic: *ḥaqqun*. See Notepad XVII (ḥaqq- vi.).

¶28.2 28:15[1] Mūsā had to sneak into the city. We have no facts, but we can reasonably surmise that the city was not open to him for some reason, perhaps connected with his royal standing.
28:15[2] Arabic: *shī'ah — sect, persuasion*.
28:15[3] The man Mūsā killed is assumed to be of the sect of Fir'awn, in conformity with the account in Genesis. However, the text of the Qur'an does not say so. Moreover, the verse at 28:17 strongly suggests that the man he struck was of his own people. My work *The God Protocol* includes an analysis of this point.
28:15[4] Arabic: *shī'ah — sect, persuasion*.
28:15[5] Or *adversary* (against the command of God). See Article SJC.
28:15[6] It is my view that Mūsā understands here how he had been manipulated into the factionalism fostered by Fir'awn as a means of control (cf. 28:4).
28:17[1] The standard understanding is that Mūsā killed one of the sect of Fir'awn, but that contradicts the plain sense here. My work *The God Protocol* includes an analysis of this point. The word *mujrimūn* (rendered as *lawbreakers* throughout) can be better understood by reviewing all instances where it occurs: 6:55, 6:123, 7:40, 7:84, 8:8, 9:66, 10:17, 10:50, 10:82, 11:52, 11:116, 14:49, 15:12, 18:49, 18:53, 19:86, 20:74, 20:102, 25:22, 25:31, 26:99, 26:200, 27:69, 28:17, 28:78, 30:12, 30:55, 32:12, 32:22, 34:32, 36:59, 37:34, 43:74, 42:22, 44:37, 45:31, 46:25, 51:32, 54:47, 55:41, 55:43, 68:35, 74:41, 77:18, 77:46.
28:18[1] I regard the remainder of this verse as a replay of what had happened the day before (and connects with 28:15 where we read: '*And he who was of his sect sought aid of him against him who was of his enemy*') which sets up the fact that now Mūsā intends to correct his error of the previous day. My work *The God Protocol* includes an analysis of this point.
28:19[1] Cf. '*enemy*' at 28:15. To my mind, this only makes sense if we understand Mūsā to have killed a man of the children of Israel the day before. My work *The God Protocol* includes an analysis of this point.
28:19[2] I.e. to Mūsā and the Israelite he had killed the day before (see notes to 28:15-19).
28:19[3] I.e. the man Mūsā now intends to kill: a member of the sect of Fir'awn (see notes to 28:15-19).
28:20[1] Lit.: *of the sincere counsellors*.
28:21[1] Arabic: *ẓālimūn*. See note to 2:229.

¶28.3 28:22[1] See note to 7:85.
28:23[1] See note to 7:85.
28:23[2] Arabic: *min dūni*. See note to 2:23.
28:23[3] Grammar: dual.
28:23[4] Grammar: dual.
28:24[1] Grammar: dual.
28:25[1] Arabic: *ẓālimūn*. See note to 2:229.
28:27[1] Arabic: *ḥijaj* (pl.; s. *ḥijjah*) — *pilgrimage*. Here it means, in effect, *years* (see Lane, p. 517). Petra is a pilgrimage site the operation of which was well attested in antiquity. The area claimed for Midian under the Egypt-Palestine thesis — where Mūsā sojourned — is local to Petra. Petra drew pilgrims from across the entire Arab region. Both the 'Asīr-Ḥejāz thesis and the Arabia Felix thesis advance alternate sites for Madyan (Midian). See Notepad XVI.
28:28[1] I.e. that is now established between us; we have a deal.

¶28.4 28:29[1] Namely, a tree-covered or fertile mountain. See note to 2:63.
28:31[1] Arabic: *jān*. A *dominus* is one with a will to power, able to impose his will. We know that the staff changed into a serpent because 20:17-20 uses the word *ḥayya — snake, serpent, viper*. Here, the emphasis is that it was as though the staff acquired a will of its own. Occurs also at 27:10. See Article SJC.
28:32[1] Arabic: *sū'* (sg.), *aswā'* (pl.). See Notepad XI.v.; i.e. in order to return thine arm to its former state.
28:32[2] Arabic: *fir'awn*. See note to 2:49.
28:32[3] Arabic root: *f-ṣ-q*. See note to 2:26 and Notepad XI.vii.
28:33[1] Arabic: *min hum.* It is my view that Mūsā had killed one of his own people, though that is not what is claimed in the Hebrew scriptures or by the Traditionalist Muslim (see my book *The God Protocol* for my reasons). The Arabic here can mean, as commonly read — and as I render myself — *among them.* However, the meaning is ambiguous. It could mean *of theirs* in the sense of *one of their number*; but the same wording can mean *among them,* or *in their midst.* Examples of a possessive sense for *min* are found at 69:18 (*no secret among you* — i.e. *no secret of yours — will be hidden*; Arabic: *lā takhfā min kum*

khāfiya), and at 19:4 *minnī* simply means *mine* or *my*, as it does also at 20:39 and 20:123. Read thus, the line here means: *I killed a soul of theirs* (i.e. belonging to them); and at this point in the narrative, the children of Israel belonged fully to Fir'awn and his ruling caste as slaves. But *min* can also denote *effect*. It is seen at 2:273 (*because of* or *due to reticence*; Arabic: *min al ta'affuf*), and at 4:102 (*because of* or *due to rain*; Arabic: *min maṭar*). Additionally, Farid's *Dictionary of Qur'an* (p. 759) notes *by reason of* as a value for the particle *min.* It gives 71:25 as an example (*because of* — i.e. as a result of — *their sinning errors they were drowned*; Arabic: *minmā khaṭyā'ātihim ughriqū*). Read thus, the line here means: *I killed a soul due to them* (i.e. as a result of their actions). Penrice's *Dictionary and Glossary of the Quran* (p. 141) includes *by reason of*, but also lists *after the manner of* as a value for *min*. The first category we have looked at; as concerns the second category, *min* features frequently as part of the adverbial phrase *min ḥaythu.* This adverbial convention occurs at 2:149, 2:150, 2:191, 2:199, 2:222, 7:19, 7:27, 7:182, 12:68, 16:26, 16:45, 39:25, 59:2, 65:3, 65:6, 68:44. Comparison of all instances reveals it to have the two main functions: 1. *from wherever, from whence, whence* (e.g. 2:149, 2:150, 2:191), 2. *in what manner*; *in accordance with how; in what manner it be that* (e.g. 2:222, 12:68, 65:5). All instances appear in the notes and reference 2:149. Read thus, the line here means: *I killed a soul (just) like them* (i.e. in the manner that they kill souls). We turn now to consider which of these options is the most likely. Reading beyond the clause under consideration, we encounter Mūsā's concern that Fir'awn's people will kill him. Thus, *killing* is the dominant thread within the verse, and '*like them*' is the option in closest keeping with that thread. Additionally, the Qur'an states three times that Fir'awn killed the *males* among the children of Israel (2:49, 7:141, 14:6); thus by killing a male among the children of Israel Mūsā committed an act which was precisely '*like them*'. On that basis, my view is that '*like them*' is a likely reading; but in terms of strict grammar (since the word here is *min* and not *min ḥaythu*, the case is strong also for the possessive, namely: *I killed a soul of theirs* (i.e. belonging to them, and which they legally possessed). However, I have rendered in the translation using the common convention of *among them*, a formulation which itself is ambiguous as discussed above, and I confine further thoughts to the notes. See notes to 28:15-19.

28:34[1] My view is that Mūsā killed one of the children of Israel; in such a scenario it would be natural for them to deny him also.

28:35[1] Arabic: *'aḍud — upper arm; strength, power, force; support*.

28:35[2] Grammar: dual.

28:35[3] Grammar: dual.

28:35[4] Arabic: *āyāt.* See Notepad VIII.

28:35[5] Grammar: dual.

28:35[6] Grammar: dual.

28:36[1] Arabic: *āyāt.* See Notepad VIII.

28:36[2] Arabic: *siḥr — sorcery*. See note to 2:102.

28:37[1] Arabic: *ẓālimūn*. See note to 2:229.

28:38[1] Arabic: *fir'awn*. See note to 2:49.

28:38[2] Unsubstantiated claims are sometimes made by Traditionalist Muslim supporters of the dominant Egypt-Palestine thesis that Egypt's pyramids were constructed using baked clay. There is no evidence for this that I know of. Supporters of the Arabia Felix thesis, meanwhile, point to a history of tower-construction in the Yemen based on baked clay going back millennia. See Notepad XVI.

28:39[1] Arabic: *bi ghayri (al) ḥaqq*. See Notepad XVII.

28:40[1] Arabic: *yamm — wide expanse of water, either river or sea*.

28:40[2] Arabic: *ẓālimūn*. See note to 2:229.

28:41[1] Arabic: *a'immah*, sg. *imām — leader*, *model*, *archetype*. Fir'awn and his coterie are archetypes for tyrannies of all types, including that directing the agenda we see unfolding in the world today. This theme is developed in my book *The God Protocol*.

28:42[1] Arabic: '*atba'a.* See note to 2:262.

28:42[2] Lit.: *made hideous*.

¶28.5

28:43[1] Arabic: *al kitāb*. See Notepad IX.ii.

28:43[2] Arabic: *baṣā'ir* — that which gives insight, perception, enlightenment.

28:44[1] Cf. 28:29.

28:45[1] Cf. 21:44.

28:45[2] See note to 7:85.

28:45[3] Arabic: *āyāt.* See Notepad VIII.

28:45[4] I tend not to emphasise this nuance for *kāna*, unlike some translators, but it is unavoidable here.

28:46[1] Namely, a tree-covered or fertile mountain. See note to 2:63.

28:46[2] Sc. *have we told thee these things*. The force of the ellipsis is clear from the point made four times (28:44, 28:44, 28:45, 28:46) in what precedes that Muḥammad was not personally party to these events.

28:47[1] Arabic: *wa lawlā an*. Translated thus throughout (17:74, 28:47, 43:33, 58:3).

28:47[2] Sc. *God would have guided them*. This reading anticipates the substance of both 28:50 and 28:56. However, the people of which this treats — according to my thesis — was *not* guided (the original people to which the Messenger was sent rejected him and was destroyed as a result — see my work *The God Protocol*).

28:47[3] Arabic: *fayaqūlū.* Occurs also only at 26:203.

28:47[4] Arabic: *lawlā*. See Notepad XIV.

28:47[5] Cf. 20:134.

28:47[6] Arabic: *āyāt.* See Notepad VIII.

28:47[7] See note to *(al) mu'minūn* at 8:2.

28:48[1] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

28:48[2] Arabic: *lawlā*. See Notepad XIV.

28:48[3] I.e. the law given to Mūsā and the confirmation thereof in the Qur'an.

28:49[1] Arabic: *kitāb.* See Notepad IX.iii.

28:49[2] Grammar: dual.

28:49[3] This is the correct attitude — not an unreasoning adherence to traditions, precedence, and religions created by men. We are either genuine seekers after truth or we are not. See grammar note to 2:91.

28:50[1] See *vain desires* at 2:78, 2:111, 2:120, 2:145, 4:123, 4:123, 5:48, 5:49, 5:77, 6:56, 6:119, 6:150, 13:37, 23:71, 28:50, 30:29, 42:15, 45:18, 47:14, 47:16, 54:3, 57:14. By requiring an opponent to state his position clearly, one may assess his view and consider if it represents that doctrine in which one is ready to live and give account for himself on the Day of Judgment. In most cases, when you look at their foundational arguments, one finds that people have only vague wishes and carnal appetites to guide them; and — what is more often than not the case (perhaps, especially) today — they are simply too lazy or ill-prepared to apply themselves to understand what others stand upon on the basis of knowledge, to say nothing of doing the hard work needed to gain such knowledge for themselves.

Nevertheless, they are keen to impress upon one the importance of their 'opinion', no matter how illogically stated.

28:50[2] Arabic: *ẓālimūn*. See note to 2:229.

¶28.6

28:51[1] Arabic: *qawl — speech*, *teaching*, *doctrine, word.*

28:52[1] Arabic: *alladhīna ātaynāhum al kitāb.* See Notepad IX.x.

28:52[2] Arabic: *al kitāb*. See Notepad IX.ii.

28:52[3] See note to 58:4 for Qur'anic usage of *to believe in*.

28:53[1] See note to 58:4 for Qur'anic usage of *to believe in*.

28:53[2] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

28:53[3] The concept of being *one submitting* (*muslim*) in the Qur'an is shown here to have nothing in common with membership of a sectarian religion. See note to *muslim* at 2:128.

28:54[1] Arabic: *sayyi'a*. See Notepad XI.ix.

28:55[1] I take this to indicate the lack of desire to argue to no purpose.

28:56[1] Cf. 2:272.

28:57[1] This is the argument of the pragmatic man, the man who knows how the world works and wants to work with it.

28:57[2] This allows identification with Petra, although the Traditionalist would naturally claim Mecca (see Notepad XVI). However, I agree also with the import of the second part of Muhammad Asad's note on this verse: *[...]In its purely spiritual connotation, on the other hand, the "sanctuary secure" is God's promise - referred to in verse 61 below - that all who have faith in Him and are conscious of their responsibility to Him shall be graced with a sense of inner peace in this world and with enduring bliss in the life to come; and since they are thus to be rewarded with the "fruits" of all their good deeds, "no fear need they have, and neither shall they grieve" (cf. 2:62, 3:170, 5:69, 6:48, 7:35, 10:62, 46:13).* Consider also 29:67. I would add that the core power that the Satanic system holds over people is the threat of lack; we become free once we internalise the fact that all provision is of God.

28:58[1] In Arabic *tilka — those*. This indicates something nearby.

28:59[1] Arabic: *ummah*. In this context it means the '*mother*' of the surrounding area, hence: *principal city.* By extension, one may infer that Muḥammad in his capacity as a messenger was sent to the principal city of his people. The city of Petra, as a major trading centre, was the principal city of Nabataean Arabia. The Arabia Felix thesis advances an alternative. According to Dan Gibson (*Quranic Geography,* 2011), Mecca cannot be shown to have existed at this time and appears on no map until 900 CE. See Notepad XVI.

28:59[2] Arabic: *āyāt.* See Notepad VIII.

28:59[3] Arabic: *ẓālimūn*. See note to 2:229.

¶28.7

28:60[1] Arabic: *afalā*. See Notepad XIV.

28:61[1] See note to 3:162.

28:62[1] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

28:63[1] Cf. 10:33, 10:96, 10:103, 16:36, 16:38, 17:16, 22:18, 28:63, 30:47, 32:13, 36:7, 37:31, 38:14, 39:19, 39:71-72, 40:6, 41:25, 46:18, 50:12-14.

28:63[2] I.e. they disown everything but God.

28:63[3] I.e. they followed their own inclinations, we did not compel them.

28:64[1] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

28:66[1] Lit.: *blind*.

28:68[1] Or *what is best for them*. Muhammad Asad expresses an interesting point at this juncture: *Some of the classical commentators incline to interpret the ma in the phrase ma kana lahum al-khirah as a particle of negation and the noun khirah as "choice" or "freedom of choice", thus giving to this phrase the meaning of "He chooses, [but] they [i.e., human beings] have no freedom of choice". To my mind, however, this interpretation conflicts not only with the immediately preceding passages but with the tenor of the Qur'an as a whole, which insists throughout on man's responsibility for (and, hence, on relative freedom in) choosing between right and wrong - and this side by side with its stress on God's unlimited power to determine the factual course of events. Hence, I prefer to base my rendering on the interpretation advanced and convincingly argued by Tabari, who regards the crucial particle ma not as a negation but as a relative pronoun synonymous with alladhi ("that which" or "whatever"), and understands the noun khirah in its primary significance of "that which is chosen" or "preferred", i.e., because it is considered to be the best: in another word, as a synonym of khayr. Zamakhshari refers to this interpretation with evident approval (without, however, mentioning Tabari specifically), and enlarges upon it thus: "God chooses for mankind whatever is best (ma huwa khayr) and most beneficial (aslah) for them, for He knows better than they themselves do what is good for them."*

28:68[2] See note to *s-b-ḥ* root at 2:30.

28:68[3] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

28:70[1] Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:62, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.

28:70[2] Or *the World and the Hereafter* or *the first and the last*; cf. 53:25.

28:71[1] Arabic: *a ra'ayt-*. See note to 6:40.

28:71[2] Arabic: *afalā*. See Notepad XIV.

28:72[1] Arabic: *a ra'ayt-*. See note to 6:40.

28:72[2] Arabic: *afalā*. See Notepad XIV.

28:74[1] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

28:75[1] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

¶28.8

28:76[1] Typically identified with the Korah of the Hebrew scriptures. Qārūn is another Qur'anic archetype, and his end is a warning to all those who glory in their riches. See Notepad XV.

28:76[2] I.e. those who exult in their riches.

28:78[1] I.e. due to his own shrewdness and wit. Such sentiments are common among those who are rich in material things and poor in the prudent fear of God. A walk round the nearest cemetery puts their claims in their right perspective.

28:78[2] This type of construction occurs also at 2:119, 16:93, 29:13, 34:25, 34:25, 55:39, 102:8. In all cases other than 55:39 it clearly means *will not be asked to take responsibility for*. While some translators treat the instance at 28:78 like that at 55:39, I choose to comply with the broader narrative. Thus I take this statement to be a claim of Qārūn: he did what he did because he assumed there to be no consequences for his actions — a point which is comprehensively dispatched at 28:84.

28:78[3] Arabic: *dhunūb*. See Notepad XI.iv.

28:79[1] Typically identified with the Korah of the Hebrew scriptures. See Notepad XV.

28:80[1] Arabic: *al ṣābirūn*. See note to 2:155.

28:81[1] Arabic: *min dūni*. See note to 2:23.

28:82[1] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.

¶28.9

28:83[1] I.e. that introduced at 28:77 and developed at 28:80.

28:83[2] See note to *al muttaqūn* at 2:2.

28:84[1] I.e. to his credit on balance on the Day of Judgment.

28:84[2] Arabic: *sayyi'a*. See Notepad XI.ix.

28:84[3] Arabic: *sayyi'āt*. See Notepad XI.x.
28:85[1] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.
28:86[1] Arabic: *al kitāb*. See Notepad IX.ii.
28:86[2] This is the literal reading. A. J. Arberry renders here likewise.
28:86[3] Sc.: *and thou hast received it*.
28:86[4] The allusion to 28:17 is clear.
28:86[5] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii. Here the reference is to the complacent rich such as Qārūn, clearly.
28:87[1] Arabic: *ṣadda + ʿan*. See note to 8:47.
28:87[2] Arabic: *āyāt*. See Notepad VIII.
28:87[3] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.
28:88[1] Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:62, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.
28:88[2] Or *countenance*.

29

29:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
29:0[2] The twenty-ninth chapter of the Qur'an is by convention called *al ʿankabūt* or *The Spider*.
29:1[1] See note to 2:1 and Article MLQ.
alif lām mīm:
1:1-7 (*al fātiḥah*).
29:2[1] See note to *fitnah* at 2:102.
29:3[1] See note to *fitnah* at 2:102.
29:3[2] Although Muhammad Asad renders more freely, with him I use the future tense at this juncture.
29:4[1] Arabic: *am*. See note to 21:21.
29:4[2] Arabic: *sayyi'āt*. See Notepad XI.x.
29:4[3] I.e. if this is the claim.
29:7[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
29:7[2] Arabic: *sayyi'āt*. See Notepad XI.x.
29:8[1] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.
29:9[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
29:10[1] See note to 58:4 for Qur'anic usage of *to believe in*.
29:10[2] Arabic root: *ʿ-dh-y*. See Notepad X.
29:10[3] Arabic: *fitnah*. See note to 2:102.
29:10[4] I.e. as if it were.
29:10[5] Or *victory*.
29:11[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
29:11[2] Arabic: *munāfiqūn*. See note to 4:138.
29:12[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.
29:12[2] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
29:12[3] Arabic root: *kh-ṭ-ʿ*. See Notepad XI.vi.
29:12[4] Arabic root: *kh-ṭ-ʿ*. See Notepad XI.vi.
29:13[1] Lit.: *with*.

¶29.2 29:14[1] Arabic: *ẓālimūn*. See note to 2:229.
29:15[1] Arabic: *āya.* See Notepad VIII.
29:16[1] See note to *al muttaqūn* at 2:2.
29:17[1] Arabic: *min dūni*. See note to 2:23.
29:17[2] Muhammad Asad renders the Arabic *awthān* somewhat freely as *the loathsome evil of idolatrous beliefs and practices* but goes on to note in his comment: *The term awthan (lit., "idols") denotes not merely actual, concrete images of false deities but also, in its widest sense, everything that is associated with false beliefs and practices or with a tendency to "worship" false values[...].*
29:17[3] Arabic: *min dūni*. See note to 2:23.
29:18[1] In the present context this must surely refer to Ibrāhīm.
29:19[1] Arabic: *awalam yaraw*. See note to 13:41.
29:19[2] See note to *dhālika ʿalā* at 22:70.
29:21[1] This does not denote caprice; it denotes the absence of restriction on his power, for example, by claims made by those who hold to particular religions.
29:22[1] Or *frustrate* (i.e. God).
29:22[2] Arabic: *min dūni*. See note to 2:23.
29:23[1] Arabic: *āyāt*. See Notepad VIII.

¶29.3 29:24[1] This picks up from verse 29:18. Non-sectarian A. J. Arberry discerns the same parenthesis at 29:19-23 as do I.
29:24[2] Arabic: *āyāt*. See Notepad VIII.
29:25[1] Arabic: *min dūni*. See note to 2:23.
29:25[2] Muhammad Asad cites Razi who understood this to indicate that their love of their forebears bound them to blind imitation of their forebears' idolatry. For my part, I think that it bears a broader interpretation: idolatry of any kind tends to create coteries of privileged persons, and to exclude and persecute those who point out errors in the ideology. Today, the idols of medicine, education, science, religion, history, democracy, finance — to name but a few — are essentially closed environments with beneficiaries, priesthoods, worshippers, and required outcomes.
29:26[1] The story of Lūṭ now begins to be interlaced with the ongoing story of Ibrāhīm.
29:26[2] I.e. Ibrāhīm.
29:26[3] Arabic: *al ʿazīz al ḥakīm*. See note to 3:18.
29:27[1] Arabic: *al kitāb*. See Notepad IX.ii.
29:28[1] Arabic: *fāḥishat, faḥshā'*. See Notepad XI.iii. See Notepad XXII and note to 26:166.
29:29[1] This last phrase is understood variously. Literally it means *and you cut off, cut* or *sever the way.* This is understood by some — and not without reason — to indicate highway robbery. I am of the opinion, (shared by some but not all of those commentators I read) that this usage indicates the specific crime for which these cities were infamous: that of penetrative sexual intercourse between males, and means *cutting off the way (of nature)* since what precedes this clause and what follows suggests the same unnatural act.
29:29[2] See note to *munkar* at 3:104.

¶29.4 29:31[1] The glad tidings were of the birth of a son, not of the impending destruction of the city of Lūṭ. Ibrāhīm himself asked God to forgive those cities (11:74).
29:31[2] Arabic: *ẓālimūn*. See note to 2:229.
29:33[1] Cf. 11:77 and see note thereto.
29:34[1] Arabic root: *f-s-q*. See note to 2:26 and Notepad XI.vii.
29:35[1] Arabic: *āya.* See Notepad VIII.
29:36[1] See note to 7:85.
29:37[1] Cf. 7:64, 10:73, 16:113, 26:139, 26:189, 29:37, 37:127, 91:14.
29:38[1] I.e. that they were destroyed. Under the Petra thesis ʿĀd and Thamūd are located in northern Arabia; the Arabia Felix and ʿAsīr-Ḥejāz theses posit alternatives. They are nowhere claimed near the city known today as Mecca. See Notepad XVI.
29:38[2] Or *adversary* (against the command of God). See Article SJC.
29:38[3] Arabic: *ṣadda + ʿan*. See note to 8:47.

29:39[1] Typically identified with the Korah of the Hebrew scriptures. See Notepad XV.
29:39[2] Arabic: *fir'awn*. See note to 2:49.
29:39[3] These represent three archetypes of powerful individual who reject God. They were all destroyed by God.
29:40[1] Arabic: *dhanb*. See Notepad XI.iv.
29:41[1] Arabic: *min dūni*. See note to 2:23.
29:41[2] I.e. builds.
29:42[1] The allusion is to the '*weakest of houses*' in the previous verse: whatever a man might appeal to besides God has no firmer foundation than does the house of the spider.
29:42[2] Arabic: *min dūni*. See note to 2:23.
29:42[3] Arabic: *al ʿazīz al ḥakīm*. See note to 3:18.
29:44[1] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).
29:44[2] Arabic: *āya.* See Notepad VIII.
29:44[3] See note to *(al) mu'minūn* at 8:2.

¶29.5 29:45[2] Arabic: *al kitāb*. See Notepad IX.ii.
29:45[3] Arabic: *al ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC.
29:45[4] Arabic: *al ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC.
29:45[5] Arabic: *tanhā ʿan*. Elsewhere (typically) rendered by the Traditionalist *forbids*, that value is inconvenient to him here, and he inclines to *prevents* and synonyms. Non-sectarian Arabist A. J. Arberry holds firm here, however, rendering *forbids*, a key motif of the sūrah to this point being the forbidding of sexual immorality. Absent notions originating elsewhere, the objective reader would conclude that *al ṣalāt* here is associated with the recorded actions of Lūṭ in exhorting his people to cease pursuing evil. However, since the Traditionalist is committed to his required outcome of a daily regimen of rituals, he needs to fudge that obvious connection. I am yet to hear a convincing explanation of how the Traditionalist's regimen of rituals '*forbids*' (or even '*prevents*') those who adhere to it from committing sins of any kind, including those outlined in this verse. I suppose one could argue that since parts of the Qur'an are recited during the ritual, the recital of the Qur'an itself forbids such actions. But it is perfectly possible to execute the Traditionalist's ritual without mentioning such verses, and in any case the majority of those who perform it do not understand what they are saying (cf. 4:43) because the Traditionalist has convinced them that Arabic is a magic language, and that it is important to God to have people unthinkingly recite back to Him the instructions He gave them to live by. See 11:87 and note thereto.
29:45[6] Arabic: *fāḥishat, faḥshā'*. See Notepad XI.iii.
29:45[7] See note to *munkar* at 3:104.
29:45[8] Arabic: *dhikr — calling to mind, recalling, reminding; remembrance (of something past); history*.
29:46[1] Grammar: plural imperative
29:46[2] Arabic: *ahl kitāb.* See Notepad IX.iv.
29:46[3] See note to 58:4 for Qur'anic usage of *to believe in*.
29:46[4] This is read by some to imply a complete confirmation by the Qur'an of all writings claimed by those called Christians and Jews today. I do not agree. The Qur'an is clear that it confirms what came before, but that it is a *control* over it — i.e. it clarifies where error has crept into what recipients of former writings have (cf. 5:48).
29:46[5] See note to *muslim* at 2:128.
29:47[1] Arabic: *al kitāb*. See Notepad IX.ii.
29:47[2] Arabic: *alladhīna ātaynāhum al kitāb.* See Notepad IX.x.
29:47[3] Arabic: *al kitāb*. See Notepad IX.ii.
29:47[4] See note to 58:4 for Qur'anic usage of *to believe in*.
29:47[5] I.e. among the doctors of the Law.
29:47[6] See note to 58:4 for Qur'anic usage of *to believe in*.
29:47[7] I incline to the view that this object pronoun refers to the present dispensation of law; cf. 29:49.
29:47[8] Arabic: *āyāt.* See Notepad VIII.
29:47[9] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.
29:48[1] Arabic: *kitāb.* See Notepad IX.iii.
29:48[2] Lit.: *it*.
29:49[1] Arabic: *bal*. See note to 2:88.
29:49[2] I.e. the Qur'an.
29:49[3] Arabic: *āyāt.* See Notepad VIII.
29:49[4] Arabic: *āyāt.* See Notepad VIII.
29:49[5] Arabic: *ẓālimūn*. See note to 2:229.
29:50[1] Arabic: *āyāt.* See Notepad VIII.
29:50[2] Arabic: *lawlā*. See Notepad XIV.
29:50[3] Arabic: *āyāt.* See Notepad VIII.
29:51[1] Arabic: *al kitāb*. See Notepad IX.ii.
29:52[1] See note to 58:4 for Qur'anic usage of *to believe in*.

¶29.6 29:54[1] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.
29:56[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
29:56[2] This clearly references the prophets previously mentioned in the sūrah who left places of evil, after warning the inhabitants, to seek a life elsewhere — and is a model for those who would follow the messengers of God.
29:58[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
29:58[2] Lit.: *the doers (of it).*
29:63[1] Arabic: *bal*. See note to 2:88.

¶29.7 29:65[1] Arabic: *dīn.* See Notepad V.
29:65[2] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.
29:67[1] Arabic: *awalam yaraw*. See note to 13:41.
29:67[2] Cf. 28:57 and the note thereto. In the present case the *sanctuary secure* would seem to reference the safe passage through the sea indicated at 29:65-66 and, by extension, through life in general.
29:67[3] See note to 58:4 for Qur'anic usage of *to believe in*.
29:68[1] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi i.).
29:68[2] Arabic: *alaysa*. See Notepad XIV.
29:68[3] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.

30

30:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
30:0[2] The thirtieth chapter of the Qur'an is by convention called *al rūm* or *The Romans.*
30:1[1] See note to 2:1 and Article MLQ.
alif lām mīm:
1:1-7 (*al fātiḥah*).
30:2[1] I follow the active voice here: *ghalabat*. The Byzantine Romans defeated the early Muslims at the battle of Mu'tah in 629 CE (8 AH), in the Dead Sea region. This is a historical event for which we have contemporaneous and reliable Byzantine sources. That battle ground is approximately 50 km from Petra. The Battle of Tabuk (approximately 200 km from Petra) is said to have taken place within a year or two, and that the Muslims were victorious against the Romans (albeit through achieving a successful expedition rather than actual engagement). Admittedly, there is no non-Islamic source, and

the Muslim sources are — like all non-Qur'anic Islamic sources — deserving, in my view, of a high degree of suspicion. The Traditionalist has the Romans losing to and then defeating the Persians; his attempts to explain why this would be a cause for rejoicing among the believers are entirely unconvincing. I am indebted to Layth al-Shaiban for this insight.

30:3[1] Arabic: *'adnā — near, nearest, close, closest, low, lower, lowest*. Comparative form of *dānin*. The Dead Sea area is now known to be the lowest point on *terra firma*.

30:3[2] I.e. the believers (see 30:4-5).

30:4[1] Arabic: *biḍ'a — some, few, several* (between 3 and 9).

30:4[2] See note to *(al) mu'minūn* at 8:2.

30:5[1] Or *victory*.

30:6[1] Abdullah Yusuf Ali comments here: *The promise refers to the Decision of all things by the Command of God, Who will remove all troubles and difficulties from the path of His righteous Believers, and help them to rejoice over the success of their righteous Cause. This refers to all times and all situations. The righteous should not despair in their darkest moments, for God's help will come. Ordinarily men are puffed up if they score a seeming temporary success against the righteous, and do not realise that God's Will can never be thwarted.* I would add that this refers — in large part also — to the promise of the sudden and unexpected End, and to the ensuing Judgment.

30:8[1] Grammar: dual.

30:8[2] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).

30:9[1] Or *built upon*. Hilali & Khan render here *populated* which comports with our note to 9:17; and we have remained consistent in the translation here. I provide N. J. Dawood's rendering as an alternative value since it is representative of those who diverge from what Hilali & Khan and I render here; also found here is *cultivated* (A. J. Arberry). See note to 9:17.

30:9[2] Or *built upon*. See note to this verse above and note to 9:17.

30:9[3] Arabic: *ẓālimūn*. See 6:33.

30:9[4] Arabic: *ẓālimūn*. See 6:33.

30:9[5] I.e. God is not arbitrary or unfair. His laws are set. If we go against his laws there are consequences.

30:10[1] Arabic: *āyāt*. See Notepad VIII.

¶30.2 30:13[1] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI. The concept of partners is said by the Traditionalist to refer only to fraudulent gods. I think the connotation is much wider than that and includes authorities of any kind (today: government, heavily promoted 'scientists', opinion-makers such as actors and other semi-fictitious personas) and all fiction-based belief systems, including most of what today passes for religion.

30:13[2] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

30:15[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

30:16[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

30:16[2] Arabic: *āyāt*. See Notepad VIII.

30:17[1] See note to *s-b-ḥ* root at 2:30.

30:18[1] The Traditionalist visibly strains in his attempt to bludgeon 30:17-18 into conformity with his expectation of five daily prayers. Not only do the numbers not correspond with his requirements, 30:17-18 simply give times when glory belongs to God — and the formulation can be understood as *at all times*. To claim more than that is to ascribe to the text something objectively absent from it.

¶30.3 30:20[1] Arabic: *āyāt*. See Notepad VIII.

30:21[1] Arabic: *āyāt*. See Notepad VIII.

30:21[2] Arabic: *sakana + ilā — to be reassured by, trust in.* Cf. 7:189.

30:21[3] Arabic: *āyāt*. See Notepad VIII.

30:22[1] Arabic: *āyāt*. See Notepad VIII.

30:22[2] Arabic: *āyāt*. See Notepad VIII.

30:22[3] Or *men of knowledge*.

30:23[1] Arabic: *āyāt*. See Notepad VIII.

30:23[2] Arabic: *āyāt*. See Notepad VIII.

30:24[1] Arabic: *āyāt*. See Notepad VIII.

30:24[2] Arabic: *āyāt*. See Notepad VIII.

30:25[1] Arabic: *āyāt*. See Notepad VIII.

30:27[1] Arabic: *al 'azīz al ḥakīm*. See note to 3:18.

¶30.4 30:28[1] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

30:28[2] Lit.: *yourselves*; i.e. those who are equal with you in status.

30:28[3] Arabic: *faṣṣala — to set out* (that is, *present in a logical order, categorise*) and *to make plain* or *detail*.

30:28[4] Arabic: *āyāt*. See Notepad VIII.

30:29[1] Arabic: *bal*. See note to 2:88.

30:29[2] See *vain desires* at 2:78, 2:111, 2:120, 2:145, 4:123, 4:123, 5:48, 5:49, 5:77, 6:56, 6:119, 6:150, 13:37, 23:71, 28:50, 30:29, 42:15, 45:18, 47:14, 47:16, 54:3, 57:14.

30:30[1] Or *countenance*.

30:30[2] Arabic: *dīn*. See Notepad V.

30:30[3] Arabic: *ḥanīf — inclining to a right state or tendency; spurning falsehood*. See note to 2:130.

30:30[4] The Traditionalist claims that the religion of 'Islam' is what is referenced here. No organised religion that I know of pre-exists in my nature. However, my soul recognises and responds to the truths contained in that doctrine which is implicit and explicit in the Qur'an. But these truths do not presuppose any sort of religion (if by *religion* we mean choosing to believe something one knows to be wholly or partially untrue, patching over the shortfall by drowning out experiential data on the basis of learned dogma). As we say in English: *the devil is in the details*. And, as the Traditionalist is so fond of pointing out, the Qur'an does not provide 'the details'. The Traditionalist argues that the Qur'an is deficient (a condition which can be corrected by means of his preferred literature); for my part, I argue that the Qur'an does not envisage a religion in the sense that the Traditionalist means it (or at least in the sense that I think he means it given what I see him do with what he claims to believe). There is nothing wrong with choosing a particular implementation of those basic principles one finds in the Qur'an and creating a jurisprudence around them; there is everything wrong with insisting that the methods one chooses to employ are themselves ordained by God when they have no explicit basis in the Qur'an; cf. 12:40.

30:30[5] Arabic: *dīn*. See Notepad V. This exact phrase occurs at 9:36, 12:40, 30:30.

30:31[1] Grammar: note the shift in imperative in this verse to the plural. See note to *al muttaqūn* at 2:2.

30:31[2] Arabic: *aqīmū al ṣalāt*; i.e. uphold such duty as is incumbent. See note to 2:3 and Article SZC.

30:31[3] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

30:32[1] Arabic: *dīn*. See Notepad V.

30:32[2] There is no other way to read this verse without determining words which are not there; since there is no case for ellipsis the conclusion is clear: those who pull away from the original nature God created and become sects or 'religions' — '*each party exulting at what it has*' — are idolaters; they worship

a religion.

30:33[1] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

30:35[1] Arabic: *am*. See note to 21:21.

30:35[2] I.e. if this is the claim.

30:35[3] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI. Sc. *so bring your evidence*.

30:36[1] Arabic: *sayyi'a*. See Notepad XI.ix.

30:37[1] Arabic: *awalam yaraw*. See note to 13:41.

30:37[2] Arabic: *āyāt*. See Notepad VIII.

30:38[1] Arabic: *ḥaqqa*. See Notepad XVII (ḥaqq- v.).

30:38[2] Lit.: *son of the road*. See note to 2:177.

30:38[3] Cf. 2:5, 3:104, 7:8, 7:157, 9:88, 23:102, 24:51, 30:38, 31:5, 59:9, 64:16.

30:39[1] Arabic: *ātā min zakāt*. Naturally, the Traditionalist counts this as a reference to what is — though he is coy about the fact — a *tax*. But a tax is not what is under discussion, and certainly not at 30:38; there the narrative treats of free-will gifts to particular categories. But a tax — no matter how obfuscated by religious terminology — is not a free-will gift; it is extracted from a man by force, actual or implied. Consider also 9:79 where the noun is *ṣadaqāt*. Both 2:267-281 and 76:8-10 treat of free-will gifts with right motivations and mention the '*face of God*' (as here); and it is at 2:257-276 and 2:278-280 that usury is most comprehensively treated in the Qur'an. See note to 2:43 and Article SZC.

30:39[2] I.e. such as give correctly.

30:40[1] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI. The concept of partners is said by the Traditionalist to refer only to fraudulent gods. I think the connotation is much wider than that and includes authorities of any kind (today: government, heavily promoted 'scientists', opinion-makers such as actors and other semi-fictitious personas) and all fiction-based belief systems, including most of what today passes for religion.

30:40[2] See note to *s-b-ḥ* root at 2:30.

30:40[3] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

¶30.5 30:41[1] This is of particular significance coming so close after 30:39. The fundamental reason — ignored by a compliant and suborned media — for environmental destruction (and perhaps most of the world's woes) is usury.

30:42[1] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

30:43[1] Or *countenance*.

30:43[2] Arabic: *dīn*. See Notepad V.

30:44[1] Arabic: *mahada — to make a bed, spread flat; to prepare.* This form I verb based on the *m-h-d* root occurs just once.

30:44[2] This is what we are doing in this life: making the bed in which we will lie in eternity.

30:45[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

30:45[2] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.

30:46[1] Arabic: *āyāt*. See Notepad VIII.

30:46[2] Lit.: *and that*.

30:46[3] Arabic: *fulk — (m. and f.) ship, (also coll.) ships*.

30:47[1] Arabic: *ḥaqqan 'alā*. See Notepad XVII (ḥaqq- i.).

30:47[2] See note to *(al) mu'minūn* at 8:2.

30:50[1] Arabic: *āthār — tracks, traces, signs, vestiges; clues; footsteps, footprints; effects, impressions*.

30:51[1] I.e. what they grow.

30:51[2] Lit.: *it*.

30:52[1] Lit.: *turn away turning backs*. Found at 21:57, 27:80, 30:52, 37:90, 40:33.

30:53[1] Cf. 27:81.

30:53[2] See note to 58:4 for Qur'anic usage of *to believe in*.

30:53[3] Arabic: *āyāt*. See Notepad VIII.

30:53[4] This clearly has nothing to do with the Traditionalist's conception of what it is to be a 'Muslim'. See note to *muslim* at 2:128. Cf. 27:81.

¶30.6 30:56[1] Arabic: *fī* — typically means *in* or *concerning*; i.e. tarried in considering thoroughly and making a decision on that basis.

30:56[2] Arabic: *al kitāb*. See Notepad IX.ii.

30:56[3] Arabic: *kitāb allah*. See Notepad IX.vi.

30:58[1] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.

30:58[2] Arabic: *min kulli*. See note to 2:164.

30:58[3] Lit.: *of every similitude*.

30:58[4] Arabic: *āya*. See Notepad VIII.

30:58[5] Grammar: note the plural pronoun. The implication is that this is addressed to those who follow the Messenger.

30:58[6] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

30:60[1] Arabic: *ḥaqqun*. See Notepad XVII (ḥaqq- vi.).

30:60[2] Arabic: *yaqina*. See note to 2:4.

30:60[3] Arabic: *istakhaffa*. This form X verb means — as sometimes rendered — *to deem lightly* or *to hold in light esteem*. However, it does so only where it takes an object using the preposition *bi*. Where it takes a direct object (as here) it means either *to fluster, flurry, disquiet* or *to find light* (the case here clearly that of *swaying* or *sweeping* or *carrying along* a person away from or towards a position) or *to deem light* (i.e. to carry) — the former set of connotations being correct in this case. The two senses are connected by the core concept which is *to find easy to move* (from place, position or opinion). It occurs in the first sense here at 30:60 and at 43:54, and in the second sense at 16:80.

31

31:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

31:0[2] The thirty-first chapter of the Qur'an is by convention called *luqmān* or *Luqmān*.

31:1[1] See note to 2:1 and Article MLQ.

alif lām mīm:

1:1-7 (*al fātiḥah*).

31:2[1] See note to 2:2 on *dhālika*.

31:2[2] Arabic: *āyāt*. See Notepad VIII.

31:2[3] Arabic: *al kitāb*. See Notepad IX.ii.

31:4[1] Arabic: *al ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC.

31:4[2] Arabic: *al zakāt*. See note to 2:43 and Article SZC.

31:4[3] Arabic: *yaqina*. See note to 2:4.

31:5[1] Cf. 2:5, 3:104, 7:8, 7:157, 9:88, 23:102, 24:51, 30:38, 31:5, 59:9, 64:16.

31:6[1] Arabic: *ḥadīth — story; account; narrative, narration*. The Qur'an's usage of this term appears at times to anticipate the later abuse of it by Muslims.

31:6[2] See note to 22:9.

31:7[1] Arabic: *āyāt*. See Notepad VIII.

31:7[2] Lit.: *heaviness*.

31:7[3] Lit.: *glad tidings*.

31:8[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

31:9[1] Arabic: *ḥaqqan*. See Notepad XVII (ḥaqq- iii.).

31:9[2] Arabic: *al 'azīz al ḥakīm*. See note to 3:18.

31:10[1] Arabic: *min kulli*. See note to 2:164.

31:10[2] Arabic: *min kulli*. See note to 2:164.
31:10[3] Or *generous*.
31:11[1] I am of the view that the first part of this verse should be understood as imperative speech of the type *Say thou:*. A. J. Arberry employs the lower case here also but many translators do not.
31:11[2] Arabic: *min dūni*. See note to 2:23.
31:11[3] Arabic: *bal*. See note to 2:88.
31:11[4] Arabic: *ẓālimūn*. See note to 2:229.

¶31.2 31:12[1] Luqmān has no correlation in the Hebrew scriptures.
31:12[2] See note to *wisdom* (*ḥikma*) at 33:34.
31:12[3] The verb *kafara* is also legitimately rendered *to be ungrateful* as some translators choose here.
31:13[1] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.
31:13[2] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.
31:15[1] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.
31:15[2] Arabic: *ma'rūf*. See note to 2:178.
31:16[1] Lit.: *If*.
31:16[2] Cf. 21:47.
31:17[1] Arabic: *al ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC.
31:17[2] Arabic: *ma'rūf*. See note to 2:178.
31:17[3] See note to *munkar* at 3:104.
31:17[4] Cf. 3:186.
31:18[1] I.e. do not show scorn or contempt for others; be respectful.

¶31.3 31:20[1] Arabic: *kitāb*. See Notepad IX.iii.
31:21[1] Arabic: *bal*. See note to 2:88.
31:21[2] Or *adversary* (against the command of God). See Article SJC.
31:22[1] Cf. 2:256.
31:25[1] Arabic: *bal*. See note to 2:88.
31:27[1] I.e. of ink.
31:27[2] Cf. 18:109 and note thereto.
31:28[1] There seem to be two points here; firstly, that it is no harder for God to create and raise up all humanity than it is to create and raise up a single soul; secondly, that all people are in some sense a single soul.
31:29[1] Arabic: *alam tara*. See note to 2:243.
31:30[1] Arabic: *dhālika bianna*. See note to 22:6 and Notepad XIV.
31:30[2] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).
31:30[3] Arabic: *min dūni*. See note to 2:23.

¶31.4 31:31[1] Arabic: *alam tara*. See note to 2:243.
31:31[2] Arabic: *fulk — (m. and f.) ship, (also coll.) ships.*
31:31[3] Arabic: *āyāt.* See Notepad VIII.
31:31[4] Arabic: *āyāt.* See Notepad VIII.
31:32[1] Arabic: *dīn.* See Notepad V.
31:32[2] Arabic: *āyāt.* See Notepad VIII.
31:33[1] See note to *al muttaqūn* at 2:2.
31:33[2] Arabic: *ḥaqqun*. See Notepad XVII (ḥaqq- vi.).
31:33[3] Arabic: *al gharūr — the deluder*; occurs at 31:33, 35:5, 57:14.

32 32:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
32:0[2] The thirty-second chapter of the Qur'an is by convention called *al sajdah* or *Submission* (see Notepad IV).
32:1[1] See note to 2:1 and Article MLQ.
alif lām mīm:
1:1-7 (*al fātiḥah*).
32:2[1] I take the *alif lām mīm* above as the subject of this sentence. The fact of a missing verb in this sentence is made clear in, for example, the rendering by Saheeh International: *[This is] the revelation of the Book about which there is no doubt from the Lord of the worlds.* In my analysis of the mysterious letters, *alif lām mīm* is identified as a symbol indicating *al fātiḥah* (the first sūrah), which sūrah itself comprises what we are rendering here as '*the Writ about which there is no doubt*'. I have refrained from interpolating '*Is*' at the beginning of this sentence, and confined my thoughts to the notes. Cf. 41:2. See Article MLQ for a full analysis of the mysterious letters.
32:2[2] Lit.: *(gradual* or *successive) sending down*.
32:2[3] Arabic: *al kitābu lā rayba fī hi*. See 2:2 and Notepad IX.i.
32:3[1] Arabic: *am*. See note to 21:21.
32:3[2] I.e. if this is the claim.
32:3[3] Arabic: *bal*. See note to 2:88.
32:3[4] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).
32:4[1] Grammar: dual.
32:4[2] Arabic: '*ayyām — days*; *aeons*, *eras*.
32:4[3] Arabic: *min dūni*. See note to 2:23.
32:4[4] Arabic: *afalā*. See Notepad XIV.
32:8[1] I.e. fluid.
32:9[1] I.e. minds, intellect.
32:10[1] Arabic: *bal*. See note to 2:88.

¶32.2 32:12[1] Arabic: *yaqina*. See note to 2:4.
32:13[1] Cf. 10:33, 10:96, 10:103, 16:36, 16:38, 17:16, 22:18, 28:63, 30:47, 32:13, 36:7, 37:31, 38:14, 39:19, 39:71-72, 40:6, 41:25, 46:18, 50:12-14.
32:13[2] Signifies *hidden forces* (of the unseen realm), or fully demonic or demonised humans. Arabic: *al jinna.* See Article SJC.
32:15[1] See note to 58:4 for Qur'anic usage of *to believe in*.
32:15[2] Arabic: *āyāt.* See Notepad VIII.
32:15[3] Arabic: *sajada*. See Notepad IV. At this, and comparable points in the Qur'an, it is customary for Traditionalist Muslims to perform a physical prostration. My argument would be that physical prostration — at this point or at any other — devoid of actual obedience in practical terms to the principles the Qur'an advances is nothing but a vain cultural superstition. One has only to look at 32:22; there, a recognisable part of the motif here repeats; and there it is the *lawbreakers* (i.e. those who *commit sins in their lives* — not those who forget to place their heads on the floor at the correct moment) who are to receive God's vengeance.
32:15[4] See note to *s-b-ḥ* root at 2:30.
32:16[1] We have now, perhaps, an indication of prayer which suggests that night is the time for such a practice. Instructions on how to 'perform' this are — as the Traditionalist rightly maintains — not found in the Qur'an; were they necessary, they would, surely, have been given (cf. 31:27).
32:18[1] See note to 3:162.
32:18[2] Arabic: *(al) mu'min.* See note to 8:2.
32:18[3] Arabic root: *f-s-q*. See note to 2:26 and Notepad XI.vii.
32:19[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
32:20[1] Arabic root: *f-s-q*. See note to 2:26 and Notepad XI.vii.
32:21[1] Arabic: *adnā*. This is the comparative of *dunya* which means *this-worldly*, *low*, *close*. What is meant here is punishment in this life.
32:21[2] I.e. to God in repentance.
32:22[1] Arabic: *āyāt.* See Notepad VIII.

¶32.3 32:23[1] Arabic: *al kitāb*. See Notepad IX.ii.
32:23[2] The Traditionalist has various and fanciful interpretations of this sentence. The plain sense, however, is that the recipient of the Qur'an was not to be in doubt about Mūsā's encounter with God.
32:23[3] I.e. what was *written* that God gave Mūsā. This dispatches the entire 'oral Torah' narrative whereby the Rabbinic caste insinuates itself between the believer and the Torah. The implications for Traditionalist Muslims are many and obvious.
32:24[1] Arabic: *āyāt.* See Notepad VIII.
32:24[2] Arabic: *yaqina*. See note to 2:4.
32:26[1] Arabic: *āyāt.* See Notepad VIII.
32:26[2] Arabic: *afalā*. See Notepad XIV.
32:27[1] Arabic: *awalam yaraw*. See note to 13:41.
32:27[2] Lit.: *their souls* or *their selves*.
32:27[3] Arabic: *afalā*. See Notepad XIV.
32:28[1] Arabic: *fatḥ — decision; victory, triumph; commencement, opening*.
32:28[2] See grammar note to 2:91.
32:29[1] Arabic: *fatḥ — decision; victory, triumph; commencement, opening*.
32:29[2] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

33 33:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
33:0[2] The thirty-third chapter of the Qur'an is by convention called *al aḥzāb* or *The Parties*.
33:1[1] The Prophet is addressed directly (i.e. in the vocative) thirteen times in the Qur'an — five of them in this chapter.
33:1[2] See note to *al muttaqūn* at 2:2.
33:1[3] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.
33:1[4] Arabic: *munāfiqūn*. See note to 4:138.
33:2[1] See note to *waḥī* and *awḥā* at 3:44.
33:4[1] Lit.: *in his interior*.
33:4[2] The Traditionalist insists upon a fanciful, highly specialised interpretation here. In summary, his assertion (see also 58:1-4) is that pre-Islamic Arabs would divorce their wives by saying that a wife was 'like the back of' his mother, and that it is this practice which the verb at this juncture (rendered by me as *assist*) references. No support is found for this assertion in the text itself, we are expected simply to take the Traditionalist's word for it. Facts first: the form III verb based on *ẓahara* objectively and correctly means *to assist*, *to help*, *to aid*, *to support* — and the Traditionalist himself renders this form III verb in just this sense in all other instances outside of this specific context and its adjunct at 58:1-4 (see 9:4, 33:26, 60:9). Allowing the verb its natural meaning (i.e. that of *assisting among your wives*) fits the context exactly. The Qur'anic redress for those who swear off their wives (which is what the Traditionalist is claiming as the sense here though by another name) is entirely different and comprehensively treated at 2:226. Now to the application of reason: in a context which permits of limited polygeny a situation is possible in which one wife might not be able to have children while others might be able to have them. In such a case, a man — it may be reasoned — might decide (it is assumed within the Qur'anic principle of mutual consultation) to '*assist*' both the fertile and infertile wives by allowing the infertile wife to raise a child born to the fertile wife. Thus, the infertile wife might experience something of the joys of motherhood, and the fertile wife — who may already have her hands full with existing children — might get support in the raising of a child. (Other comparable scenarios are where the husband has a child from a previous wife, or a wife brings an existing child into a marriage.) The point in such scenarios (i.e. in which a man '*assists*' among his wives) is that we should remember who the true mother is and not obfuscate that fact. These points granted, it is possible to envisage a case in which a man has allowed a wife to raise a child of which she is not the natural mother, and that that decision has resulted either in regret on the part of the natural mother or in a change of mind on the part of the man. It is surely such a case which is the subject here, i.e. one in which a man has to go back on this arrangement (returning a child to the care of its natural mother, thus depriving the adoptive mother of her charge). This scenario is addressed also at 58:1-4, to which the present verse forms an adjunct.
33:4[3] This presages 33:37 which treats of Zayd, the Prophet's own adopted son, and indirectly makes it clear that Zayd was not to be considered heir to the prophet.
33:4[4] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).
33:5[1] Arabic: *dīn.* See Notepad V.
33:5[2] Arabic: *junāḥ*. See Notepad XI.ii.
33:5[3] Arabic root: *kh-ṭ-'*. See Notepad XI.vi.
33:5[4] Sc. *is another matter*.
33:6[1] See note to *(al) mu'minūn* at 8:2.
33:6[2] Lit.: *than their souls*.
33:6[3] This statement on the status of the wives of the Prophet makes them ineligible to the believers as wives in any circumstances.
33:6[4] Arabic: *al kitāb*. See Notepad IX.ii.
33:6[5] Arabic: *kitāb allah*. See Notepad IX.vi.
33:6[6] See note to *(al) mu'minūn* at 8:2.
33:6[7] I regard the import here to be that connections of faith do not supersede those of blood in matters of inheritance. Muhammad Asad sees the verse in another light, and I include his note here for interest: *[...]neither of these two passages (8:75 and 33:6) can be satisfactorily interpreted as bearing on the laws of inheritance: all endeavours to interpret them in that sense only do violence to the logical build-up and inner cohesion of the Qur'anic discourse. On the other hand, it is obvious that both passages have basically a similar (namely, spiritual) import - with the difference only that whereas the concluding sentences of Al-Anfal refer to the brotherhood of all believers in general, the present passage lays stress on the yet deeper, special relationship between every true believer and God's Apostle.*
33:6[8] Arabic: *ma'rūf*. See note to 2:178.
33:6[9] Arabic: *al kitāb*. See Notepad IX.ii.
33:6[10] The Traditionalist associates this with what he calls *The Preserved Slate (al-Lawḥ al-Maḥfūth).* I cannot comment on that, but I can say that it is a fact that the Qur'an forms part of '*the Writ*', and these words are certainly inscribed within it.
33:7[1] The verses at 33:7-8 set up the principal themes for what follows.
33:7[2] See Notepad XVI and Notepad XVIII.
33:7[3] See Notepad XVI and Notepad XVIII.
33:8[1] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.

¶33.2 33:9[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
33:10[1] Lit. *the eyes*.
33:10[2] Lit. *the hearts*.
33:10[3] Lit. *the throats*. Cf. 40:18, 56:83.
33:11[1] See note to *(al) mu'minūn* at 8:2.
33:12[1] Arabic: *munāfiqūn*. See note to 4:138.

33:13[1] I.e. of waverers and those in whose hearts was disease.
33:13[2] A city named Yathrib is specifically identified. Under the standard Traditionalist accounts this indicates the city today called Medinah (*medinah* simply means *city* or *town* and is, today, short for *City of the Prophet*) in modern Saudi Arabia. Dan Gibson (*Quranic Geography,* 2011), my source for what I call here the Petra thesis, accepts the Traditionalist's assertion on this point. I am inclined to accept it also as the town for which the Prophet left his home, and became its head. However, the Arabia Felix thesis advances a case for Yathrib as a place called Yatrib in the Dhamār province of Yemen. As ever, further work untainted by political agendas is needed. See Notepad XVI.
33:13[3] Arabic: *maqām*. See note to *maqām* at 2:125. Rendered variously by translators here: A. J. Arberry has *abiding*; Saheeh International has: *stability*; Muhammad Asad has: *withstand*; Hilali & Khan have: *stand*.
33:14[1] I.e. those of the city.
33:14[2] Arabic: *aqṭār (pl.), quṭr (sg.) — region, quarter; district, section; zone; country, land*. Occurs at 33:14, 55:33.
33:14[3] Arabic: *fitnah*. See note to 2:102; i.e. turning away from God.
33:14[4] I.e. denial.
33:15[1] Lit.: *turn the backs*; i.e. flee.
33:15[2] I take this to be a reference to *al fātiḥah* in the first instance. See note to 2:27.
33:17[1] Arabic: *min dūni*. See note to 2:23.
33:18[1] I.e. they themselves.
33:19[1] See note to *dẖālika ʿalā* at 22:70.
33:20[1] Arabic: *(al) aʿrāb*. See note to 9:90.
33:20[2] I.e. anywhere except where the battle is fought.

¶33.3 33:21[1] Occurs at 33:21, 60:4, 60:6. At this point the Traditionalist jumps in with his voluminous library of post-Qur'anic compositions which no messenger of God saw, read, or authorised. What we know about this messenger of God is found in the Qur'an.
33:22[1] See note to *(al) muʿminūn* at 8:2.
33:22[2] Cf. 36:52.
33:23[1] See note to *(al) muʿminūn* at 8:2.
33:23[2] I.e. in that he fulfilled his commitment to participate in the battle in defence of the community of believers. A point which is now generally lost by those called Muslims is that a community of true believers is, by definition, obedient to its primary mission of witnessing the warnings and promises of God found in the Qur'an and of serving him alone. Battles in support of that end are legitimate. See also my work *The God Protocol*. The Traditionalist tends to see this as fulfilment of a vow on the part of the believer to die in battle.
33:23[3] I.e. waiting to do so.
33:23[4] Lit.: *they have not changed by any change.*
33:24[1] Arabic: *munāfiqūn*. See note to 4:138.
33:25[1] Arabic: *alladẖīna kafarū*. See note to 2:6 and Notepad II.i.
33:25[2] See note to *(al) muʿminūn* at 8:2.
33:26[1] Arabic: *ahl kitāb.* See Notepad IX.iv.

¶33.4 33:28[1] The context speaks volumes. From the preceding verses it is clear that the community of believers had achieved some worldly success. The obvious backstory here is that the wives of the Prophet felt that this turn of events implied an improvement in their material circumstances also.
33:30[1] Arabic: *fāḥiṯshat, faḥshā'*. See Notepad XI.iii.
33:30[2] If the penalty for this were — as the Traditionalist claims on the basis of his non-Qur'anic sources — death by stoning, we would be left, albeit theoretically, with a situation in which a woman might be liable to be stoned to death twice.
33:30[3] See note to *dẖālika ʿalā* at 22:70.
33:31[1] Or *generous*.
33:32[1] See note to *al muttaqūn* at 2:2. See grammar note to 2:91.
33:32[2] Lit.: *say*.
33:32[3] Arabic: *maʿrūf*. See note to 2:178.
33:32[4] Arabic: *qawl — speech*; *teaching*, *doctrine*; *saying*, *word*.
33:33[1] See note to 4:15 and verse 33:55.
33:33[2] Arabic: *al ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC.
33:33[3] Arabic: *al zakāt*. The woman's part of the sexual component of *al zakāt* is to insist upon the receipt of her bride price prior to any sexual relations; a woman is, by definition, able to be married to no more than one man at a time. See note to 2:43 and Article SZC.
33:33[4] I.e. what God sent through his messenger.
33:33[5] Arabic: *bayt*. I reject the idea that women are to be (or were) bound to one physical house. The context here is of *households* — families with which the wives of the Prophet had a connection, as the following context makes clear. The point is that they were to be chaperoned by family members and never to allow themselves to be in a situation where accusations could be made against them by malicious tongues. This was to provide a safeguard to the honour and integrity of the wider community. The list of those with whom they could freely associate is given at 33:55. Etiquette and protocol exist for persons of high standing in all societies. (The restrictions are the same for those found guilty of sexual misdeeds; see 4:15 and note thereto.)
33:33[6] Lit.: *purify you with purification.*
33:34[1] Arabic: *āyāt*. See Notepad VIII.
33:34[2] The reader should be aware that the Traditionalist makes specious claims for *wisdom* (*ḥikma*) as found here, ascribing to it on the basis of no Qur'anic evidence a value (here specifically, but at other times when it suits him) equal to those collections of a later and extraneous literature which he follows in preference to the revelation of God. The absence of any basis in the Qur'an for his claim may be demonstrated by comparing and considering all instances of this word as found therein: 2:129, 2:151, 2:231, 2:251, 2:269, 2:269, 3:48, 3:81, 3:164, 4:54, 4:113, 5:110, 16:125, 17:39, 31:12, 33:34, 38:20, 43:63, 54:5, 62:2 all of which have a note which references this verse. The operative verb here in any case is the passive mood of *recite*, and *recite* always relates to something read out or repeated from memory, so *wisdom* in this instance must — along with *proofs of God* — refer to something of that type. The Traditionalist has conflated the concept of a *verse* in the Qur'an with that of a *proof* (*āya*). To him all *verses* are *proofs*. However, the preponderance of evidence is that this is not correct. Some verses (or collections thereof) are *proofs,* others are *wisdom*; yet others comprise *law*. While I do not claim that such distinctions are mutually exclusive, I think it is safe to say that not every *verse* is in itself a *proof* if for no other reason than the fact that the verse divisions do not comprise part of the revelation, they were decided upon by men.

¶33.5 33:35[1] See note to *muslim* at 2:128.
33:35[2] See note to *muslim* at 2:128.
33:35[3] See note to *(al) muʿminūn* at 8:2.
33:35[4] See note to *(al) muʿminūn* at 8:2.
33:35[5] Arabic: *al ṣābirūn*. See note to 2:155.

33:35[6] Arabic: *al ṣābirāt*. See note to 2:155.
33:35[7] Arabic: *kẖāṣhiʿūn*. See 2:45.
33:35[8] Arabic: *kẖāṣhiʿūn*. See 2:45.
33:35[9] Arabic: *farj* (sg.), *furūj* (pl.). Lit.: *openings, gaps, apertures; vulvas*. More generally it means *chastity* or *modesty*.
33:36[1] Arabic: *(al) muʾmin.* See note to 8:2.
33:36[2] Arabic: *(al) muʾmin.* See note to 8:2.
33:36[3] Cf. 28:68.
33:36[4] Lit.: *of their matter, command* or *affair*.
33:36[5] I.e. what God sent through his messenger.
33:36[6] It is not for believers to take their own opinions over judgments decided upon by God and His messenger. The convention '*God and His messenger*' is appealed to *ad nauseam* by the Traditionalist to lend credence to his religion, one he himself admits, when pressed, to be largely — if not entirely — absent from the Qur'an. The Traditionalist would have us make three assumptions: firstly, that the actions of Muḥammad the man constitute those of '*the Messenger*'; secondly, that the mass of stories ascribed to Muḥammad by Persian scribes centuries after his life constitute a reliable historical record of Muḥammad's actions; thirdly, that the expression '*obey God and His messenger*' indicates a Qur'anic requirement for incorporating this extra-Qur'anic library into the process of understanding what God requires of those believers who accept the Qur'an. Regarding the first point, we should note that a careful reading of the present surrounding context makes clear that whatever is meant in the Qur'an by '*God and His messenger*' applied here also to Muḥammad (what follows at 33:37 serves to bring Muḥammad himself into compliance with Qur'anic directives since one clearly detects, in the third and fourth clauses of 33:37, a reluctance on the part of Muḥammad — one which, in that context, may logically be taken only to indicate unwillingness to act on the Qur'anic judgment that the divorced wife of an adopted son may legally be taken to wife — a point which is implicit at 33:4). This assertion finds support in '*command*' (Arabic: *'amr*) — which word comprises the key note of the main argument — at the end of 33:37. Thus, Muḥammad the man — as a believing man (cf. first clause of 33:36) — is obliged to obey '*God and His messenger*'. This fact renders the Traditionalist's first assumption false, which — when owned — leaves his second and third redundant.
33:37[1] See note to *al muttaqūn* at 2:2.
33:37[2] Sc. *thou hadst gone astray into manifest error* (cf. last clause of 33:36). Ellipsis is required, in my opinion, by dint of both the context and the structure. What '*God reveals*' can, in the context, treat of one thing only: the approaching point that the divorced wife of an adopted son may legally be taken to wife, (which is implicit at 33:4 also). Before taking up arms against the suggestion that Muḥammad could in any way err, one should consider the following Qur'anic verses: 6:34-35, 8:67-68, 9:43, 9:113, 17:73-75, 18:23-24, 48:2, 66:1, 80:1-2, 93:7.
33:37[3] Or *is worthier*. Arabic: *aḥaqq-*. See Notepad XVII.
33:37[4] Lit.: *had concluded from her an object*; i.e. the marriage had failed and was fully concluded.
33:37[5] See note to *(al) muʿminūn* at 8:2.
33:38[1] Arabic: *sunnah*; i.e. communication of God's message followed by rejection and destruction or (occasionally) by acceptance and submission. See 3:137, 17:77, 33:62, 35:43, 48:23.
33:39[1] Sc. *has not changed*. Cf. 17:77, 33:38-39, 33:62, 35:43, 40:85, 48:23.
33:40[1] This statement serves as a corollary to the statements on adopted sons at 33:4 and 33:37, and precludes any later claim to sonship from any quarter.
33:40[2] It should be noted that it says *seal of the prophets*, not *seal of the messengers*; anyone who bears a message is a messenger. Also, we should remember what the function of a seal is: it is not only to close something (which is the emphasis the Traditionalist insists upon), but also to attest to its authenticity.

¶33.6 33:41[1] Arabic: *alladẖīna āmanū*. See note to 2:257 and Notepad II.iv.
33:41[2] Arabic: *dẖikr — calling to mind, recalling, reminding; remembrance (of something past); history*.
33:42[1] See note to *ṣ-b-ḥ* root at 2:30.
33:43[1] Arabic root: *ṣ-l-w*; i.e. does such duty as is incumbent. See note to 2:3 and Article SZC. Generically, *ṣallā* means *to perform (the* or *one's) duty*. At this point the Traditionalist's value for *ṣallā* as a verb denoting the performance of a five-times daily ritual found nowhere in the Qur'an fails him and he renders the verb in this instance as *to bless* or *to send blessings*. I continue using the same value as I do throughout, namely that of *duty*. The duty incumbent upon God and his angels is to guide us (which is God's part of our covenant with him as per 1:6-7). Consider also the same usage at the context at 33:56, for which see also notes thereto. See also note to the same verse below.
33:43[2] Arabic: *ʿalā*. It is a fact that meanings of verbs are modified as they form new collocations in combination with various prepositions. The Traditionalist, while he is fuzzy on the details, generally claims that *ṣallā + ʿalā* means *to send blessings*. Hilali & Khan's translation of the present verse will demonstrate the general tendency: *He it is Who sends Salat (His blessings) on you, and His angels too (ask Allah to bless and forgive you), that He may bring you out from darkness (of disbelief and polytheism) into light (of Belief and Islamic Monotheism). And He is Ever Most Merciful to the believers.* A careful study of the Traditionalist's treatment of the *ṣ-l-w* root (no matter as part of what collocation) leads one to the conclusion that his application is arbitrary. See also note to the same verse above.
33:43[3] Lit.: *and*.
33:43[4] Lit.: *darknesses*.
33:43[5] See note to *(al) muʿminūn* at 8:2.
33:44[1] Or *generous*.
33:47[1] See note to *(al) muʿminūn* at 8:2.
33:48[1] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.
33:48[2] Arabic: *munāfiqūn*. See note to 4:138.
33:48[3] Here Traditionalist translators emphasise harm (at least potentially or latently) to be inflicted by the recipient of the Qur'an upon those listed, whereas non-sectarians read this phrase as do I: that he is not to pay heed to hindrances inflicted upon him by those listed. To take the Traditionalists first: Saheeh International has here: *And do not obey the disbelievers and the hypocrites but do not harm them*; and Hilali & Khan have: *And obey not the disbelievers and the hypocrites, and harm them not (till you are ordered).* In the non-sectarian camp, N. J. Dawood renders: *Do not yield to the unbelievers and the hypocrites: disregard their insolence*; and A. J. Arberry has: *And obey not the unbelievers and the hypocrites; heed not their hurt*. The pivotal word here is in Arabic *wadaʿ* — comprising the conjunction *wa* and the second-person masculine singular imperative of the form I verb *wadaʿa*. As in so many cases where the Traditionalist puts a dissonant spin on the text, the word he leverages is found only once in the text. However, the form II is also found (and

means *to forsake*) which should imply support for *to disregard*. That word occurs once at 93:3 and is rendered there by Saheeh International *take leave of* and by Hilali & Khan *to forsake*. Additionally, Wehr (p. 1240) lists the meanings for the form I verb *wada'a* as: *to put down; to let, leave; to leave off, stop, cease; to give up, omit, skip*. Arabic root: *'-dh-y*. See Notepad X.

33:49[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

33:49[2] See note to *(al) mu'minūn* at 8:2.

33:49[3] Cf. 2:237.

33:49[4] I.e. of days.

33:49[5] I.e. what is right by way of compensation or moral satisfaction.

33:50[1] Arabic: *(al) mu'min.* See note to 8:2.

33:50[2] I.e. without a dowry.

33:50[3] Arabic: *min dūni*. See note to 2:23.

33:50[4] See note to *(al) mu'minūn* at 8:2.

33:51[1] I have rendered literally here; most translators employ less direct means such as *thou mayest defer*. The same form IV verb is found at 7:111, 26:26.

33:51[2] See note to the same verse above.

33:51[3] Arabic: *junāḥ*. See Notepad XI.ii.

33:51[4] I.e. in returning to her.

33:52[1] Any ambiguity in the Arabic whether what is meant here is *in addition to* or *after this time* is cleared up by reviewing all instances of *ba'du* (2:230, 5:115, 8:75, 26:120, 30:4, 33:52, 47:4, 57:10, 95:7). More importantly: the allowances listed here (and those things found through to and including 33:57) refer to the life of the Prophet and those of his wives and other believers of that time. Without cognisance of this primary fact any other inferences we draw have no coordinates.

33:52[2] The Traditionalist forwards a number of calumnious claims against the Prophet, including that of marriage to a child, and of taking more wives than the number allowed by the Qur'an. Such claims find no support in the Qur'an. Supporters of the idea that Muḥammad took many wives must ignore the fact that the operative word at 33:52 is *exchange*; if the Prophet were not bound by the Qur'anic limit of four wives he could merely have *added* (rather than *exchanged*) wives. The wording itself suggests precisely how many wives the Prophet had: four.

¶33.7

33:53[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

33:53[2] Arabic: *ḥadīth — story; account; narrative, statement*. Non-sectarian A. J. Arberry renders here *idle talk*.

33:53[3] Arabic root: *'-dh-y*. See Notepad X.

33:53[4] I.e. of dismissing you.

33:53[5] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

33:53[6] Lit.: *them*. Grammar: the Arabic allows us to see that this refers to a feminine plural object which can only mean *his wives*.

33:53[7] This verse and those that follow protect the wives of the Prophet from the slightest compromise. They had been offered the chance to leave the Prophet and be released from their bond to him. While we do not know if any chose this route, we do know that those who stayed freely complied with an etiquette befitting their station and that of their husband. For other people to practice this level of scrupulosity is excessive — even presumptuous — when their own station is of a different order.

33:53[8] Arabic root: *'-dh-y*. See Notepad X.

33:55[1] Arabic: *junāḥ*. See Notepad XI.ii.

33:55[2] Grammar: the feminine plural pronoun can refer only to the Messenger's wives.

33:55[3] Grammar: this second-person feminine plural imperative can only be directed to the wives of the Prophet. See note to *al muttaqūn* at 2:2.

33:56[1] Arabic root: *ṣ-l-w*; i.e. to do such duty as is incumbent. See note to 2:3 and Article SZC. Generically, *ṣallā* means *to perform (the* or *one's) duty*. Here the duty is that God and his angels protect the honour of the Prophet against future marriages to his wives, thus also safeguarding the community from strife and division.

33:56[2] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

33:56[3] Arabic root: *ṣ-l-w*; i.e. do such duty as is incumbent. See note to 2:3 and Article SZC. Generically, *ṣallā* means *to perform (the* or *one's) duty*. The duty binding upon the believers in the current context begins at 33:50 (to arrive on time and not to enter the Prophet's house early). With this comes the injunction to greet with a salutation (that is: loudly and clearly to announce one's presence before entering his house, and not to enter it without permission) for the purposes of protecting the modesty of the occupants, but also that there be no doubt as to the chastity of a wife (for reasons which in this context include ensuring complete moral transparency and integrity in the houses of the Prophet). The Qur'an does not say we are *to greet the Prophet* — though the Traditionalist assumes that it does, and often 'translates' accordingly; it says we are *to greet with a salutation*. In recognition of the lamentable and undeniable need to overstate the obvious, I would add that the Prophet is now *dead*. Just as there is today no need to arrive at his house on time, there is also no need to greet either him or his wives. The Traditionalist's practice of pouring honorifics upon a dead man and 'greeting' him as part of his prayer ritual has no basis in the Qur'an, is a clear case of *shirk*, and borders on necromancy. This sort of deviation from clear and obvious good sense is one result of accepting values for Qur'anic terms derived from an external, extraneous literature. By way of example of how this verse has been abused by the Traditionalist, Hilali & Khan's rendering of 33:56 follows: *Allah sends His Salat (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad SAW) and also His angels too (ask Allah to bless and forgive him). O you who believe! Send your Salat on (ask Allah to bless) him (Muhammad SAW), and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. AsSalamu 'Alaikum).*

33:56[4] It is a revealed principle to greet each person with a greeting at least as good as one receives (4:86). The context here (33:53 onwards) is one in which the Prophet is alive. The allusion is to 24:27-30, 24:60 which verses supply the etiquette for entering people's houses.

33:57[1] Arabic root: *'-dh-y*. See Notepad X.

33:58[1] Arabic root: *'-dh-y*. See Notepad X.

33:58[2] See note to *(al) mu'minūn* at 8:2.

33:58[3] See note to *(al) mu'minūn* at 8:2.

33:58[4] I.e. by accusing believers wrongfully of sexual impropriety. Having set out in detail the right relation of the Prophet to his wives and of the believers to the Prophet vis-à-vis his wives, the focus now turns to relations of similar type between the believers themselves and the wider world.

33:58[5] Arabic: *ithm*. See Notepad XI.i.

33:59[1] I.e. wives and daughters.

33:59[2] See note to *(al) mu'minūn* at 8:2.

33:59[3] I.e. lengthen.

33:59[4] Arabic root: *'-dh-y*. See Notepad X.

33:60[1] Arabic: *munāfiqūn*. See note to 4:138.

33:60[2] In the context, this can reasonably refer only to the harassment of believing women either by direct importunity, or by the spreading of rumours.

33:61[1] Lit.: *killed with killing.*

¶33.8

33:62[1] Arabic: *sunnah*; i.e. communication of God's message followed by rejection and destruction or (occasionally) by acceptance and submission. See 3:137, 17:77, 33:62, 35:43, 48:23.

33:62[2] Sc. *has not changed*. Cf. 17:77, 33:38-39, 33:62, 35:43, 40:85, 48:23.

33:62[3] Arabic: *sunnah*; i.e. communication of God's message followed by rejection and destruction or (occasionally) by acceptance and submission. See 3:137, 17:77, 33:62, 35:43, 48:23.

33:63[1] The Traditionalist knows better, of course, and has a complex eschatology of his own devising based on his favourite body of fiction which he ascribes to a messenger he claims to love. The lead character in this voluminous compilation of imaginative hagiographies demonstrates extensive knowledge about the end of the world: what to look for, and — most importantly — whom to expect to come and sort out all the problems (i.e. the *mahdī*), a personality nowhere found in the Qur'an. The invention and propagation of external saviours is standard operating procedure in the creation and management of passive, fatalistic, unproductive societies of the kind the Traditionalist exemplifies (cf. 8:53). Cf. 7:187.

33:63[2] Even with external cataclysms accounted for, this life is but a second and gone; death is certain, and when it comes it will seem that life lasted mere moments.

33:64[1] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.

33:66[1] I.e. what God sent through his messenger.

¶33.9

33:69[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

33:69[2] Arabic root: *'-dh-y*. See Notepad X.

33:69[3] Given what leads up to this point in the chapter, this likely refers to the event described at Numbers 12:1.

33:70[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

33:70[2] See note to *al muttaqūn* at 2:2.

33:70[3] Arabic: *qawl — speech*; *teaching*, *doctrine*; *saying, word*.

33:71[1] Arabic: *dhunūb*. See Notepad XI.iv.

33:71[2] I.e. what God sent through his messenger.

33:71[3] See 3:185.

33:72[1] I.e. the responsibility of free will.

33:73[1] Arabic: *munāfiqūn*. See note to 4:138.

33:73[2] Arabic: *munāfiqāt*. See note to 4:138.

33:73[3] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

33:73[4] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

33:73[5] I.e. in His mercy; or *accept repentance from*.

33:73[6] See note to *(al) mu'minūn* at 8:2.

33:73[7] See note to *(al) mu'minūn* at 8:2.

34

34:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

34:0[2] The thirty-fourth chapter of the Qur'an is by convention called *saba'* or *Saba'.*

34:3[1] Arabic: *alladhīna kafarū.* See note to 2:6 and Notepad II.i.

34:3[2] Arabic: *balā*. See note to 2:81.

34:3[3] Arabic: *kitāb.* See Notepad IX.iii.

34:4[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

34:4[2] Or *generous*.

34:5[1] Arabic: *āyāt.* See Notepad VIII.

34:5[2] Or *cause failure*.

34:6[1] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

34:7[1] Arabic: *alladhīna kafarū.* See note to 2:6 and Notepad II.i.

34:7[2] Lit.: *scattered in every scattering.* Cf. 34:19.

34:8[1] Arabic: *am*. See note to 21:21.

34:8[2] Lit.: *there be in him possession;* i.e. if this is the claim (that the message of the Messenger is the result of possession).

34:8[3] Arabic: *bal*. See note to 2:88.

34:8[4] See note to 58:4 for Qur'anic usage of *to believe in*.

34:9[1] Lit.: *between their hands*. I understand this to mean here: *what is at their time*. See note to 2:66.

34:9[2] Arabic: *āya.* See Notepad VIII.

¶34.2

34:10[1] Understood as *God's praise*.

34:10[2] The grammar here requires this addition in English.

34:11[1] The Saheeh International reading has it: *[Commanding him], "Make full coats of mail and calculate [precisely] the links, and work [all of you] righteousness[...]".* Muhammad Asad, on the other hand, notes: *The adjective sabigh (fem. sabighan) signifies anything that is "ample", "abundant" and "complete" (in the sense of being perfect). In its plural form sabighat it assumes the function of the noun which it is meant to qualify, and denotes, literally, "things (or "deeds") ample and complete" or "perfect" - i.e., good deeds done abundantly and without stint: cf. the only other Quranic instance of the same stem in 31:20- "[God] has lavished (asbagha) upon you His blessings". The noun sard, on the other hand, denotes something "carried on consecutively", or something the parts (or stages) whereof are "following one another steadily", i.e., are continued or repeated*. I see no mention of chain mail in the text, and concur with Asad's reasoning. See 21:80 and note thereto.

34:11[2] Grammar: plural imperative.

34:12[1] I.e. as a bounty from God. Cf. 34:10.

34:12[2] I.e. a month's journey. Arabic: *shahr — moon, month.*

34:12[3] I.e. a month's journey. Arabic: *shahr — moon, month.*

34:12[4] Arabic: *al jinn*. See Article SJC.

34:12[5] Lit.: *between his hands*. I understand this to mean here: *under his authority*. See note to 2:66.

34:13[1] Cf. 3:37, 3:39, 38:21.

34:14[1] Muhammad Asad supplies a note which I repeat for interest: *This is yet another of the many Solomonic legends which had become an inalienable part of ancient Arabian tradition, and which the Qur'an uses as a vehicle for the allegorical illustration of some of its teachings. According to the legend alluded to above, Solomon died on his throne, leaning forward on his staff, and for a length of time nobody became aware of his death: with the result that the jinn, who had been constrained to work for him, went on labouring at the heavy tasks assigned to them. Gradually, however, a termite ate away Solomon's staff, and his body, deprived of support, fell to the ground. This story - only hinted at in its outline - is apparently used here as an allegory of the insignificance and inherent brittleness of human life and of the perishable nature and emptiness of all worldly might and glory.*

34:14[2] Arabic: *al jinn*. See Article SJC.

34:15[1] Typically identified with Sheba. See Notepad XV.

34:15[2] Arabic: *āya.* See Notepad VIII.

34:16[1] Muhammad Asad comments here: *Lit., "the flooding of the dams" (sayl al-'arim). The date of that catastrophe cannot*

be established with any certainty, but the most probable period of the first bursting of the Dam of Ma'rib seems to have been the second century of the Christian era. The kingdom of Sheba was largely devastated, and this led to the migration of many southern (Qahtan) tribes towards the north of the Peninsula. Subsequently, it appears, the system of dams and dykes was to some extent repaired, but the country never regained its earlier prosperity; and a few decades before the advent of Islam the great dam collapsed completely and finally. This may reasonably be claimed by the Arabia Felix thesis as a point in its favour (see Notepad XVI).

34:17[1] I.e. Does God thus reward?

34:18[1] Arabic: *ẓāhirūn — visible, dominant, manifest, visible, conspicuous*.

34:18[2] I.e. in this land. Or *in (i.e. in-between) them*. Both readings are possible.

34:19[1] There are two readings here; I have opted for the second based on what I see as the superior reasoning of Muhammad Asad, but I will provide the reader both scenarios. One common reading, as given by Abdullah Yusuf Ali, is: *But they said, "Our Lord! Place longer distances between our journey-stages[...].* His comment, reproduced in full is: *The people of Saba were given every chance. They had prosperity, skill, trade and commerce, and a healthy and beautiful country. They also had, apparently, great virtues, and as long as they remained true to their virtues, i.e., to the law of God, they remained happy and contented. But when they became covetous and selfish, and became jealous of other people's prosperity instead of rejoicing in it, they fell from grace and declined. It may be that the climate changed, the rainfall became scantier, perhaps on account of the cutting down of hill forests: trade routes changed, on account of the people falling off in the virtues that make men popular: behind all the physical causes was the root-cause, that they began to worship mammon, self, greed, or materialism. They fell into the snare of Satan. They gradually passed out of history, and became only a name in a story. Moral: it is only God's Mercy that can give true happiness or prosperity, and happiness or prosperity is only a snare unless used for the highest service of God and man*. As mentioned, incline towards the reasoning and reading of Muhammad Asad whose comment at this point I also reproduce in full: *In its generally-accepted spelling - based on the reading adopted by most of the early scholars of Medina and Kufah - the above phrase reads in the vocative rabbana and the imperative ba'id ("Our Sustainer! Make long the distances ...", etc.), which, however, cannot be convincingly explained. On the other hand, Tabari, Baghawi and Zamakhshari mention, on the authority of some of the earliest Qur'an-commentators, another legitimate reading of the relevant words, namely, rabbuna (in the nominative) and ba'ada (in the indicative), which gives the meaning adopted by me: "Long has our Sustainer made the distances ...", etc. To my mind, this reading is much more appropriate since (as pointed out by Zamakhshari) it expresses the belated regrets and the sorrow of the people of Sheba at the devastation of their country, the exodus of large groups of the population, and the resultant abandonment of many towns and villages on the great caravan routes.*

34:19[2] Arabic: *aḥādīth*.

34:19[3] Lit.: *scattered them in every scattering*. Cf. 34:7.

34:19[4] Arabic: *āyāt*. See Notepad VIII.

34:20[1] Arabic: *(al) mu'minūn*. See note to 8:2, also 17:62 and 7:17.

34:21[1] See note to 58:4 for Qur'anic usage of *to believe in*.

¶34.3

34:22[1] Arabic: *min dūni*. See note to 2:23.

34:22[2] Grammar: dual; i.e. in the heavens or the earth.

34:22[3] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

34:23[1] Arabic: *ḥattā idhā*. See note to 3:152.

34:23[2] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

34:26[1] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).

34:27[1] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

34:27[2] Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.

34:27[3] Arabic: *bal*. See note to 2:88.

34:27[4] Arabic: *al 'azīz al ḥakīm*. See note to 3:18.

34:29[1] See grammar note to 2:91.

¶34.4

34:31[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

34:31[2] See note to 58:4 for Qur'anic usage of *to believe in*.

34:31[3] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.

34:31[4] Lit.: *between its hands*. I understand this to mean here: *what is within its scope*; i.e. that which it treats of or concerns itself with. See note to 2:66.

34:31[5] Arabic: *ẓālimūn*. See note to 2:229.

34:31[6] Lit.: *returning the word one to another*. Sc. *thou wouldst see a terrible sight!*

34:32[1] Arabic: *ṣadda + 'an*. See note to 8:47.

34:32[2] Arabic: *bal*. See note to 2:88.

34:33[1] Arabic: *bal*. See note to 2:88.

34:33[2] Lit. *the scheme*. This description fits the ruling elite of most periods in history, certainly including our own. Their power hinges on separating men from their allegiance to the Creator. The means today are different, the goal is the same: tyranny and control.

34:33[3] Or *confide*.

34:33[4] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

34:33[5] Cf. 7:147.

¶34.5

34:38[1] Or *cause failure to*.

34:38[2] Arabic: *āyāt*. See Notepad VIII.

34:41[1] See note to *s-b-ḥ* root at 2:30.

34:41[2] Arabic: *min dūni*. See note to 2:23.

34:41[3] Arabic: *bal*. See note to 2:88.

34:41[4] Arabic: *al jinn*. See Article SJC.

34:41[5] See note to 58:4 for Qur'anic usage of *to believe in*.

34:41[6] The analysis here is that *al jinn* (as distinct from other words typically rendered as *jinn*) are the dominant minority: the alphas, leaders, rulers. The fact is that most people serve them — and invest them with qualities beyond their qualifications. See Article SJC.

34:43[1] Arabic: *āyāt*. See Notepad VIII.

34:43[2] Arabic: *ṣadda + 'an*. See note to 8:47.

34:43[3] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

34:43[4] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

34:43[5] Arabic: *siḥr — sorcery*. See note to 2:102.

34:44[1] Arabic: *kutub*. See Notepad IX.ii.

34:45[1] So often man rejects (or accepts) a conception of God without having first done his due diligence.

¶34.6

34:46[1] Cf. 4:127 and see note to 2:238.

34:46[2] This is where it is possible to gain real insight. Large groups — especially ones which fall under the aegis of organised religion — serve usually to constrain and censure thought, not to encourage or develop it. According to Dan Gibson (*Quranic Geography,* 2011), the earliest mosques

consisted of small rooms or cubicles, not the collective prayer halls of today.

34:46[3] Lit.: *There is not in your companion any possession* (cf. 7:184).

34:46[4] Lit.: *between its hands*. I understand this to mean here: *at the time of*. See note to 2:66; i.e. prior to.

34:47[1] Lit.: *What I asked.* Clear statements in the Qur'an confirm that Muḥammad asked for no payment.

34:47[2] I.e. incumbent upon.

34:48[1] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi i.).

34:49[1] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

34:50[1] See note to *waḥī* and *awḥā* at 3:44.

34:52[1] See note to 58:4 for Qur'anic usage of *to believe in*.

34:52[2] I.e. of faith. Arabic: *al tanāwush*. This form VI verbal noun means literally *the reaching one another* (Lane, p. 2928). Saheeh International has a note here which reads: *Literally, "taking of something within easy reach," in other words, "How can they expect to obtain faith at this point?"*

34:53[1] Lit.: *hurled at*. Understood also as *guessed at*.

34:53[2] Muhammad Asad comments here: *The obvious implication is that man's fate in the hereafter will be a consequence of, and invariably conditioned by, his spiritual attitude and the manner of his life during the first, earthly stage of his existence. In this instance, the expression "from far away" is apparently used in a sense similar to sayings like "far off the mark" or "without rhyme or reason", and is meant to qualify as groundless and futile all negative speculations about what the Qur'an describes as al-ghayb ("that which is beyond the reach of human [or "a created being's"] perception"): in this case, life after death.*

34:54[1] Arabic: *ashyā'*. I consistently render this literally as *sects*. It denotes ideologically aligned groups of any kind. The fact is that the 'new' sects of today such as earth-worship, man-worship (humanism), pleasure-worship, solipsism, plain foolishness, state-worship, Satanism etc. are not original. Such groups have existed and promoted similar dogmas down through history. There is nothing — or, at least, very little — new under the sun.

35

35:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

35:0[2] The thirty-fifth chapter of the Qur'an is by convention called *fāṭir* or *Originator*.

35:1[1] I repeat here part of Muhammad Asad's comment: *The "wings" of the spiritual beings or forces comprised within the designation of angels are, obviously, a metaphor for the speed and power with which God's revelations are conveyed to His prophets. Their multiplicity ("two, or three, or four") is perhaps meant to stress the countless ways in which He causes His commands to materialize within the universe created by Him[...].*

35:2[1] Arabic: *al 'azīz al ḥakīm*. See note to 3:18.

35:3[1] Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:62, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.

35:4[1] Lit.: *the matters*.

35:5[1] Arabic: *ḥaqqun*. See Notepad XVII (ḥaqq- vi.).

35:5[2] Arabic: *al gharūr — the deluder*; occurs at 31:33, 35:5, 57:14.

35:6[1] Or *adversary* (against the command of God). See Article SJC.

35:7[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

35:7[2] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

¶35.2

35:8[1] See note to 3:162.

35:8[2] Sc. *like one who sees things as they truly are*.

35:8[3] See note to 2:272.

35:10[1] Arabic: *'izza — power, prestige, honour, respect* and *fame*.

35:10[2] Arabic: *sayyi'āt*. See Notepad XI.x.

35:11[1] Arabic: *kitāb*. See Notepad IX.iii.

35:11[2] See note to *dhālika 'alā* at 22:70.

35:12[1] I.e. bodies of water.

35:12[2] Arabic: *fulk — (m. and f.) ship, (also coll.) ships*.

35:13[1] Arabic: *min dūni*. See note to 2:23.

35:14[1] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

¶35.3

35:17[1] See note to *dhālika 'alā* at 22:70.

35:18[1] I.e. call to another to assist in carrying his burden.

35:18[2] This formula is found at 5:106, 6:152, 35:18.

35:18[3] Arabic: *al ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC. The text is clear: the Messenger is able to warn (i.e. to benefit by warning) only those who uphold the *ṣalāt*. The Traditionalist's value for *ṣalāt* here — as in numerous other places — makes no sense. If *ṣalāt* really did mean performing a ritual five times a day — and if that ritual were truly intrinsic to adherence to God's path — there would have been no reason for the Messenger to warn such people since he would be preaching to the converted. Cf. 36:11.

35:24[1] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi i.).

35:25[1] Arabic: *zubur*. See note to 3:184.

35:25[2] Arabic: *al kitāb*. See Notepad IX.ii.

35:26[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

¶35.4

35:27[1] Arabic: *alam tara*. See note to 2:243.

35:28[1] I.e. in a way comparable to that outlined to this point at 35:27-28.

35:29[1] Arabic: *al kitāb*. See Notepad IX.ii.

35:29[2] Arabic: *kitāb allah*. See Notepad IX.vi.

35:29[3] Arabic: *al ṣalāt*; i.e. uphold such duty as is incumbent. See note to 2:3 and Article SZC. Here *al ṣalāt* clearly denotes the duty found in *the Writ of God*.

35:31[1] See note to *waḥī* and *awḥā* at 3:44.

35:31[2] Arabic: *al kitāb*. See Notepad IX.ii.

35:31[3] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

35:31[4] Lit.: *between its hands*. I understand this to mean here: *what was within its scope*; i.e. that which it treated of or concerned itself with. See note to 2:66.

35:32[1] Arabic: *al kitāb*. See Notepad IX.ii.

35:32[2] Arabic: *dhālika huwa*. See note to 22:11.

35:36[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

35:37[1] Arabic: *ẓālimūn*. See note to 2:229.

¶35.5

35:39[1] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.

35:39[2] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.

35:40[1] Arabic: *a ra'ayt-*. See note to 6:40.

35:40[2] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI. The concept of partners is said by the Traditionalist to refer only to fraudulent gods. I think the connotation is much wider than that and includes authorities of any kind (today: government, heavily promoted 'scientists', opinion-makers such as actors and other semi-fictitious personas) and all fiction-based belief systems, including most of what today passes for religion.

35:40[3] Arabic: *min dūni*. See note to 2:23.

35:40[4] Arabic: *am*. See note to 21:21.

35:40[5] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

35:40[6] I.e. if this is the claim.
35:40[7] Arabic: *am*. See note to 21:21.
35:40[8] Arabic: *kitāb.* See Notepad IX.iii; i.e. if this is the claim.
35:40[9] I.e. if either of the previous claims is correct, they should be able to provide evidence; since neither is, the speakers are shown to be liars.
35:40[10] Arabic: *bal*. See note to 2:88.
35:40[11] Arabic: *ẓālimūn*. See note to 2:229.
35:41[1] Grammar: dual.
35:41[2] Grammar: dual.
35:41[3] Grammar: dual.
35:43[1] Lit.: *people*.
35:43[2] Arabic: *sunnah*; i.e. communication of God's message followed by rejection and destruction or (occasionally) by acceptance and submission. See 3:137, 17:77, 33:62, 35:43, 48:23.
35:44[1] Or *cause failure to*.
35:45[1] I.e. *to task*.
35:45[2] Lit.: *back;* i.e. of the earth.

36

36:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
36:0[2] The thirty-sixth chapter of the Qur'an is by convention called *yā sīn* or *Yā Sīn*.
36:1[1] See note to 2:1 and Article MLQ.
yā sīn:
yā: 19:16-33 (ʿĪsā), 19:51-53 (Mūsā)
sīn: 19:41-50 (Ibrāhīm).
36:2[1] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.
36:5[1] I take the *yā sīn* here as the subject of the sentence. The fact of a missing verb in this sentence is made clear in, for example, the rendering by Saheeh International: *[This is] a revelation of the Exalted in Might, the Merciful*. Hilali & Khan render likewise. Once *yā sīn* is recognised as the subject of the sentence at 36:5, the need for interpolation ceases. However, I have refrained from interpolating '*Is*' at the beginning of this sentence, and confined my thoughts to the notes. Cf. 32:2. See Article MLQ for a full analysis of the mysterious letters.
36:5[2] Lit.: *(gradual* or *successive) sending down*.
36:7[1] Cf. 10:33, 10:96, 10:103, 16:36, 16:38, 17:16, 22:18, 28:63, 30:47, 32:13, 36:7, 37:31, 38:14, 39:19, 39:71-72, 40:6, 41:25, 46:18, 50:12-14.
36:7[2] Arabic: *lā yu'minūn*. Qur'anic usage implies: *(are those) lost in darkness*. See note to 2:6 and Notepad II.ii.
36:10[1] Cf. 2:6. Arabic: *lā yu'minūn*. Qur'anic usage implies: *(are those) lost in darkness*. See note to 2:6 and Notepad II.ii.
36:11[1] I.e. successfully. Cf. 35:18 and note thereto.
36:11[2] Arabic: *dhikr — calling to mind, recalling, reminding; remembrance (of something past); history*.
36:11[3] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
36:11[4] Or *generous*.
36:12[1] Lit.: *traces, footsteps*; i.e. their deeds upon the earth.
36:12[2] Cf. 78:29.
36:12[3] Or *master-copy* (of a book). Arabic: *imām — leader*; *master*; *plumb line*; *standard*, *criterion*; *example*, *model*. The sense in all cases is that of *(right) standard*.

¶36.2

36:15[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
36:19[1] Cf. 17:13.
36:19[2] I.e. the fact you want to stone us.
36:19[3] Arabic: *bal*. See note to 2:88.
36:20[1] Cf. 28:20.
36:23[1] Arabic: *min dūni*. See note to 2:23.
36:23[2] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I. The verse here provides strong corroborative evidence that *raḥmān* means, as rendered throughout, *almighty* and not, as the Traditionalist claims, *beneficent* or *most merciful* since intending harm is nowhere a characteristic of mercy.
36:23[3] I parse this verse as do both N. J. Dawood and Muhammad Asad. Other translators continue the interrogative mood to the end of the verse.
36:25[1] See note to 58:4 for Qur'anic usage of *to believe in*.
36:26[1] The sudden shift of narrative is read by some as implying a violent death at the hands of those opposed to his message. However, the following verses perhaps do not bear that out: the community was destroyed in an act of God. Consider also, for example, 5:56, 10:103, 40:51.
36:28[1] Or *(military) force.*
36:30[1] See note to 2:207.

¶36.3

36:33[1] Arabic: *āya.* See Notepad VIII.
36:34[1] Grammar: the feminine object pronoun indicates *the earth*.
36:35[1] Or *And what their hands made.* Both readings are possible.
36:35[2] Arabic: *afalā*. See Notepad XIV.
36:36[1] See note to *s-b-ḥ* root at 2:30.
36:36[2] Arabic: *azwāj — spouses, mates; kinds, types; species.*
36:37[1] Arabic: *āya.* See Notepad VIII.
36:37[2] Arabic: *salakha — to pull off, strip off; to skin, flay; to detach; to end, terminate, conclude, bring to a close*.
36:38[1] Or *flows* or *sails*.
36:38[2] I.e. until such time as it stops; or *unceasingly.* Muhammad Asad includes the following in his note: *'Abd Allah ibn Mas'ud is reliably reported to have read these words as la mustaqarra laha (Zamakhshari), which gives us the meaning of "it runs [on its course] without having any rest", i.e., unceasingly.*
36:38[3] Formula occurs at 6:96, 36:38, 41:12.
36:39[1] I.e. dried up and curved.
36:41[1] Arabic: *āya.* See Notepad VIII.
36:41[2] I.e. carried.
36:41[3] Interpretations exist some of which ascribe imaginative meanings to *dhuriyyah* (*progeny*); cf. 37:77.
36:45[1] The preceding image is of being saved from the storm; there then follows the opportunity for true rescue.
36:45[2] See note to *al muttaqūn* at 2:2.
36:45[3] Lit.: *between your hands*. I understand this to mean here: *what is at your time*. See note to 2:66.
36:45[4] Sc. *they turn away therefrom* (this ellipsis anticipates the close of the next verse).
36:46[1] Arabic: *āya.* See Notepad VIII.
36:46[2] Arabic: *āyāt.* See Notepad VIII.
36:47[1] Arabic: *allaḏhīna kafarū*. See note to 2:6 and Notepad II.i.
36:47[2] Arabic: *allaḏhīna āmanū*. See note to 2:257 and Notepad II.iv.
36:48[1] See grammar note to 2:91.

¶36.4

36:51[1] Cf. 21:96 and note thereto.
36:52[1] I have divided the verse into two segments of speech since this segment reads most naturally as a response to what precedes. Some other translators follow this practice, others do not.

36:52[2] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
36:52[3] Cf. 33:22.
36:55[1] Arabic: *fakaha*. This verb occurs in its participle form (*fākihūn, fākihīn*) only (36:55, 44:27, 52:18). The verb itself means *to be happy, free of burden, glad*. At 36:55 and 52:18 there is an obvious connection in the Arabic between this word and *fākiha* (*fruit*) which follows shortly.
36:58[1] Arabic: *qawl — speech*; *teaching*, *doctrine*; *saying, word*.
36:60[1] Or *adversary* (against the command of God). See Article SJC.
36:66[1] Cf. 54:37.
36:66[2] Muhammad Asad makes an apposite observation here: *[...]a metaphor for "We could have created them morally blind" and, thus, devoid of all sense of moral responsibility - which, in its turn, would constitute a negation of all spiritual value in human life as such. (Cf. 2:20 - "if God so willed, He could indeed take away their hearing and their sight".)*
36:67[1] Muhammad Asad's refined sentiments are of service to us here also: *I.e., if it had been God's will that men should have no freedom of will or moral choice, He would have endowed them from the very beginning with a spiritually and morally stationary nature, entirely rooted in their instincts ("in their places"), devoid of all urge to advance, and incapable either of positive development or of retreat from a wrong course.*
36:68[1] Arabic: *afalā*. See Notepad XIV.

¶36.5

36:69[1] Arabic: *dhikr — calling to mind, recalling, reminding; remembrance (of something past); history*.
36:69[2] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.
36:70[1] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.
36:71[1] Arabic: *awalam yaraw*. See note to 13:41.
36:73[1] Arabic: *afalā*. See Notepad XIV.
36:74[1] Arabic: *min dūni*. See note to 2:23.
36:75[1] Cf. 37:22-26.
36:75[2] I.e. Those taken as gods.
36:75[3] I.e. For those who took them as gods.
36:75[4] I have rendered each part of the present clause in keeping with my rendering of that item across the entire text. The meaning is clear when we review similar instances of the operative word *summoned* (28:61, 30:16, 34:38, 36:32, 36:53, 36:75, 37:57, 37:127, 37:158) which invariably treats of being brought before the judgment seat of God. Thus, I take the sense here to be that those '*gods other than God*' are no more than '*a force summoned*' (i.e. before the judgment seat of God) on the Final Day; i.e. commanded to be present, then sent to Hell.
36:78[1] By making conceptual comparisons for Almighty God, who is beyond all comparison.
36:81[1] Arabic: *balā*. See note to 2:81.
36:83[1] See note to *s-b-ḥ* root at 2:30.

37

37:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
37:0[2] The thirty-seventh chapter of the Qur'an is by convention called *al ṣaffāt* or *Those Lined Up*.
37:2[1] Arabic: *zajara*. There is very little to cross-reference this root with in the text. The underlying sense is of *urging, rebuking; restraining; driving* or *driving away*.
37:2[2] Lit.: *those driving with driving*.
37:3[1] Arabic: *dhikr — calling to mind, recalling, reminding; remembrance (of something past); history*.
37:5[1] Grammar: dual.
37:5[2] Or *the Sunrises*. Given the direction from which the sun rises *East* and *sunrise* are synonymous. The noun is a plural noun of place and occasion and so can indicate either *places of sunrise* or *times of sunrise*.
37:7[1] Or *adversary* (against the command of God). See Article SJC. Cf. 15:16-18, 67:5-6.
37:8[1] Arabic: *al mala'*. I generally render this *eminent ones*. I have adapted that reading here to fit the context. Cf. 38:69.
37:8[2] Lit.: *hurled at*.
37:10[1] Arabic: '*atba'a.* See note to 2:262.
37:11[1] I.e. those currently alive.
37:11[2] I.e. those created directly by God prior to the institution of the common process of procreation.
37:11[3] I.e. those created directly by God prior to the institution of the common process of procreation. We note that the object pronoun here is in the *plural* which is at odds with the common idea that God made only Ādam from clay, with his wife in addition; if that scenario were in view here, there would be a dual object pronoun.
37:12[1] Arabic: *bal*. See note to 2:88.
37:14[1] Arabic: *āya.* See Notepad VIII.
37:15[1] Arabic: *siḥr — sorcery*. See note to 2:102.
37:20[1] Arabic: *dīn.* See Notepad V. For *Day of Judgment* see 82:17-19.

¶37.2

37:22[1] Arabic: *azwāj — spouses, mates; kinds, types; species.*
37:23[1] Arabic: *min dūni*. See note to 2:23.
37:26[1] Arabic: *bal*. See note to 2:88.
37:28[1] Sc. *why then did you not guide us?* Muhammad Asad comments here: *I.e., "claiming that what you were asking us to do was right and good". The idiomatic phrase approaching one "from the right" is more or less synonymous with "pretending to give morally good advice", as well as "approaching another person from a position of power and influence" (Zamakhshari).*
37:29[1] Lit.: *They will say*.
37:29[2] Arabic: *bal*. See note to 2:88.
37:29[3] See note to *(al) mu'minūn* at 8:2.
37:30[1] Arabic: *bal*. See note to 2:88.
37:30[2] Arabic: *ṭāghūn*. See *ṭāghūt* at 39:17.
37:31[1] Cf. 10:33, 10:96, 10:103, 16:36, 16:38, 17:16, 22:18, 28:63, 30:47, 32:13, 36:7, 37:31, 38:14, 39:19, 39:71-72, 40:6, 41:25, 46:18, 50:12-14.
37:31[2] Sc. *the painful punishment.* Cf. 37:38.
37:33[1] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.
37:33[2] Cf. 43:39.
37:37[1] Arabic: *bal*. See note to 2:88.
37:37[2] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi i.).
37:40[1] This statement is the defining refrain of the chapter and occurs four times (37:40, 37:74, 37:128, 37:160), and is confirmed at 37:169. As I read the text, the salient force here is the counterpoint between those at 37:35 and the first instance of this defining motif here at 37:40, and I treat the intervening segment as an aside.
37:42[1] Sc. *such as they desire*. Cf. 77:42.
37:44[1] See note to 52:20.
37:45[1] Arabic: *ṭawafa*. Here in the passive voice. See note to 2:125.
37:48[1] Arabic: *qāṣirāt al ṭarf 'īn*. See Notepad XIX.

37:54[1] Grammar: there is a shift to the plural in the Arabic; understood to indicate an appeal to a plurality of companions.
37:58[1] I read this as the principal speech of '*the sincere servants of God*' at 37:50, the formula there providing clear counterpoint to the corresponding words of '*the lawbreakers*' in Hell (cf. 37:27-28 and 37:34-39).
37:62[1] Cf. 44:43, 56:52, also: 17:60. Muhammad Asad comments here: *According to the lexicographers, the noun zaqqam (which occurs, apart from the present instance, in 44:43 and in 56:52 as well) denotes any "deadly food"; hence, the expression shajarat az-zaqqum, a symbol of hell, may be appropriately rendered as "the tree of deadly fruit" (undoubtedly identical with "the tree cursed in this Qur'an", mentioned in 17:60), symbolizing the fact that the otherworldly sufferings which the Qur'an describes as "hell" are but the fruit - i.e., organic consequence - of one's evil deeds done on earth.*
37:63[1] I.e. the Tree of Zaqqūm.
37:63[2] Arabic: *fitnah*. See note to 2:102.
37:63[3] Arabic: *ẓālimūn*. See note to 2:229.
37:64[1] Cf. 17:60.
37:65[1] The allusion here — given our underlying definition for *<u>sh</u>ayāṭīn* of *adversaries* — suggests the age-old practice of displaying the heads of defeated enemies on spikes on castle battlements and similar places. See Article SJC.
37:66[1] Lit.: *the*.
37:70[1] Muhammad Asad comments here: *I.e., blind imitation (taqlid) of the - obviously absurd - beliefs, valuations and customs of one's erring predecessors, and disregard of all evidence of the truth supplied by both reason and divine revelation, is here shown to be the principal cause of the suffering referred to in the preceding passage (Zamakhshari).*

¶37.3

37:81[1] See note to *(al) mu'minūn* at 8:2.
37:83[1] Lit.: *sect*, *persuasion*. Cf. 28:4.
37:88[1] Lit.: *looked with looking*. I treat this clause and the one following as parenthetical to the main narrative. Typically, the verse here is rendered along the lines I have followed. While such is an acceptable rendering of the verb, *to contemplate* is also admissible, indicating a longer process of looking. This is in keeping with the broader narrative at 6:76-78.
37:89[1] Various understandings of this phrase exist. Muhammad Asad, for example, interpolates *at heart*. My own view is that if one sincerely considers the night sky, the quackery, fakery and vanity which constitute what most think of as Life pale into nothingness, and can result in a shift in one's accustomed habits of thought sufficient to induce a feeling which may be described as sickness.
37:90[1] Lit.: *turned away turning backs.* Found at 21:57, 27:80, 30:52, 37:90, 40:33.
37:93[1] Lit.: *the right hand*.
37:97[1] Arabic: *al jaḥīm — blazing fire; Hell*.
37:100[1] I.e. a son. Cf. 37:113.
37:102[1] Lit.: *striving, running.*
37:102[2] Ibrāhīm *saw* a dream. He then asked his son what he *saw*, so it is reasonable to conclude that a *dream* is implied in this second case also. Whatever the details, the Qur'anic narrative has Ibrāhīm and his son agreeing together on the matter. Unlike the Hebrew Bible in its present state, Ibrāhīm in the Qur'an does not unilaterally decide to sacrifice his son on the basis of no consultation.
37:102[3] Arabic: *al ṣābirūn*. See note to 2:155.
37:103[1] Grammar: dual.
37:103[2] Lit.: *the*.
37:107[1] It is difficult to reconcile the use here of '*tremendous*' (Arabic: *'aẓīm*) with the story in Genesis where Abraham sacrifices a ram in his son's stead.
37:111[1] See note to *(al) mu'minūn* at 8:2.

¶37.4

37:115[1] Grammar: dual.
37:115[2] Grammar: dual.
37:117[1] Grammar: dual.
37:117[2] Arabic: *al kitāb*. See Notepad IX.ii.
37:118[1] Grammar: dual.
37:119[1] Grammar: dual.
37:122[1] Grammar: dual.
37:122[2] See note to *(al) mu'minūn* at 8:2.
37:123[1] Arabic: *ilyās.* Typically identified with the Elijah of the Hebrew scriptures. See Notepad XV.
37:124[1] See note to *al muttaqūn* at 2:2.
37:125[1] Arabic: *ba'l*.
37:127[1] Cf. 7:64, 10:73, 16:113, 26:139, 26:189, 29:37, 37:127, 91:14.
37:130[1] Typically identified with the Elijah of the Hebrew scriptures. While I remain neutral on the point he raises, Muhammad Asad illustrates for us the problems here: *The form Il-Yasin in which this name appears in the above verse is either a variant of Ilyas (Elijah) or, more probably, a plural - "the Elijahs" - meaning "Elijah and his followers" (Tabari, Zamakhshari, et al). According to Tabari, 'Abd Allah ibn Mas'ud used to read this verse as "Peace be upon Idrasin", which, apart from giving us a variant or a plural of Idris ("Idris and his followers"), lends support to the view that Idris and Ilyas are but two designations of one and the same person, the Biblical Elijah.* I suspend judgment on this point absent further data. See Notepad XV.
37:132[1] See note to *(al) mu'minūn* at 8:2.
37:135[1] See note to 26:171.
37:137[1] This provides circumstantial support for the Petra thesis (which holds that Petra was the location for some part at least of the revelation) if we accept that the cities of Lūṭ are in the region of the Dead Sea. See Notepad XVI.
37:138[1] Arabic: *afalā*. See Notepad XIV.

¶37.5

37:139[1] Arabic: *yūnus*. Typically identified with the Jonah of the Hebrew scriptures. See Notepad XV.
37:141[1] Arabic: *mudḥaḍīn*. This passive participle of the form IV verb occurs only once. Translations often emphasise the concept of *loss* under the double influence of the context and the Biblical account. However, I render according to the meaning of this word itself; A. J. Arberry does likewise (who renders *rebutted*).
37:143[1] See note to *s-b-ḥ* root at 2:30.
37:150[1] Arabic: *am*. See note to 21:21.
37:150[2] I.e. if this is the claim: that they were witness to the creation of angels as females.
37:151[1] Arabic: *alā*. See note to 2:12.
37:154[1] I.e. if this is the claim (c.f. 37:150), then what are the details? And, if females be good enough for God, then why do they not wish the same for themselves?
37:155[1] Arabic: *afalā*. See Notepad XIV.
37:156[1] Arabic: *am*. See note to 21:21.
37:156[2] I.e. if this is the claim.
37:157[1] Arabic: *kitāb.* See Notepad IX.iii.
37:157[2] See grammar note to 2:91.
37:158[1] Signifies *hidden forces* (of the unseen realm), or fully demonic or demonised humans. Arabic: *al jinna.* I reproduce

Muhammad Asad's comment below. My own thoughts will be found at Article SJC. *Whereas most of the classical commentators are of the opinion that the term al-jinnah denotes here the angels, since they - like all beings of this category - are imperceptible to man's senses, I believe that the above verse refers to those intangible forces of nature which elude all direct observation and manifest themselves only in their effects: hence their designation, in this context, by the plural noun al-jinnah, which primarily denotes "that which is concealed from [man's] senses". Inasmuch as people who refuse to believe in God often tend to regard those elemental forces as mysteriously endowed with a purposeful creative power (cf. Bergson's concept of the elan vital), the Qur'an states that their votaries invent a "kinship" between them and God, i.e., attribute to them qualities and powers similar to His.*
37:158[2] Signifies *hidden forces* (of the unseen realm), or fully demonic or demonised humans. Arabic: *al jinna.* See Article SJC.
37:159[1] See note to *s-b-ḥ* root at 2:30.
37:164[1] Most think that the present verse treats of angels (cf. 37:150). This reading has merit, but I also allow that 37:164-166 reference '*the sincere servants of God*' which is the dominant motif in the chapter (37:40, 37:74, 37:128, 37:160, 37:169) and as a collocation occurs nowhere outside it. Additionally, 37:165 and 37:166 refer back to established concepts within the chapter (at 37:1 and 37:143 respectively), and neither '*those lined up*' nor '*givers of glory*' occur outside the verses mentioned in this note. The import of this segment, seen in this light, is that each man among '*the sincere servants of God*' has an '*appointed station*', or particular role to play.
37:164[2] Arabic: *maqām.* See note to 2:125.
37:165[1] Cf. 37:1.
37:166[1] See note to *s-b-ḥ* root at 2:30. Cf. 37:143.
37:167[1] The use of tense here by translators expresses their understanding of the text. Along with Muhammad Asad and N. J. Dawood, I infer a frequency of occurrence affecting the present; meanwhile, Saheeh International, for example, renders using the past.
37:168[1] Arabic: *<u>dh</u>ikr — calling to mind, recalling, reminding; remembrance (of something past); history*.
37:170[1] I.e. what came to them: the Qur'an.
37:172[1] Or *those given victory*.
37:173[1] Or *(military) force.*
37:180[1] See note to *s-b-ḥ* root at 2:30.
37:180[2] Arabic: *'izza — power*, *prestige*, *honour*, *respect* and *fame*.

38

38:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
38:0[2] The thirty-eighth chapter of the Qur'an is by convention called *ṣād* or *Ṣād*.
38:1[1] See note to 2:1 and Article MLQ.
ṣād:

19:16-33 (ʿĪsā), 19:51-53 (Mūsā), 19:56-57 (Idrīs).

38:1[2] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.
38:1[3] Arabic: *<u>dh</u>ikr — calling to mind, recalling, reminding; remembrance (of something past); history*.
38:2[1] Arabic: *bal*. See note to 2:88.
38:2[2] Arabic: *alla<u>dh</u>īna kafarū.* See note to 2:6 and Notepad II.i.
38:2[3] Arabic: *'izza — power*, *prestige*, *honour*, *respect* and *fame.*
38:4[1] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.
38:4[2] Arabic: *sāḥir — sorcerer*. See note to 2:102.
38:5[1] This is as true today as at any other time, with the modern gods of popular, unproven theories and other fictions advanced and embraced as fact.
38:6[1] This could mean either: *this is what is (best) to be done* or *this is a thing designed (against you).*
38:7[1] I.e. in that creed which is either most recent or current.
38:8[1] Arabic: *<u>dh</u>ikr — calling to mind, recalling, reminding; remembrance (of something past); history*.
38:8[2] Arabic: *bal*. See note to 2:88.
38:8[3] Arabic: *<u>dh</u>ikr — calling to mind, recalling, reminding; remembrance (of something past); history*.
38:8[4] Arabic: *bal*. See note to 2:88.
38:9[1] Arabic: *am*. See note to 21:21.
38:9[2] I.e. if this is the claim.
38:10[1] Arabic: *am*. See note to 21:21.
38:10[2] I.e. if this is the claim. Grammar: dual.
38:10[3] Arabic: *asbāb — ropes*, *means*, *connections*; *relations*; *pathways*; *causes, reasons*. The root sense is that of *connecting things*. I understand the significance to be: *if they claim to have mastery over the heavens and the earth, then let them ascend into the underlying causes thereof.* Of course, men cannot do this — which would be fine, if they admitted as much.
38:11[1] I.e. upon being faced with a challenge such as that outlined at 38:9-10.
38:11[2] This is a pivotal, crucial clause and absent any methodical approach to textual values has resulted in wild guessing as to its meaning. A. J. Arberry has: *A very host of parties is routed there!* M.K. Shakir has: *A host of deserters of the allies shall be here put to flight.* Muhammad Asad has: *[But] there it is: any and all human beings, however [strongly] leagued together, are bound to suffer defeat [whenever they refuse to accept the truth].* N. J. Dawood has: *Their faction is no more than a beaten army*. Saheeh International has: *[They are but] soldiers [who will be] defeated there among the companies [of disbelievers].* And Abdullah Yusuf Ali has: *But there - will be put to flight even a host of confederates*. The translators cited understand two things: 1. that there is a host of some kind and 2. that this host is defeated. What their presentations lack is any demonstration of the import of — and connection between — these two facts. Part of their problem is that they are trying to work blind: they have no pan-textual method; they do not understand the system of Qur'anic definitions; they do not understand the function of *bal* in 38:8 or of the hanging *am* at 38:9-10, and on top of that they are obliged to deal with the sandstorm of the Traditionalist's extraneous narrative interpolation. Under such circumstances it would be surprising if they were able to demonstrate any clarity. I will unpick the present clause within the framework of the methodology used here before going on to demonstrate what it means. Firstly, *jund* is a collective noun rendered *force* throughout (19:75, 36:28, 36:75, 37:173, 38:11, 44:24, 67:20) and indicates a group directed towards an aim of some kind, usually — though not always — with a military aspect; secondly, *hunālika* means *there* (*at that place*) or *thereupon* and is rendered in this second mode throughout (3:38, 7:119, 10:30, 18:44, 25:13, 33:11, 38:11, 40:78, 40:85); thirdly, we have the verb *hazama*. It occurs twice as a verb (2:251, 54:45) and once (here) as a passive participle. The first instance of the verb treats of the victory of the children of Israel under Ṭālūt (in which Dāwūd slew Jālūt), while the second instance treats of the inevitability of victory over the forces of denial (after a rehearsal of the defeat of Fir'awn). Hence, both contexts

unquestionably treat of *defeat*, which may safely be relied upon as the value here (in passive mode). Fourthly, the plural noun *al aḥzāb* is rendered here as *the parties* throughout. A careful reading of all instances (11:17, 13:36, 19:37, 33:20, 33:20, 33:22, 38:11, 38:13, 40:30, 43:65) makes clear that this term has a particular meaning: it denotes those groups or factions into which men fall based on their reaction to the message given by God. That is: *al aḥzāb* are those who encounter and (usually) reject the message brought by the Messenger (this point is made explicitly here at 38:12-14). We are left with the meaning of *mā* and *min*. The latter consistently means *among* or *of* and is rendered thus here. The particle *mā* (which follows *junb*) has a range of meanings. However, following an indefinite noun (as here) it means *some*, *certain* (for example *yawman mā — some day*, *sometime in the future*). On this basis we render: *Some force is thereupon defeated among the parties*. To understand what this means we need to understand that the tone and content of the lead-up from the beginning of the chapter treats of the confrontation and defeat of the ruling elite of the day. On a verse-by-verse basis: 38:1 evokes the Qur'an; 38:2 states that those who ignore warning are lost; 38:3 reminds of the destruction of previous communities; 38:4-5 cite amazement at being warned by one of their own, and subsequent accusations against the message-bearer; 38:6-7 list initial strategies on the part of the ruling elite to refute the message; 38:8 gives a true assessment of the condition of those warned; 38:9-10 posit a challenge to two positions which fundamentally underpin the position supported by the ruling elite which is: *then let them ascend into the causes!* — i.e. let them make the heavens and the earth obey them (if they truly have dominion of the heavens and the earth and what is between them, etc.). However, the fact is that they do not have the treasures of the mercies of God nor do they have the dominion of the heavens and the earth (cf. 38:9-10); they have smoke, mirrors and threats. Thus, they and their claims are exposed. The crucial import of 38:11 lies in the fact that it is at this point (i.e. having taken the argument to this juncture) that *some force is thereupon defeated among the parties*. Under the aegis of the God Protocol (see my book *The God Protocol*) this juncture has legal significance. After this point, those who lead a community are guilty and that community is liable to punishment — a point made explicitly at 38:12-15. Cf. 39:71.

38:12[1] Arabic: *fir'awn*. See note to 2:49.

38:13[1] See note to 15:78.

38:14[1] Cf. 10:33, 10:96, 10:103, 16:36, 16:38, 17:16, 22:18, 28:63, 30:47, 32:13, 36:7, 37:31, 38:14, 39:19, 39:71-72, 40:6, 41:25, 46:18, 50:12-14.

38:15[1] I.e. those who receive warning in the narrative present.

38:16[1] Some see this as a mocking demand to bring the punishment sooner. I read this as possibly meaning also: *let us have as much fun and wealth as possible now*.

¶38.2 38:17[1] The point of the story of Dāwūd (38:17-26) is repentance — learning the lessons from what happens in one's own life and regarding them as teachers in the science of drawing closer to God by repenting of one's own faults and sins, rather than being quick to judge and condemn others.

38:18[1] See note to *s-b-ḥ* root at 2:30.

38:20[1] See note to *wisdom* (*ḥikma*) at 33:34.

38:22[1] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).

38:24[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

38:24[2] See note to *fitnah* at 2:102.

38:24[3] Arabic: *raka'a — to be lowly* (i.e. *before God*). See Notepad III.

38:25[1] Arabic: *ma'āb — place of return; place to which one returns.*

38:26[1] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).

¶38.3 38:27[1] Grammar: dual.

38:27[2] Arabic: *alladhīna kafarū.* See note to 2:6 and Notepad II.i.

38:27[3] Arabic: *alladhīna kafarū.* See note to 2:6 and Notepad II.i.

38:28[1] Arabic: *am*. See note to 21:21.

38:28[2] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

38:28[3] I.e. if this is the claim. Sc. *then should we have created the sky and the earth and what is between them to no purpose.*

38:28[4] Arabic: *am*. See note to 21:21.

38:28[5] See note to *al muttaqūn* at 2:2.

38:28[6] I.e. if this is the claim. Sc. *then should we have created the sky and the earth and what is between them to no purpose*. See 83:7 for an account of what such people have in store.

38:29[1] I.e. the Qur'an, which attests to the fact that God is not unrighteous or unfair. For why we know the Qur'an to be the reference see note to 6:92. Arabic: *kitāb.* See Notepad IX.iii.

38:29[2] Arabic: *kitābun anzalnāhu ilayka mubārakun.* See Notepad IX.ix.

38:29[3] Arabic: *āyāt*. See Notepad VIII.

38:31[1] Abdullah Yusuf Ali comments here: *Safinat: literally, horses that stand, when at ease, on three legs, firmly planted, with the hoof of the fourth leg resting lightly on the ground. This would imply breeding and a steady temper, to match with the quality of swiftness mentioned[...].*

38:32[1] The preposition *'an* is problematical here. Some see it as an indication of *comparison* (for example, Saheeh International has here: *And he said, "Indeed, I gave preference to the love of good [things] over the remembrance of my Lord[...]*). However, Muhammad Asad places the emphasis as have I, and supplies a note: *Lit,, "because of [or "out of"] ('an) the remembrance of my Sustainer".* Leaving linguistic points to one side, it seems some Traditionalists are ideologically committed to the reading they have here since at the next verse they have Sulaymān hacking his horses into pieces — something which is nowhere found in the Arabic (I am unable to supply their reasons). Abdullah Yusuf Ali comments here: *The story is not found in the Old Testament. I interpret it to mean that, like his father David, Solomon was also most meticulous in not allowing the least motive of self to be mixed up with his spiritual virtues. He was fond of horses: he had great armies and wealth; but he used them all in God's service[...]. His battles were not fought for lust of blood, but as Jihāds in the cause of righteousness. His love of horses was not like that of a mere race-goer or of a warrior: there was a spiritual element in it. He loved by a kind of love which was spiritual—the love of the highest Good.*

38:32[2] Arabic: *dhikr — calling to mind, recalling, reminding; remembrance (of something past); history*.

38:32[3] Grammar: the verb here is in the feminine singular, agreeing with *shams* (*sun*) which is obliquely referenced by virtue of the fact that we know that it is evening (*'ashiyya*). Traditionalist interpretations for 38:31-33 vary. The facts as I see them are: Sulaymān loved horses out of love for God (seeing God's hand in their creation and maintenance); the sun then set (which indicated that it was time for prayer); Sulaymān stopped

for prayer after which he asked for the horses to be brought back to him; he then anointed (or stroked or rubbed) their legs and necks. The lesson is simple: you can have good things in abundance and keep a right attitude towards them.

38:33[1] Arabic: *masḥ — wiping, wiping off; cleaning; rubbing; anointing.*

38:34[1] See note to *fitnah* at 2:102.

38:34[2] While I do not share his pre-existing allegiance to the dominant Egypt-Palestine thesis (see Notepad XVI), I reproduce Abdullah Yusuf Ali's comments here in full: *The body (without life) on his throne has been variously interpreted. The interpretation that appeals to me most is that his earthly power, great as it was, was like a body without a soul, unless it was vivified by God's spirit. But Solomon did turn to God in true devotion, and his real power lay there. He did his best to root out idolatry, and he completed the Temple in Jerusalem for the worship of the One True God. Cf. his conversion of Bilqis the Queen of Sheba, 27:40. See also 7:148, where the same word jasad is used in connection with the image of a calf which the Israelites had set up for worship in the absence of Moses. Men may worship worldly Power as they may worship an idol, and there is great temptation in such Power, though Solomon withstood such temptation[...].* Muhammad Asad's comment adds to those provided by Abdullah Yusuf Ali: *To explain this verse, some of the commentators advance the most fantastic stories, almost all of them going back to Talmudic sources. Razi rejects them all, maintaining that they are unworthy of serious consideration. Instead, he plausibly suggests that the "body" (jasad) upon Solomon's throne is an allusion to his own body, and - metonymically - to his kingly power, which was bound to remain "lifeless" so long as it was not inspired by God-willed ethical values. (It is to be borne in mind that in classical Arabic a person utterly weakened by illness, worry or fear, or devoid of moral values, is often described as "a body without a soul".) In other words, Solomon's early trial consisted in his inheriting no more than a kingly position, and it rested upon him to endow that position with spiritual essence and meaning.*

38:35[1] Muhammad Asad notes here: *I.e., a spiritual kingdom, which could not be inherited by anyone and, hence, would not be exposed to envy or worldly intrigue.*

38:36[1] Sulaymān had power both over the direction and the intensity of the wind (cf. 21:81).

38:37[1] Or *adversaries* (against the command of God). See Article SJC. Cf. 21:82 and note thereto.

38:39[1] I.e. without a need to answer to anyone else on the part of the giver; without limit.

38:40[1] Arabic: *ma'āb — place of return; place to which one returns.*

¶38.4 38:41[1] Arabic: *ayyūb*. Typically identified with the Job of the Hebrew scriptures. See Notepad XV.

38:41[2] Or *adversary* (against the command of God). See Article SJC.

38:42[1] Or *Hasten thou away on foot.* This interpretation of *rakaḍa bi rijlika* as *to tread the ground with thy foot* is found in Lane, page 1151; however, the foundational sense for this verb is *to flee* or *to hasten away* (cf. 21:12, 21:13). While I am unconvinced by its contents, I include Muhammad Asad's comment here for interest: *According to the classical commentators, the miraculous appearance of a healing spring heralded the end of Job's suffering, both physical and mental.*

38:44[1] Arabic: *ḍaraba*. This verb means *to beat* or *to strike*. Under modern pressures, translators tend not to want to apply the clear sense to the same word at 4:34, but the sense there is as plain as it is here (see next note).

38:44[2] Arabic root: *ḥ-n-th*. See Notepad XI.viii. Muhammad Asad comments here: *In the words of the Bible (The Book of Job ii, 9), at the time of his seemingly hopeless suffering Job's wife reproached her husband for persevering in his faith: "Dost thou still retain thine integrity? Curse God, and die." According to the classical Qur'an-commentators, Job swore that, if God would restore him to health, he would punish her blasphemy with a hundred stripes. But when he did recover, he bitterly regretted his hasty oath, for he realized that his wife's "blasphemy" had been an outcome of her love and pity for him; and thereupon he was told in a revelation that he could fulfil his vow in a symbolic manner by striking her once with "a bunch of grass containing a hundred blades or more". (Cf. 5:89 - "God will not take you to task for oaths which you may have uttered without thought.").* The Arabic word *dighth* means *bunch*, *mixed bunch*, *something muddled* (such as flowers, grasses, thoughts).

38:48[1] Arabic: *alyasa'*. Typically identified with the Elisha of the Hebrew scriptures. See Notepad XV.

38:48[2] Arabic: *dhūl kifl*. Identified by some with Ezekiel; however, see note to 21:85.

38:49[1] Arabic: *dhikr — calling to mind, recalling, reminding; remembrance (of something past); history*.

38:49[2] See note to *al muttaqūn* at 2:2.

38:49[3] Arabic: *ma'āb — place of return; place to which one returns.*

38:50[1] I supply Muhammad Asad's note with some light editing for interest: *In all the eleven instances in which the noun 'adn occurs in the Qur'an it is used as a qualifying term for the "gardens" (jannat) of paradise. This noun is derived from the verb 'adana, which primarily denotes "he remained [somewhere]" or "he kept (to something)", i.e., permanently: cf, the phrase 'adantu 'l-balad ("I remained for good [or "settled"] in the country"). In Biblical Hebrew - which, after all, is but a very ancient Arabian dialect - the closely related noun 'eden has also the additional connotation of "delight", "pleasure" or "bliss". Hence the combination of the two concepts in my rendering of 'adn as "perpetual bliss". As in many other places in the Qur'an, this bliss is here allegorized - and thus brought closer to man's imagination - by means of descriptions recalling earthly joys.*

38:52[1] Arabic: *qāṣirāt al ṭarf*. See Notepad XIX.

38:52[2] Arabic: *atrāb*. See Notepad XIX.

38:55[1] Translators tend not to know what to do with the *This* here and at 38:57. My view is that it serves a rhetorical function. It provides an allusion to the *This* of 38:54, while anticipating (and inviting comparison with) the *This* of 38:59.

38:55[2] Arabic: *ṭāghūn*. See *ṭāghūt* at 39:17.

38:55[3] Arabic: *ma'āb — place of return; place to which one returns.*

38:57[1] Arabic: *ghassāq*. Lane (p. 2313) records various values for this word, including: *intense cold* or *stinking* (often it is found as *pus*). Occurs also at 78:25.

38:58[1] Lit.: *other* (i.e. punishments).

38:58[2] Or *pairs*. Lit.: *of its type are kinds*. Arabic: *azwāj — spouses, mates; kinds, types; species.* Muhammad Asad's translation is more interpretive than terse, but supplies the broader implication here: *and, coupled with it, further [suffering] of a similar nature*. See note to 15:88.

38:60[1] Arabic: *bal*. See note to 2:88.

38:60[2] I.e. you who brought this upon us.
38:63[1] Lit.: *the*.
38:64[1] Arabic: *ḥaqqun*. See Notepad XVII (ḥaqq- vi.).

¶38.5 38:66[1] Grammar: dual.
38:69[1] Arabic: *al mala'*. I generally render this *eminent ones*, however, I have adapted it here to the context. Cf. 37:8.
38:70[1] See note to *waḥī* and *awḥā* at 3:44.
38:70[2] Muhammad Asad supplies the following comment here: *Lit., "otherwise than that I be (illa annama ana) a plain warner" - i.e., of the prospect of spiritual self-destruction inherent in a wilful disregard of the fact of God's existence and oneness, which is the core of all religious cognition and, hence, of all true prophethood.*
38:72[1] See note to *waqa'a* at 15:29.
38:72[2] Arabic: *sajada*. See Notepad IV.
38:73[1] Arabic: *sajada*. See Notepad IV.
38:74[1] Arabic: *illā*. Generally rendered *save* (as in *except* or *excepting*) and equivalents, I have translated in this context to leave open the question of whether Iblīs was an angel. See Article SJC.
38:74[2] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.
38:75[1] Arabic: *sajada*. See Notepad IV.
38:76[1] In one short sentence we have the essence of all cultic presumption.
38:78[1] Arabic: *dīn.* See Notepad V. For *Day of Judgment* see 82:17-19.
38:82[1] Arabic: *'izza — power*, *prestige*, *honour*, *respect* and *fame*.
38:84[1] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).
38:84[2] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).
38:86[1] Muhammad Asad comments here: *The expression mutakallif denotes, primarily, "a person who takes too much upon himself", be it in action or in feeling; hence, a person who pretends to be more than he really is, or to feel what he does not really feel, In this instance, it indicates the Prophet's disclaimer of any "supernatural" status.*
38:87[1] Arabic: *dhikr — calling to mind, recalling, reminding; remembrance (of something past); history*.

39

39:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
39:0[2] The thirty-ninth chapter of the Qur'an is by convention called *al zumar* or *The Throngs*.
39:1[1] Lit.: *(gradual* or *successive) sending down*.
39:1[2] Arabic: *al kitāb*. See Notepad IX.ii.
39:1[3] Arabic: *al 'azīz al ḥakīm*. See note to 3:18.
39:2[1] Arabic: *al kitāb*. See Notepad IX.ii.
39:2[2] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).
39:2[3] Arabic: *dīn*. See Notepad V.
39:3[1] Arabic: *dīn*. See Notepad V.
39:3[2] Arabic: *min dūni*. See note to 2:23.
39:3[3] This is the claim not only of so-called pagan cults, but also of those who claim monotheism while exalting and deifying created beings; religions themselves garner to themselves much worship. See also 34:27.
39:4[1] See note to *s-b-ḥ* root at 2:30.
39:5[1] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).
39:6[1] Muhammad Asad comments here: *Lit., "eight [in] pairs", i.e., the male and the female of four kinds of cattle (sheep, goats, camels and bovine cattle)[...].*
39:6[2] Muhammad Asad comments here: *Lit., "by creation after creation, in three darknesses": an allusion to the successive stages of embryonic development, repeatedly spoken of in the Qur'an (cf. 22:5 and 23:12-14), and to the darkness of the womb, the membrane enveloping the embryo, and its pre-natal blindness.*
39:6[3] Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:62, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.
39:8[1] See note to 22:9.
39:9[1] Arabic: *am*. See note to 21:21.
39:9[2] Arabic: *sajada*. See Notepad IV.
39:9[3] See 25:64.
39:9[4] Sc. *is like one who does not;* i.e. if this is the claim.

¶39.2 39:10[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
39:10[2] See note to *al muttaqūn* at 2:2.
39:10[3] I take this to mean that if the Satanic tyranny is so bad in a place one should leave for another, but also that there is plenty of scope for the application of time, resources, and talents for those who wish to do good.
39:10[4] Arabic: *al ṣābirūn*. See note to 2:155.
39:10[5] I.e. without a need to answer to anyone else on the part of the giver; without limit.
39:11[1] Arabic: *dīn.* See Notepad V.
39:12[1] See note to *muslim* at 2:128.
39:14[1] Arabic: *dīn.* See Notepad V.
39:15[1] Arabic: *min dūni*. See note to 2:23.
39:15[2] Arabic: *dhālika huwa.* See note to 22:11.
39:16[1] Cf. 3:175.
39:16[2] See note to *al muttaqūn* at 2:2.
39:17[1] Arabic: *ṭāghūt*. See note to 2:256.
39:18[1] Muhammad Asad comments here: *According to Razi, this describes people who examine every religious proposition (in the widest sense of this term) in the light of their own reason, accepting that which their mind finds to be valid or possible, and rejecting all that does not measure up to the test of reason. In Razi's words, the above verse expresses "a praise and commendation of following the evidence supplied by one's reason (hujjat al-'aql), and of reaching one's conclusions in accordance with [the results of] critical examination (nazar) and logical inference (istidlal)." A somewhat similar view is advanced, albeit in simpler terms, by Tabari.*
39:19[1] See note to 3:162.
39:19[2] Sc. *like one upon whom it has not* (cf. 10:33, 10:96, 10:103, 16:36, 16:38, 17:16, 22:18, 28:63, 30:47, 32:13, 36:7, 37:31, 38:14, 39:19, 39:71-72, 40:6, 41:25, 46:18, 50:12-14).
39:19[3] The answer, obviously, is in the negative.
39:20[1] See note to *al muttaqūn* at 2:2.
39:20[2] Or *promise*.
39:21[1] Arabic: *alam tara*. See note to 2:243.

¶39.3 39:22[1] See note to 3:162.
39:22[2] Cf. 16:106.
39:22[3] Arabic: *al islām*. This is an abstract noun and means *peace* or *submission* (*to God*). See 3:18-19 and notes thereto.
39:22[4] Lit.: *is upon*.
39:22[5] Sc. *like one whose breast God has not thus expanded.*
39:22[6] Arabic: *dhikr — calling to mind, recalling, reminding; remembrance (of something past); history*.
39:23[1] Arabic: *ḥadīth — story; account; narrative*, *narration*. The Qur'an's usage of this term appears at times to anticipate the later abuse of it by Muslims. Despite what the Traditionalist has done, the Qur'an is clear: the best *ḥadīth* is what God has sent down. Whatever *ḥadīth* the Traditionalist lays claim to as a source of religion, by the Qur'anic yardstick it is — and can only be — something other than the best *ḥadīth*.

39:23[2] Arabic: *kitāb.* See Notepad IX.iii.
39:23[3] Arabic: *kitāb mutashābih mathāniya.* See Notepad IX.v.
39:23[4] Arabic: *dhikr — calling to mind, recalling, reminding; remembrance (of something past); history*.
39:24[1] See note to 3:162.
39:24[2] I.e. protection. I have stayed true to my rendering of this value here in order that the reader in English should have access to corresponding related value at 39:33-35. See note to *al muttaqūn* at 2:2.
39:24[3] Lit.: *with his face*. Muhammad Asad notes here: *Lit., "who will protect himself with his face": an idiomatic phrase implying that the person concerned has nothing whatever with which to protect himself.*
39:24[4] Sc. *like one who is not ill prepared.*
39:24[5] Arabic: *ẓālimūn*. See note to 2:229.
39:25[1] Arabic: *min ḥaythu*. See note to 2:149.
39:27[1] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.
39:27[2] Arabic: *min kulli*. See note to 2:164.
39:27[3] Lit.: *of every similitude*.
39:28[1] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.
39:28[2] Classical Arabic is not a holy language. However, it does possess certain useful characteristics, among which is the fact that it is possible to demonstrate values with reference to usage and root meanings in a way which is not possible — at least in the same way and to the same extent — in, for example, English. That the Qur'an claims to be '*free of deviation*' points, at least in part, to the consistency present within it — the reality of which the current work attempts to reveal and free from the accretions imposed upon it in the name of religion.
39:28[3] See note to *al muttaqūn* at 2:2.
39:29[1] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.
39:29[2] Lit.: *a*.
39:29[3] Grammar: dual.
39:29[4] Arabic: *bal*. See note to 2:88.

¶39.4 39:32[1] Arabic: *alaysa*. See Notepad XIV.
39:32[2] Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See note to 2:19 and Notepad II.iii.
39:33[1] I.e. by living in accordance with it.
39:33[2] See note to *al muttaqūn* at 2:2.
39:36[1] Arabic: *alaysa*. See Notepad XIV.
39:36[2] Arabic: *min dūni*. See note to 2:23.
39:37[1] Arabic: *alaysa*. See Notepad XIV.
39:38[1] Arabic: *min dūni*. See note to 2:23.
39:38[2] Arabic: *mutawakkilūn*. See note to 3:159.
39:39[1] In modern English parlance: *do your worst*.
39:41[1] Arabic: *al kitāb*. See Notepad IX.ii.
39:41[2] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).

¶39.5 39:42[1] Arabic: *āyāt.* See Notepad VIII.
39:43[1] Arabic: *am*. See note to 21:21.
39:43[2] Arabic: *min dūni*. See note to 2:23.
39:43[3] I.e. if this is the claim. The answer follows.
39:45[1] See note to 58:4 for Qur'anic usage of *to believe in*.
39:45[2] Arabic: *min dūni*. See note to 2:23.
39:45[3] This not only applies to the idolaters and the atheists whom the Traditionalist likes so much to denigrate, but also to Trinitarian Christians and sectarian Muslims. This latter point is easily proven: go to your local church or mosque and see for how long it is possible to engage whomever you find there in conversation about God alone before 'special' additional personalities are inserted into the mix and made requisite; try insisting on God alone, and see how many friends you have when you leave.
39:47[1] The naked verb *to ransom* in English tends to be a perfective idea assuming a successful outcome. The uncertain outcome of a verb is made explicit in English by the inclusion of such words as *to seek to*, which I have done here.
39:47[2] Arabic: *sū'* (sg.), *aswā'* (pl.). See Notepad XI.v.
39:48[1] Arabic: *sayyi'āt*. See Notepad XI.x.
39:49[1] Arabic: *bal*. See note to 2:88.
39:49[2] I.e. the favour from God.
39:49[3] Arabic: *fitnah*. See note to 2:102.
39:51[1] Arabic: *sayyi'āt*. See Notepad XI.x.
39:51[2] I.e. those who received warning at the time of the revelation; and by extension, those who receive it today.
39:51[3] Arabic: *sayyi'āt*. See Notepad XI.x.
39:51[4] Or *cause failure*; i.e. to God.
39:52[1] Arabic: *āyāt*. See Notepad VIII.

¶39.6 39:53[1] Arabic: *dhunūb*. See Notepad XI.iv.
39:53[2] Naturally, this phrase can be quoted in isolation in support of an assertion that God forgives everyone everything, but one need only read the verses following to gain additional context. Consider also, for example, 4:110 and 6:54.
39:57[1] See note to *al muttaqūn* at 2:2.
39:59[1] Arabic: *balā*. See note to 2:81.
39:59[2] Arabic: *āyāt*. See Notepad VIII.
39:59[3] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.
39:60[1] Arabic: *alaysa*. See Notepad XIV.
39:61[1] See note to *al muttaqūn* at 2:2.
39:61[2] Or *by* (Arabic: *bi*). This preposition is frequently rendered in both senses here.
39:63[1] Arabic: *āyāt*. See Notepad VIII.

¶39.7 39:65[1] See note to *waḥī* and *awḥā* at 3:44.
39:65[2] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.
39:66[1] Arabic: *bal*. See note to 2:88.
39:67[1] Arabic: *ḥaqqa*. See Notepad XVII (ḥaqq- v.).
39:67[2] See note to *s-b-ḥ* root at 2:30.
39:67[3] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.
39:68[1] See note to 7:143.
39:69[1] Arabic: *al kitāb*. See Notepad IX.ii.
39:69[2] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).

¶39.8 39:71[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.
39:71[2] Arabic: *ḥattā idhā*. See note to 3:152.
39:71[3] Arabic: *āyāt*. See Notepad VIII.
39:71[4] Arabic: *balā*. See note to 2:81.
39:71[5] Cf. 10:33, 10:96, 10:103, 16:36, 16:38, 17:16, 22:18, 28:63, 30:47, 32:13, 36:7, 37:31, 38:14, 39:19, 39:71-72, 40:6, 41:25, 46:18, 50:12-14.
39:71[6] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.
39:73[1] See note to *al muttaqūn* at 2:2.
39:73[2] Arabic: *ḥattā idhā*. See note to 3:152.
39:73[3] Sc. *then will their journey be over*.
39:73[4] I.e. the Garden.
39:75[1] See note to *s-b-ḥ* root at 2:30.
39:75[2] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).

40

40:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

40:0[2] The fortieth chapter of the Qur'an is by convention called *al ghāfir* or *The Forgiver*.

40:1[1] See note to 2:1 and Article MLQ.

ḥā mīm:

1:1-7 (*al fātiḥah*).

40:2[1] Lit.: *(gradual* or *successive) sending down*.

40:2[2] Arabic: *al kitāb*. See Notepad IX.ii.

40:3[1] Arabic: *dhanb*. See Notepad XI.iv.

40:3[2] Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:62, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.

40:4[1] Arabic: *āyāt*. See Notepad VIII.

40:4[2] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

40:5[1] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

40:5[2] Cf. 13:32.

40:6[1] Cf. 10:33, 10:96, 10:103, 16:36, 16:38, 17:16, 22:18, 28:63, 30:47, 32:13, 36:7, 37:31, 38:14, 39:19, 39:71-72, 40:6, 41:25, 46:18, 50:12-14.

40:6[2] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

40:7[1] See note to *s-b-ḥ* root at 2:30.

40:7[2] See note to 58:4 for Qur'anic usage of *to believe in*.

40:7[3] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

40:8[1] Lit.: *and make Thou them enter*.

40:8[2] Cf. 13:25.

40:8[3] Arabic: *al 'azīz al ḥakīm*. See note to 3:18.

40:9[1] Arabic: *sayyi'āt*. See Notepad XI.x.

40:9[2] Arabic: *sayyi'āt*. See Notepad XI.x.

40:9[3] Arabic: *dhālika huwa*. See note to 22:11.

¶40.2

40:10[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

40:11[1] I.e. the condition prior to earthly life, earthly life, death, and then resurrection; the implication being a request that they might have one life more.

40:11[2] Arabic: *dhunūb*. See Notepad XI.iv.

40:12[1] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

40:13[1] Arabic: *āyāt*. See Notepad VIII.

40:14[1] Arabic: *dīn*. See Notepad V.

40:14[2] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.

40:18[1] Cf. 53:57.

40:18[2] Or *suppress*.

40:18[3] Cf. 33:10, 56:83.

40:18[4] Arabic: *ẓālimūn*. See note to 2:229.

40:20[1] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).

40:20[2] Arabic: *min dūni*. See note to 2:23.

¶40.3

40:21[1] See note to 30:50.

40:21[2] Arabic: *dhunūb*. See Notepad XI.iv.

40:22[1] Arabic: *dhālika bianna*. See note to 22:6 and Notepad XIV.

40:23[1] Arabic: *āyāt*. See Notepad VIII.

40:24[1] Arabic: *fir'awn*. See note to 2:49.

40:24[2] Typically identified with the Korah of the Hebrew scriptures. See Notepad XV.

40:24[3] Arabic: *sāḥir — sorcerer*. See note to 2:102.

40:25[1] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi i.).

40:25[2] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

40:25[3] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.

40:26[1] Arabic: *fir'awn*. See note to 2:49.

40:26[2] Lit.: *Leave me (to)*.

40:26[3] Arabic: *dīn*. See Notepad V.

40:27[1] See note to 58:4 for Qur'anic usage of *to believe in*.

¶40.4

40:28[1] Arabic: *(al) mu'min*. See note to 8:2.

40:28[2] Arabic: *fir'awn*. See note to 2:49.

40:29[1] Arabic: *ẓāhirūn — visible, dominant, manifest, visible, conspicuous*.

40:29[2] Arabic: *fir'awn*. See note to 2:49.

40:30[1] Arabic: *alladhī āmana*. Typically rendered *he who believed*. See 2:257 and Notepad II.iv.

40:31[1] Arabic: *da'b — custom, wont, habit; case, affair; persistence, eagerness, perseverance*.

40:31[2] See note to 2:207.

40:33[1] Lit.: *turn away turning backs*. Found at 21:57, 27:80, 30:52, 37:90, 40:33.

40:34[1] Arabic: *ḥattā idhā*. See note to 3:152.

40:34[2] **Qur'anic definition**: *murtāb*. Generally rendered (and not incorrectly) *doubter* or *skeptic*. The problem with this rendering is that such words hold a neutral or even positive connotation today, suggesting perhaps intellectual thoroughness and objectivity. This is demonstrably not the case here; it is clear from what follows at 40:35 that a fuller Qur'anic sense (particularly in combination with *committer of excess*) is *baseless sceptic*, i.e. a person who has no foundation or warrant for his position. This word occurs once only.

40:35[1] Arabic: *āyāt*. See Notepad VIII.

40:35[2] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

40:36[1] Arabic: *fir'awn*. See note to 2:49.

40:36[2] Arabic: *asbāb — ropes, means, connections*; *relations*; *pathways*; *causes, reasons*. The root sense is that of *connecting things*.

40:37[1] Arabic: *asbāb — ropes, means, connections*; *relations*; *pathways*; *causes, reasons*. The root sense is that of *connecting things*.

40:37[2] Arabic: *fir'awn*. See note to 2:49.

40:37[3] Arabic: *ṣadda + 'an*. See note to 8:47.

40:37[4] Arabic: *fir'awn*. See note to 2:49.

¶40.5

40:38[1] Arabic: *alladhī āmana*. Typically rendered *he who believed*. See 2:257 and Notepad II.iv.

40:40[1] Arabic: *sayyi'a*. See Notepad XI.ix.

40:40[2] Arabic: *(al) mu'min*. See note to 8:2.

40:40[3] I.e. without a need to answer to anyone else on the part of the giver; without limit.

40:42[1] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

40:43[1] I.e. to falsehood.

40:44[1] See note to 2:207.

40:45[1] Arabic: *sayyi'āt*. See Notepad XI.x.

40:45[2] Arabic: *fir'awn*. See note to 2:49. Verses 40:38-45 summarise exactly the pattern of warning a people and taking refuge in God which is the prophetic model.

40:46[1] Arabic: *fir'awn*. See note to 2:49.

40:48[1] See note to 2:207.

40:50[1] Arabic: *balā*. See note to 2:81.

40:50[2] Or *supplicate*. Muhammad Asad notes here: *According to the classical commentators, this answer implies no more than a refusal on the part of the "keepers of hell" to intercede for the doomed sinners, telling them, as it were, "Pray yourselves, if you can." It seems to me, however, that we have here an indirect allusion to the sinners erstwhile, blasphemous devotion to false objects of worship and false values the meaning being, "Pray now to those imaginary powers to which you were wont to ascribe a share in God's divinity, and see whether they can help you!" This interpretation finds support in the next sentence, which speaks of the delusion (dalal) inherent in the prayers of "those who deny the truth", i.e., during their life on earth - for, obviously, on the Day of Judgment all such delusions will have disappeared.*

40:50[3] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.

¶40.6

40:51[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

40:52[1] Arabic: *ẓālimūn*. See note to 2:229.

40:53[1] Arabic: *al kitāb*. See Notepad IX.ii.

40:55[1] Arabic: *ḥaqqun*. See Notepad XVII (ḥaqq- vi.).

40:55[2] Arabic: *dhanb*. See Notepad XI.iv. The allusion here — in my view — is to Mūsā also, who was guilty of murder (in fact, of killing one of his own people — see *The God Protocol* for details). God does not require us to start perfect, but he does require us to start.

40:55[3] See note to *s-b-ḥ* root at 2:30.

40:56[1] Arabic: *āyāt*. See Notepad VIII.

40:56[2] I.e. delusions of their own grandeur.

40:58[1] Cf. 35:19.

40:58[2] Lit.: *and*.

40:58[3] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

40:59[1] Arabic: *lā yu'minūn*. Qur'anic usage implies: *(are those) lost in darkness*. See note to 2:6 and Notepad II.ii.

40:60[1] Cf. 2:186.

¶40.7

40:63[1] Arabic: *āyāt*. See Notepad VIII.

40:64[1] The Arabic *qarār* has connotions of *stationariness, stability, fixedness*. According to the Qur'an (as well as to all observable, verifiable data) the earth is fixed.

40:65[1] Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:62, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.

40:65[2] Arabic: *dīn*. See Notepad V.

40:66[1] Arabic: *min dūni*. See note to 2:23.

40:67[1] Arabic: *'alaqa*. See note to 22:5.

¶40.8

40:69[1] Arabic: *alam tara*. See note to 2:243.

40:69[2] Arabic: *āyāt*. See Notepad VIII.

40:70[1] Arabic: *al kitāb*. See Notepad IX.ii.

40:72[1] Arabic: *sajara — to fire up, to heat up* (*of stove, oven*). This instance is in the passive voice. It is the only instance of the form I of this root.

40:73[1] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

40:74[1] Arabic: *min dūni*. See note to 2:23.

40:74[2] Arabic: *bal*. See note to 2:88.

40:74[3] I.e. we were lying, or our assumptions were baseless.

40:74[4] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.

40:75[1] Arabic: *bi ghayri (al) ḥaqq*. See Notepad XVII.

40:77[1] Arabic: *ḥaqqun*. See Notepad XVII (ḥaqq- vi.).

40:77[2] I.e. in death.

40:78[1] Arabic: *āya*. See Notepad VIII.

40:78[2] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).

¶40.9

40:80[1] Arabic: *fulk — (m. and f.) ship, (also coll.) ships*.

40:81[1] Arabic: *āyāt*. See Notepad VIII.

40:81[2] Arabic: *āyāt*. See Notepad VIII.

40:82[1] See note to 30:50.

40:84[1] See note to 58:4 for Qur'anic usage of *to believe in*.

40:84[2] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

40:85[1] Arabic: *sunnah*; i.e. communication of God's message followed by rejection and destruction or (occasionally) by acceptance and submission. See 3:137, 17:77, 33:62, 35:43, 48:23.

40:85[2] Sc. *has not changed*. Cf. 17:77, 33:38-39, 33:62, 35:43, 40:85, 48:23.

40:85[3] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.

41

41:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

41:0[2] The forty-first chapter of the Qur'an is by convention called *fuṣṣilat* or *Set Out And Detailed*.

41:1[1] See note to 2:1 and Article MLQ.

ḥā mīm:

1:1-7 (*al fātiḥah*).

41:2[1] I take the *ḥā mīm* above as the subject of this sentence. The fact of a missing verb in this sentence is made clear in, for example, the rendering by Saheeh International: *[This is] a revelation from the Entirely Merciful, the Especially Merciful.* Once *ḥā mīm* is recognised as the subject of the sentence at 41:2, the need for interpolation ceases. I have refrained from interpolating '*Is*' at the beginning of this sentence, and confined my thoughts to the notes. Cf. 32:2. See Article MLQ for a full analysis of the mysterious letters.

41:2[2] Lit.: *(gradual* or *successive) sending down*.

41:2[3] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

41:3[1] Arabic: *kitāb*. See Notepad IX.iii.

41:3[2] Arabic: *āyāt*. See Notepad VIII.

41:3[3] Arabic: *faṣṣala — to set out* (that is, *present in a logical order*, *categorise*) and *to make plain* or *detail*.

41:3[4] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.

41:4[1] This exact phrasing is found in three other instances, each time referencing the messenger: 2:119, 34:28, 35:24. In this case, it references the Qur'an. This fact should be significant to those who insist on following sources other than the Qur'an under the impression that they are following the Messenger.

41:5[1] Lit.: *from*.

41:5[2] Or *heaviness*.

41:6[1] See note to *waḥī* and *awḥā* at 3:44.

41:6[2] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

41:7[1] Arabic: *al zakāt*. This instance of this frequent motif is preceded by a reference to idolaters; this is difficult to square with the Traditionalist's value for *al zakāt* as a tax — and his attempts to reconcile the two ring hollow. However, sexual misconduct and deviancy have been associated with idol-worship since time immemorial, and within that framework our value for *al zakāt* makes sense. See note to 2:43 and Article SZC.

41:8[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

¶41.2

41:9[1] Arabic: *'ayyām — days*; *aeons*, *eras*.

41:10[1] Grammar: the feminine object pronoun indicates *ard* (*earth*).

41:10[2] Arabic: *aqwāt* (sg. *qūt*) — *nutriment, nourishment, food*. With A. J. Arberry, I supply *diverse* to convey the plural.

41:10[3] Arabic: *'ayyām — days*; *aeons*, *eras*.

41:11[1] Grammar: dual.

41:11[2] Muhammad Asad comments here: *Explaining this passage, Zamakhshari observes: "The meaning of God's command to the skies and the earth to 'come', and their submission [to*

His command] is this: He willed their coming into being, and so they came to be as He willed them to be...: and this is the kind of metaphor (majaz) which is called 'allegory' (tamthil)... Thus, the purport [of this passage] is but an illustration (taswir) of the effect of His almighty power on all that is willed [by Him], and nothing else...." (It is obvious that Zamakhshari's reasoning is based on the oft-repeated Qur'anic statement, "When God wills a thing to be, He but says unto it, 'Be' - and it is.") Concluding his interpretation of the above passage, Zamakhshari adds: "If I am asked about the meaning of [the words] 'willingly or unwillingly', I say that it is a figurative expression (mathal) indicating that His almighty will must inevitably take effect."

41:11[3] Grammar: dual.
41:12[1] Or *concluded*.
41:12[2] Grammar: dual feminine object pronoun.
41:12[3] Arabic: *'ayyām — days*; *aeons*, *eras*.
41:12[4] See note to *waḥī* and *awḥā* at 3:44.
41:14[1] I.e. from every side.
41:15[1] Arabic: *bi ghayri (al) ḥaqq*. See Notepad XVII.
41:15[2] Arabic: *awalam yaraw*. See note to 13:41.
41:15[3] Arabic: *āyāt*. See Notepad VIII.
41:18[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
41:18[2] See note to *al muttaqūn* at 2:2.

¶41.3 41:19[1] Cf. 27:17.
41:20[1] Arabic: *ḥattā idhā*. See note to 3:152.
41:23[1] Lit.: *are become*.
41:25[1] Lit.: *between their hands*. I understand this to mean here: *what was at their time*. See note to 2:66.
41:25[2] Arabic: *al jinn*. See Article SJC.
41:25[3] Arabic: *al ins*. See Article SJC.
41:25[4] Cf. 10:33, 10:96, 10:103, 16:36, 16:38, 17:16, 22:18, 28:63, 30:47, 32:13, 36:7, 37:31, 38:14, 39:19, 39:71-72, 40:6, 41:25, 46:18, 50:12-14.

¶41.4 41:26[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.
41:26[2] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.
41:26[3] Arabic: *laghiya — to talk, to talk nonsense*. This is what the Traditionalist does, in effect, through the promotion of sources he adopts in preference to the Qur'an.
41:26[3] Arabic: *fīhi*. Translators treat this variously. Both Muhammad Asad and A. J. Arberry have '*about it*', with which reading I agree, whereas Saheeh International and Hilali & Khan emphasise notions of *during*.
41:27[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.
41:28[1] Arabic: *āyāt*. See Notepad VIII.
41:29[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.
41:29[2] Arabic: *al jinn*. See Article SJC.
41:29[3] Arabic: *al ins*. See Article SJC.

¶41.5 41:33[1] Arabic: *qawl — speech*; *teaching*, *doctrine*; *saying*, *word*.
41:33[2] See note to *muslim* at 2:128.
41:34[1] Arabic: *sayyi'a*. See Notepad XI.ix.
41:36[1] Or *adversary* (against the command of God). See Article SJC.
41:37[1] Arabic: *āyāt*. See Notepad VIII.
41:37[2] Arabic: *sajada*. See Notepad IV.
41:37[3] Arabic: *sajada*. See Notepad IV.
41:37[4] Grammar: feminine plural pronoun object, which I take to indicate *heavens*.
41:38[1] See note to *s-b-ḥ* root at 2:30.
41:39[1] Arabic: *āyāt*. See Notepad VIII.
41:39[2] Lit.: *reverent, humble*.
41:40[1] I have applied the meaning for *laḥada fī* as given by Lane (p. 2712). The Traditionalist translators at Saheeh International render this clause: *Indeed, those who inject deviation into Our verses,* which they support with a note: *Through deviant recitations or interpretations*; their colleagues Hilali & Khan have: *Verily, those who turn away from Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc. by attacking, distorting and denying them)*. By way of comparison, non-sectarian N. J. Dawood has: *Those that deny Our revelations*; while Arabist A. J. Arberry has: *Those who blaspheme Our signs*.
41:40[2] Arabic: *āyāt*. See Notepad VIII.
41:40[3] See note to 3:162.
41:41[1] Arabic: *dhikr — calling to mind, recalling, reminding; remembrance (of something past); history*.
41:41[2] Sc. *will taste a severe punishment*. Cf. 41:27. The Traditionalist Saheeh International has a note here: *i.e., reject it or prefer deviant interpretation.* What Saheeh International has in view, of course, is preference for anything which is not predicated upon Traditionalist orthodoxy — an ideology which precludes engagement with the Qur'an as a complete revelation as its *sine qua non*.
41:41[3] Arabic: *kitāb*. See Notepad IX.iii.
41:42[1] Cf. 41:14.
41:42[2] Lit.: *(gradual* or *successive) sending down*.
41:43[1] Given the preceding context, I regard this phrase as I have parsed it; other translators that I know of do not supply speech marks at this juncture.
41:44[1] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.
41:44[2] Arabic: *āyāt*. See Notepad VIII.
41:44[3] Arabic: *lawlā*. See Notepad XIV.
41:44[4] Arabic: *faṣṣala — to set out* (that is, *present in a logical order*, *categorise*) and *to make plain* or *detail*.
41:44[5] Arabic: *(al) a'rāb*, *'arabiy*. See note to 9:90.
41:44[6] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
41:44[7] Arabic: *lā yu'minūn*. Qur'anic usage implies: *(are those) lost in darkness*. See note to 2:6 and Notepad II.ii.

¶41.6 41:45[1] Arabic: *al kitāb*. See Notepad IX.ii.
41:45[2] Cf. 11.110.
41:46[1] See note to 2:207.
41:47[1] Cf. the words attributed to Christ at Matt. 24:36 *But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.*
41:47[2] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.
41:50[1] I.e. due to his own talents or efforts.
41:50[2] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.
41:51[1] Lit.: *stays far (away) on his side*.
41:52[1] Arabic: *a ra'ayt-*. See note to 6:40.
41:52[2] I.e. the Qur'an.
41:53[1] Arabic: *āyāt*. See Notepad VIII.
41:53[2] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).
41:54[1] Arabic: *alā*. See note to 2:12.
41:54[2] Arabic: *alā*. See note to 2:12.

42

42:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
42:0[2] The forty-second chapter of the Qur'an is by convention

called *al shūrā* or *Consultation*.
42:1[1] See note to 2:1 and Article MLQ.
ḥā mīm:
1:1-7 (*al fātiḥah*).
42:2[1] See note to 2:1 and Article MLQ.
'ayn sīn qaf:
'ayn: 19:16-33 ('Īsā), 19:51-53 (Mūsā), 19:56-57 (Idrīs), 19:54-55 (Ismā'īl)
sīn: 19:41-50 (Ibrāhīm)
qāf: 19:16-33 ('Īsā), 19:41-50 (Ibrāhīm), 19:51-53 (Mūsā), 19:54-55 (Ismā'īl), 19:56-57 (Idrīs).
42:3[1] I would argue that this references what immediately precedes: i.e. the values for *ḥā mīm* and *'ayn sīn qaf*. I see no logical alternative in the context. The corollary of the statement of purpose found here is at 42:7.
42:3[2] See note to *waḥī* and *awḥā* at 3:44.
42:3[3] Arabic: *al 'azīz al ḥakīm*. See note to 3:18.
42:5[1] Grammar: rendered thus since *them* is in the feminine plural agreeing with *heavens*, in order to preclude confusion with *those on the earth*.
42:5[2] See note to *s-b-ḥ* root at 2:30.
42:5[3] Arabic: *alā*. See note to 2:12.
42:6[1] Arabic: *min dūni*. See note to 2:23.
42:7[1] See note to *waḥī* and *awḥā* at 3:44.
42:7[2] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.
42:7[3] Taken by the Traditionalist to be the place known today as Mecca. Among the many problems with Mecca is the fact that it did not exist (at least it is mentioned on no map and in no historical record) until 300 years after the Qur'anic revelation according to Dan Gibson (*Quranic Geography,* 2011). On the other hand, Petra was a major regional centre of trade. The Arabia Felix thesis advances alternative possibilities. See Notepad XVI.
42:8[1] Arabic: *ẓālimūn*. See note to 2:229.
42:9[1] Arabic: *am*. See note to 21:21.
42:9[2] Arabic: *min dūni*. See note to 2:23.
42:9[3] I.e. if this is the claim. The answer follows.

¶42.2 42:11[1] Arabic: *azwāj — spouses, mates; kinds, types; species.*
42:11[2] Or *multiplies*. Arabic: *dhara'a*. This verb has connotations of *to sow* (*many or different things); to seed; to create; to produce.* Occurs at 6:136, 7:179, 16:13, 23:79, 42:11, 67:24. Given its usage at all other points, I maintain *created* here. However, often translated *multiplies*.
42:13[1] Arabic: *dīn*. See Notepad V.
42:13[2] See note to *waḥī* and *awḥā* at 3:44.
42:13[3] See Notepad XVI and Notepad XVIII.
42:13[4] Arabic: *aqāma*. The verb used here typically functions with *ṣalāt*. See note to 2:3 and Article SZC.
42:13[5] Arabic: *dīn*. See Notepad V.
42:13[6] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.
42:13[7] I.e. to a message of warning followed by genuine repentance to God, or by destruction. Nowhere is there found a religion (in the sense of formulas, dogma and priests) in the Qur'an. Personal and social initiative to deliver a message of good news and warning in combination with personal and communal piety informed by set principles is too much for the idolatrous mentality to cope with. Unless it has a religion to worship and priests to obey instead of God such a mentality is lost.
42:14[1] Arabic: *baghy*. See note to 2:90 and Notepad XII.
42:14[2] Arabic: *al kitāb*. See Notepad IX.ii.
42:15[1] I.e. to the fact that '*God chooses for Himself whom He wills, and guides to Himself him who turns in repentance*' (42:13). But this is not what the Traditionalist calls to; he calls to a religion of his own contrivance.
42:15[2] See *vain desires* at 2:78, 2:111, 2:120, 2:145, 4:123, 4:123, 5:48, 5:49, 5:77, 6:56, 6:119, 6:150, 13:37, 23:71, 28:50, 30:29, 42:15, 45:18, 47:14, 47:16, 54:3, 57:14.
42:15[3] See note to 58:4 for Qur'anic usage of *to believe in*.
42:15[4] Arabic: *kitāb*. See Notepad IX.iii.
42:15[5] Cf. 28:55.
42:15[6] Arabic: *ḥujja - argument* (as in *justification* or *claim* in court or elsewhere).
42:16[1] Or *Him*. I have given what seems the best reading in the context of what precedes. Those translators who render close to the text as do I read otherwise. A. J. Arberry has: *after that answer has been made to Him*; N. J. Dawood has: *after pledging obedience to Him*. Meanwhile, Hilali & Khan, for example, skirt around the problem: *after it has been accepted (by the people)*.
42:16[2] Arabic: *ḥujja - argument* (as in *justification* or *claim* in court or elsewhere).
42:17[1] Arabic: *al kitāb*. See Notepad IX.ii.
42:17[2] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi i.).
42:17[3] I.e. justice.
42:18[1] See note to 58:4 for Qur'anic usage of *to believe in*.
42:18[2] I.e. require the appearance of the Hour as a prerequisite for accepting the validity of the warning they receive.
42:18[3] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
42:18[4] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).
42:18[5] Arabic: *alā*. See note to 2:12.

¶42.3 42:20[1] Lit.: *tilth, tillage*.
42:20[2] Lit.: *tilth, tillage*.
42:20[3] Lit.: *tilth, tillage*.
42:21[1] Arabic: *am*. See note to 21:21.
42:21[2] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI. The concept of partners is said by the Traditionalist to refer only to fraudulent gods. I think the connotation is much wider than that and includes authorities of any kind (today: government, heavily promoted 'scientists', opinion-makers such as actors and other semi-fictitious personas) and all fiction-based belief systems, including most of what today passes for religion.
42:21[3] Arabic: *dīn*. See Notepad V.
42:21[4] Sc. *then are they wrongdoers;* i.e. if this is the claim (cf. the ruling elite's doctrines by which means they wreak destruction upon this world and think they can evade judgment in the next).
42:21[5] Arabic: *ẓālimūn*. See note to 2:229.
42:22[1] Arabic: *ẓālimūn*. See note to 2:229.
42:22[2] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
42:22[3] Arabic: *dhālika huwa*. See note to 22:11.
42:23[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
42:24[1] Arabic: *am*. See note to 21:21.
42:24[2] I.e. if this is the claim. The answer follows.
42:24[3] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).
42:25[1] Arabic: *sayyi'āt*. See Notepad XI.x.
42:26[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
42:26[2] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.

42:29[1] Arabic: *āyāt*. See Notepad VIII.

¶42.4 42:31[1] Or *frustrate* or *cause failure* i.e. to God.
42:31[2] Arabic: *min dūni*. See note to 2:23.
42:32[1] Arabic: *āyāt*. See Notepad VIII.
42:32[2] Arabic: *ʻalām*. Other translations include *landmarks, mountains*. Cf. 55:24.
42:33[1] I.e. surface.
42:33[2] Arabic: *āyāt*. See Notepad VIII.
42:35[1] Arabic: *āyāt*. See Notepad VIII.
42:36[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
42:37[1] Arabic: *ithm*. See Notepad XI.i.
42:37[2] Arabic: *fāḥisḥat, faḥsḥā'*. See Notepad XI.iii.
42:38[1] Arabic: *al ṣalāt*; i.e. uphold such duty as is incumbent. See note to 2:3 and Article SZC.
42:38[2] Lit.: *and their affair is of consultation between them*.
42:39[1] Arabic: *baghy*. See note to 2:90 and Notepad XII.
42:40[1] Arabic: *sayyi'a*. See Notepad XI.ix.
42:40[2] Arabic: *sayyi'a*. See Notepad XI.ix.
42:40[3] Arabic: *ẓālimūn*. See note to 2:229.
42:41[1] Lit.: *his injustice*.
42:42[1] Arabic: *ẓālimūn*. See 6:33.
42:42[2] Arabic: *bi ghayri (al) ḥaqq*. See Notepad XVII.
42:43[1] Cf. 3:186, 31:17.

¶42.5 42:44[1] Arabic: *ẓālimūn*. See note to 2:229.
42:45[1] I.e. the Fire. Cf. 40:46.
42:45[2] Arabic: *khāshiʻūn*. See 2:45.
42:45[3] Arabic: *min dhulla*. Cf. 17:111.
42:45[4] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
42:45[5] Arabic: *alā*. See note to 2:12.
42:45[6] Arabic: *ẓālimūn*. See note to 2:229.
42:46[1] Arabic: *min dūni*. See note to 2:23.
42:48[1] Arabic: *sayyi'a*. See Notepad XI.ix.
42:50[1] A statement which includes within it an allowance for the creation of the hermaphroditic state.
42:51[1] See note to *waḥī* and *awḥā* at 3:44.
42:51[2] See note to *waḥī* and *awḥā* at 3:44.
42:52[1] See note to *waḥī* and *awḥā* at 3:44.
42:52[2] Arabic: *al kitāb*. See Notepad IX.ii.
42:52[3] I.e. the Qur'an.
42:52[4] My inclination is to read this as a passive verb on the basis of common sense and the verses where the Messenger is told that he guides no one, and that it is God who guides (for example 10:43, 28:56). However, the standard reading is acceptable as long as we bear in mind that what is referenced here is the guidance given by God: namely, the Qur'an. See also: 27:81, 28:56, 30:53. Predictably, the Traditionalist seizes upon this verse and, ignoring what leads up to it, invests it with an outcome in keeping with his requirements; Hilali & Khan, for example, render here: *And verily, you (O Muhammad SAW) are indeed guiding (mankind) to the Straight Path (i.e. Allah's religion of Islamic Monotheism).* By way of comparison, the non-sectarian translator A. J. Arberry has: *And thou, surely thou shalt guide unto a straight path.*
42:53[1] Arabic: *alā*. See note to 2:12.
42:53[2] Or *the affairs, the matters.*
42:53[3] Muhammad Asad renders with more latitude than my remit allows me, but his sense here is correct: *the way that leads to God, to whom all that is in the heavens and all that is on earth belongs. Oh, verily, with God is the beginning and the end of all things!*

43

43:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
43:0[2] The forty-third chapter of the Qur'an is by convention called *al zukhruf* or *Ornaments*.
43:1[1] See note to 2:1 and Article MLQ.
ḥā mīm:
1:1-7 (*al fātiḥah*).
43:2[1] Arabic: *al kitāb*. See Notepad IX.ii.
43:3[1] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.
43:4[1] Arabic: *al kitāb*. See Notepad IX.ii. The Traditionalist tends at this juncture to claim this as a reference to what he calls *the Preserved Slate (al-Lawḥ al-Maḥfūth).* However, see: 3:7, 13:39.
43:5[1] Arabic: *dhikr — calling to mind, recalling, reminding; remembrance (of something past); history*.
43:5[2] Arabic: *ḍaraba + ʻan ṣafḥan — to turn away, ignore, snub* or *pass over*.
43:9[1] With N. J. Dawood I do not see this clause as a direct imperative, and thus do not use speech marks.
43:9[2] Instances where speech either trails off or is clipped through interruption are found at 2:138, 6:143, 6:144, 10:22, 12:94, 26:24, 26:26, 26:28, 43:9, 58:22, 77:11, 84:5.
43:12[1] Arabic: *azwāj — spouses, mates; kinds, types; species.* While I am neutral towards his thoughts here, I include Muhammad Asad's comment for interest: *Lit., "all pairs". Some commentators regard the term azwaj as synonymous in this context with "kinds" (Baghawi, Zamakhsharl, Baydawi, Ibn Kathir): i.e., they take the above phrase to mean no more than that God created all kinds of things, beings and phenomena. Others (e.g., Tabari) see in it a reference to the polarity evident in all creation. Ibn 'Abbas (as quoted by Razi) says that it denotes the concept of opposites in general, like "sweet and sour, or white and black, or male and female"; to which Razi adds that everything in creation has its complement, "like high and low, right and left, front and back, past and future, being and attribute", etc., whereas God - and He alone - is unique, without anything that could be termed "opposite" or "similar" or "complementary". Hence, the above sentence is an echo of the statement that "there is nothing that could be compared with Him" (112:4).*
43:12[2] Arabic: *fulk — (m. and f.) ship, (also coll.) ships*.
43:13[1] See note to *s-b-ḥ* root at 2:30.
43:15[1] Both by claiming godhood for particular human beings, and by ascribing causation to other than God.

¶43.2 43:16[1] Arabic: *am*. See note to 21:21.
43:16[2] If this is the claim — (the second part of which is at 43:19).
43:17[1] I.e. a daughter.
43:17[2] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
43:17[3] Cf. 16:58.
43:18[1] I.e. a female.
43:19[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
43:19[2] I.e. if this is the claim — (the first part of which is at 43:16).
43:19[3] This is the response to the claim above.
43:19[4] This warning is surely, by extension, intended for those who create any fiction and ascribe it to God, as well as for those who inherit fiction and pass it on without questioning it or

applying their own reason to it.
43:20[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
43:20[2] Cf. 6:116, 6:148, 10:66, 51:10.
43:21[1] Arabic: *am*. See note to 21:21.
43:21[2] Arabic: *kitāb*. See Notepad IX.iii.
43:21[3] I.e. the Qur'an.
43:21[4] I.e. if this is the claim — i.e. if this is the argument advanced for refusing to accept the Qur'an. The response comes in the following verse. This applies equally to the Traditionalist Muslim who has latterly been exposed to the Qur'an as a complete revelation containing full guidance.
43:22[1] Arabic: *bal*. See note to 2:88.
43:22[2] I.e. following the teachings of a particular sect or group.
43:22[3] I.e. imitating what they saw their fathers do.
43:23[1] I.e. following the teachings of a particular sect or group.
43:23[2] Arabic: *qadā*. The form VIII of this verb means: *to imitate, be guided by, follow, emulate*. Muhammad Asad shares a pertinent thought here: *Commenting on this passage, Razi says: "Had there been in the Qur'an nothing but these verses, they would have sufficed to show the falsity of the principle postulating [a Muslim's] blind, unquestioning adoption of [another person's] religious opinions (ibtal al-qawl bi't-taqlid): for, God has made it clear [in these verses] that those deniers of the truth had not arrived at their convictions by way of reason, and neither on the clear authority of a revealed text, but solely by blindly adopting the opinions of their forebears and predecessors; and all this God has mentioned in terms of blame and sharp disparagement."*
43:24[1] I.e. each warner.
43:24[2] Muhammad Asad notes here: *Whereas in some of the readings of the Qur'an the opening word of this verse is vocalized as an imperative, qul ("say"), the reading of Hafs ibn Sulayman al-Asadi - on which this translation is based - gives the pronunciation qala ("he said" or, since it is a repeated occurrence, "he would say")*.

¶43.3 43:27[1] Sc. *They said: We found our fathers upon a community, and we are following in their footsteps*. Cf. 43:22-24. According to my analysis, the people of Ibrāhīm were destroyed also in an act of God (see my book *The God Protocol*).
43:28[1] The word of Ibrāhīm.
43:29[1] Arabic: *bal*. See note to 2:88.
43:29[2] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).
43:30[1] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).
43:30[2] Arabic: *siḥr — sorcery*. See note to 2:102.
43:31[1] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.
43:31[2] Arabic: *lawlā*. See Notepad XIV.
43:31[3] Under the Petra thesis as advanced by Dan Gibson (*Quranic Geography,* 2011), the two cities of note at this time in the region were Petra and Jerusalem. Under that thesis it is problematic to accept Mecca as a major city of any sort as it appears on no map until 300 years after the revelation. I am not aware of a specific claim under the Arabia Felix thesis on this point. See Notepad XVI.
43:32[1] Lit.: *degrees.*
43:33[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
43:34[1] See note to 52:20.
43:35[1] Muhammad Asad says here: *The primary meaning of the noun zukhruf is "gold"; its application to "ornaments"[...] is only secondary (Taj al-'Arus).*
43:35[2] See note to *al muttaqūn* at 2:2.

¶43.4 43:36[1] Arabic: *dhikr — calling to mind, recalling, reminding; remembrance (of something past); history*.
43:36[2] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
43:36[3] Or *adversary* (against the command of God). See Article SJC.
43:37[1] Arabic: *ṣadda + ʻan*. See note to 8:47.
43:38[1] Arabic: *ḥattā idhā*. See note to 3:152.
43:39[1] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.
43:39[2] Cf. 37:33.
43:41[1] I have rendered literally (cf. A. J. Arberry's rendering of the same clause: *Whether We take thee away*). The verb here is *dhahaba* which means simply *to take away* (i.e. from a place). It does not mean in Qur'anic parlance *to take away* (in death), despite the fact that Saheeh International treats as though it did (rendering: *And whether [or not] We take you away [in death]*). There is a verb which is commonly rendered *to take* in this sense in English, but that does not feature here (the form V verb *tawaffā* which occurs as a verb at 2:234, 2:240, 3:193, 4:15, 4:97, 5:117, 6:60, 6:61, 7:37, 7:126, 8:50, 10:46, 10:104, 12:101, 13:40, 16:28, 16:32, 16:70, 22:5, 32:11, 39:42, 40:67, 40:77, 47:27 and in participle form at 3:55). The Traditionalist translators are here bending the text in the direction of their preferences; the actual point in the present verses is that were the Messenger to be expelled (cf. 47:13), *destruction would become binding upon the rejecting community*. It is clear from my analysis of the Qur'an that this is what, in fact, happened in the case of Muhammad's primary mission (recognition of which fact exposes the Traditionalist's cult as both superfluous and idolatrous). See my book *The God Protocol*. The allusion here, given a rational reading of the surrounding text, is to the story of Mūsā which follows, particularly at 43:55 (see also 43:56).
43:42[1] I.e. either death followed by Judgment, or the Hour.
43:43[1] See note to *waḥī* and *awḥā* at 3:44.
43:44[1] Arabic: *dhikr — calling to mind, recalling, reminding; remembrance (of something past); history*.
43:45[1] An account of such a messenger begins at the next verse, and is followed by another at 43:57.
43:45[2] Arabic: *min dūni*. See note to 2:23.
43:45[3] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

¶43.5 43:46[1] Arabic: *āyāt*. See Notepad VIII.
43:46[2] Arabic: *fir'awn*. See note to 2:49.
43:47[1] Arabic: *āyāt*. See Notepad VIII.
43:48[1] Arabic: *āya*. See Notepad VIII.
43:49[1] Arabic: *sāḥir — sorcerer*. See note to 2:102.
43:51[1] Arabic: *fir'awn*. See note to 2:49.
43:51[2] Arabic: *alaysa*. See Notepad XIV.
43:51[3] Or *(a) miṣr*. See note to 2:61.
43:51[4] Fir'awn is appealing to his worldly wealth in support of his claim to veracity. The '*rivers*' referred to here (as opposed to a single river — cf. the Nile) may perhaps be claimed as a point in its favour by the Arabia Felix thesis since the Yemen is home to multiple rivers whereas Egypt, famously, has one — albeit one with multiple outlets into the Mediterranean. See Notepad XVI.
43:51[5] Arabic: *afalā*. See Notepad XIV.
43:53[1] Arabic: *lawlā*. See Notepad XIV.
43:54[1] Arabic: *istakhaffa*. This form X verb means — as

sometimes rendered — *to deem lightly* or *to hold in light esteem*. However, it does so only where it takes an object using the preposition *bi*. Where it takes a direct object (as here) it means either *to fluster*, *flurry*, *disquiet* or *to find light* (the case here clearly that of *swaying* or *sweeping* or *carrying along* a person away from or towards a position) or *to deem light* (i.e. to carry). The two senses are connected by the core concept which is *to find easy to move* (from place, position or opinion). In the event, my rendering of this word here falls within the same general area as that which other translators discern: A. J. Arberry has: *So he made his people unsteady*; N. J. Dawood has: *Thus did he incite his people*; and Saheeh International has: *So he bluffed his people*.

43:54[2] Arabic root: *f-s-q*. See note to 2:26 and Notepad XI.vii.

¶43.6 43:57[1] See Notepad XVI and Notepad XVIII.

43:57[2] I have rendered thus here after Lane (p. 1668); Muhammad Asad does similarly, rendering as '*raise an outcry*'.

43:58[1] In my opinion, this is a disingenuous argument, one which assumes the premise it requires (in this case that ʿĪsā was a 'god') in order to generate a predetermined reaction; it is a standard rhetorical device, known popularly as the Straw Man. One sees it used in debates of all kinds, including by professional atheists and religionists today. The tactic consists in first misrepresenting the case one wishes to attack, and then appearing to beat that case apart.

43:58[2] Arabic: *bal*. See note to 2:88.

43:61[1] Some think this pronoun refers to *him* (ʿĪsā). I am not among them. Such a view suggests a lack of familiarity with the broader text (see 31:34, 41:47, 43:66, 43:85). Rather, I agree with those who understand the reference to be to the Qur'an. Among the features concerning the Hour which the Qur'an emphasises is that it is certainly coming, and that no one knows precisely when it will befall but God alone. Incidentally, we find the following words ascribed to Jesus in the Book of Matthew: *But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only* (Matt. 24:36). I render the substance of this verse exactly as does Arabist A. J. Arberry. Muhammad Asad notes here: *Whereas most of the commentators regard the pronoun hu in innahu as relating to Jesus and, consequently, interpret the above phrase as "he is indeed a means to know [i.e., an indication of the coming of] the Last Hour", some authorities - e.g., Qatadah, Al-Hasan al-Basri and Sa'id ibn Jubayr (all of them quoted by Tabari, Baghawi and Ibn Kathir) - relate the pronoun to the Qur'an[...]. The specific mention of the Last Hour in the above context is meant to stress man's ultimate responsibility before the Creator and, therefore, the fact that worship is due to Him alone: and so this parenthetic passage follows logically upon the mention of the false deification of Jesus.*

43:61[2] Grammar: the feminine object pronoun refers to *the Hour*.

43:61[3] This, surely, is the point. Rather than engage in empty speculation about the Hour, we should concentrate on what we can do with what time we have. Cf. 43:66.

43:62[1] Or *adversary* (against the command of God). See Article SJC.

43:63[1] See Notepad XVI and Notepad XVIII.

43:63[2] See note to *wisdom* (*ḥikma*) at 33:34.

43:63[3] Arabic: *bayyana*. See note to 2:69.

43:63[4] See note to *al muttaqūn* at 2:2.

43:63[5] Cf. 3:50, 26:108, 26:110, 26:126, 26:131, 26:144, 26:150, 26:163, 26:179, 43:63.

43:66[1] The implication, clearly, is that no one knows when the Hour will be.

43:67[1] See note to *al muttaqūn* at 2:2.

¶43.7 43:69[1] See note to 58:4 for Qur'anic usage of *to believe in*.

43:69[2] Arabic: *āyāt*. See Notepad VIII.

43:69[3] See note to *muslim* at 2:128.

43:71[1] Arabic: *ṭawafa*. Here in passive voice. See note to 2:125.

43:76[1] Arabic: *ẓālimūn*. See note to 2:229.

43:77[1] Or *master*.

43:78[1] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi i.).

43:79[1] Arabic: *am*. See note to 21:21.

43:79[2] Muhammad Asad comments here: *The verb barama or abrama signifies, literally, "he twined" or "twisted [something] together", e.g., the strands that are to form a rope; or "he twisted [something] well" or "strongly". Tropically, it connotes the act of "establishing" or "determining" a thing, a proposition, a course of events, etc. (Jawhari). According to the Lisan al-'Arab, the phrase abrama al-amr has the meaning of "he determined (ahkama) the case". In the present context, the term amr, having no definite article, signifies "anything" or - in its widest sense - "anything that should [or "could"] be": and so, taking the preceding verse into account, we arrive at the meaning of arbitrarily "determining what [the truth] should be" - i.e., in contradiction to what the Qur'an postulates as the truth.*

43:79[3] I.e. if this is the claim: that they have power over any matter.

43:79[4] Cf. the maxim *man proposes but God disposes* which comes down to us in translation from the Latin of Thomas à Kempis' *The Imitation of Christ*.

43:80[1] Arabic: *am*. See note to 21:21.

43:80[2] I.e. if this is the claim. The answer follows.

43:80[3] Arabic: *balā*. See note to 2:81.

43:81[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

43:81[2] This refers back to 43:57-59.

43:82[1] See note to *s-b-ḥ* root at 2:30.

43:83[1] See note to 4:140.

43:84[1] More properly, this might be rendered in English as *deity*; I have reservations about *deity* because of its New Age connotations.

43:84[2] See note above.

43:85[1] Grammar: dual.

43:86[1] Arabic: *min dūni*. See note to 2:23.

43:86[2] The truth is that God has no partners. Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi i.).

43:86[3] I.e. they know this to be the case (cf. 2:22, 2:42, 2:75, 2:146, 2:188, 3:71, 3:75, 3:78, 3:135, 8:27, 43:86, 58:14).

43:88[1] My view is that this masculine personal pronoun either refers to ʿĪsā (the only person to say '*my Lord*' in the chapter), to Mūsā, and to Muḥammad, drawing together the main prophetic strands treated of within the chapter, or that it refers to all messengers by means of allusion to 23:44. Muhammad Asad, meanwhile, offers a different perspective: *Razi (on whose commentary the above interpolation is based), regards this as a reference to the Prophet Muhammad. It seems, however, that the meaning is wider, embracing every believer, of whatever denomination, who is distressed at the blindness of people who attribute divinity or divine qualities to any being other than God Himself.*

43:88[2] Arabic: *lā yu'minūn*. Qur'anic usage implies: *(are those) lost in darkness*. See note to 2:6 and Notepad II.ii.

44

44:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

44:0[2] The forty-fourth chapter of the Qur'an is by convention called *al dukẖān* or *Smoke*.

44:1[1] See note to 2:1 and Article MLQ.

ḥā mīm:

1:1-7 (*al fātiḥah*).

44:2[1] Arabic: *al kitāb*. See Notepad IX.ii.

44:3[1] I.e. the Qur'an. For why we know the Qur'an to be the reference see note to 6:92.

44:3[2] The Traditionalist relates this to what he calls *The Night of Decree*; however, for why he does not understand what that term means Qur'anically (his narrative derives from his non-Qur'anic sources), see sūrah 97 and notes thereto.

44:4[1] Grammar: the pronoun is feminine relating to *night*.

44:7[1] Grammar: dual.

44:7[2] Arabic: *yaqina*. See note to 2:4. See grammar note to 2:91.

44:8[1] Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:62, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.

44:9[1] Arabic: *bal*. See note to 2:88.

44:10[1] Or *manifest* or *visible*.

44:10[2] At the time of writing we have '*obvious smoke*' in the sky in the form of the covert program currently denied by the ruling elite and popularly known as chemtrails. Whether what we see now is the final fulfilment of this warning, I cannot say. However, the fact is that we have '*obvious smoke*' (obvious at least to those who trust the eyes in their head over what they are told by mainstream media) in the sky.

44:12[1] See note to *(al) mu'minūn* at 8:2.

44:13[1] I.e. when people have been warned there is no further requirement for their destruction. My personal thought is that if this section refers — as it seems to — to the industrial-scale spraying of the world's skies by all governments (many of which are ostensibly in conflict on other fronts), that the suffering of those thus afflicted is alluded to here. Meanwhile, the massive propaganda against the Qur'an originating in the actions of 'terrorist' groups (all of which happen to forward New World Order agendas) as well as in the ignorance, immorality, and intellectual torpidity among those who claim to be Muslims does not mitigate the responsibility a man has to investigate the Qur'an on its merits when it reaches him, or his accountability when he turns away from warning based on the same.

44:14[1] These are two of the accusations which some level at Muḥammad: that he received his information from others, or that he was possessed. If one cares to read what the Messenger himself brought — the Qur'an — rather than extraneous materials, one finds these accusations comprehensively addressed.

44:15[1] The construction here mirrors to a noticeable degree that at 44:12. I see a relationship between the two verses, an implicit contrast between the fickle nature of the 'repentant' sinners on the one hand, with God's willingness to abstain from punishment on the other — up to the point of decision. This sets up the story of Mūsā and Firʿawn which follows. I indicate the presence of the grammatical anchor here (Arabic: *innā*) as we proceed by means of the colon followed by a long dash, to give the reader the best visual representation I can of a stylistic cadence which is clear in the Arabic.

44:17[1] Arabic: *fir'awn*. See note to 2:49.

44:17[2] See note to *fitnah* at 2:102.

44:26[1] Arabic: *maqām*. See note to 2:125.

44:28[1] See 18:91 for note on *kaḏẖālika* as a pan-textual marker at 18:91, 26:59, 44:28, 44:54.

¶44.2 44:31[1] Arabic: *fir'awn*. See note to 2:49.

44:32[1] I.e. the children of Israel.

44:33[1] Arabic: *āyāt*. See Notepad VIII.

44:34[1] I take the refrain which follows as a common assertion among those whom the Messenger was addressing (cf. 45:25). While I remain unconvinced of all points of Muhammad Asad's note, I include it for interest: *Although, on the face of it, by "these people" the Israelites are meant, the reference is obviously a general one, applying to all who hold the views expressed in the sequence, and in particular to the pagan contemporaries of the Prophet Muhammad. Nevertheless, there is a subtle connection between this passage and the preceding allusion to the "test" with which the children of Israel were to be faced: for it is a historical fact that up to the time of the destruction of the Second Temple and their dispersion by the Roman emperor Titus, the priestly aristocracy among the Jews, known as the Sadducees, openly denied the concepts of resurrection, divine judgment and life in the hereafter, and advocated a thoroughly materialistic outlook on life*.

44:35[1] I.e. that death which is the lot of man; cf. 44:56.

44:36[1] See grammar note to 2:91.

44:37[1] From the context this clearly refers to yet another people destroyed for rejecting its messenger; a subject for further study. Muhammad Asad supplies the following note which I reproduce for interest: *"Tubba'" was the title borne by a succession of powerful Himyar kings who ruled for centuries over the whole of South Arabia, and were finally overcome by the Abyssinians in the fourth century of the Christian era. They are mentioned elsewhere in the Qur'an (50:14) as having denied the truth of resurrection and God's judgment.*

44:38[1] Grammar: dual.

44:39[1] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).

44:41[1] I.e. a patron or protector. Arabic: *mawlā*. Elsewhere rendered *protector*.

44:41[2] Arabic: *mawlā*. Elsewhere rendered *protector*. The *friend — friend* rendering is acceptable and is used by Muhammad Asad also. For his part, A. J. Arberry renders: *the day a master shall avail nothing a client*; and Saheeh International has: *The Day when no relation will avail a relation at all*.

¶44.3 44:43[1] Cf. 37:62, 56:52, also: 17:60.

44:51[1] See note to *al muttaqūn* at 2:2.

44:51[2] Arabic: *maqām*. See note to 2:125.

44:54[1] See 18:91 for note on *kaḏẖālika* as a pan-textual marker at 18:91, 26:59, 44:28, 44:54.

44:54[2] Arabic: *ḥūr ʿīn*. See Notepad XIX.

44:56[1] I.e. that death which is the lot of man; cf. 44:35.

44:57[1] Arabic: *dẖālika huwa*. See note to 22:11.

44:58[1] Generally understood to indicate the Qur'an, but could also indicate *warning* in the context.

45

45:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

45:0[2] The forty-fifth chapter of the Qur'an is by convention called *al jāẖiyah* or *The Kneeling*. See note to 2:1 and Article MLQ.

ḥā mīm:

1:1-7 (*al fātiḥah*).

45:2[1] Lit.: *(gradual* or *successive) sending down*.
45:2[2] Arabic: *al kitāb*. See Notepad IX.ii.
45:2[3] Arabic: *al ʿazīz al ḥakīm*. See note to 3:18.
45:3[1] Arabic: *āyāt.* See Notepad VIII.
45:3[2] See note to *(al) muʾminūn* at 8:2.
45:4[1] Arabic: *āyāt.* See Notepad VIII.
45:4[2] Arabic: *yaqina*. See note to 2:4.
45:5[1] Grammar: the force of the *fī* (*in*) can be understood to extend to this clause.
45:5[2] See note to 2:164.
45:5[3] Grammar: the force of the *fī* (*in*) can be understood to extend to this clause.
45:5[4] Grammar: the force of the *fī* (*in*) can be understood to extend to this clause.
45:5[5] Arabic: *āyāt.* See Notepad VIII.
45:6[1] Arabic: *āyāt.* See Notepad VIII.
45:6[2] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).
45:6[3] Arabic: *ḥadīth — story; account; narrative*, *narration*. The Qur'an's usage of this term appears at times to anticipate the later abuse of it by Muslims.
45:6[4] Arabic: *āyāt.* See Notepad VIII.
45:8[1] Arabic: *āyāt.* See Notepad VIII.
45:8[2] Lit.: *glad tidings*.
45:9[1] Arabic: *āyāt.* See Notepad VIII.
45:9[2] One may make mockery openly; that is clear. But one may also make mockery of something by claiming to embrace it while, in fact, distorting, ignoring or corrupting it by one's actions.
45:10[1] Either in the sense of *beyond them* or perhaps indicating that it is approaching them from behind. Cf. 14:16, 14:17, 23:100, 85:20.
45:10[2] Arabic: *min dūni*. See note to 2:23.
45:11[1] Arabic: *āyāt.* See Notepad VIII.

¶45.2 45:12[1] Arabic: *fulk — (m. and f.) ship, (also coll.) ships*.

45:13[1] What God has created works together: iron and fire, fire and meat, meat and digestion, etc.
45:13[2] Arabic: *āyāt.* See Notepad VIII.
45:14[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
45:16[1] Arabic: *al kitāb*. See Notepad IX.ii.
45:17[1] Muhammad Asad — who renders this line *And We gave them clear indications of the purpose [of faith]* — provides a comment which I include for interest: *This, I believe, is the meaning of the phrase min al-amr in the above context, although most of the classical commentators are of the opinion that amr signifies here "religion" (din), and interpret the whole phrase, accordingly, as "of what pertains to religion". Since, however, the common denominator in all the possible meanings of the term amr - e.g., "command", "injunction", "ordinance , matter [of concern]", "event", "action", etc. - is the element of purpose, whether implied or explicit, we may safely assume that this is the meaning of the term in the above elliptic phrase, which obviously alludes to the purpose underlying all divine revelation and, consequently, man's faith in it. Now from the totality of the Qur'anic teachings, becomes apparent that the innermost purpose of all true faith is, firstly, a realization of the existence of God and of every human being's responsibility to Him; secondly, man's attaining to a consciousness of his own dignity as a positive element - a logically necessary element - in God's plan of creation and, thus, achieving freedom from all manner of superstitions and irrational fears; and, lastly, making man aware that whatever good or evil he does is but done for the benefit, or to the detriment, of his own self (as expressed in verse 15 above).*
45:17[2] Arabic: *baghy*. See note to 2:90 and Notepad XII.
45:18[1] Arabic: *sharīʿa*. Lit.: *watering-place*, which I take to be a poetic indication of the Qur'an. This word *sharīʿa* has come to mean 'religious legal system'. However, this is a later value — one coined, one assumes, by those who created or benefited from such a system. This is the only instance of this word in the Qur'an. See note to 5:48. Muhammad Asad comments: *It is to be borne in mind that the literal meaning of the term shari'ah is "the way to a watering-place", and since water is indispensable for all organic life, this term has in time come to denote a "system of laws", both moral and practical, which shows man the way towards spiritual fulfilment and social welfare: hence, "religious law" in the widest sense of the term*.
45:18[2] Grammar: feminine object pronoun agreeing with *sharīʿa*.
45:18[3] See *vain desires* at 2:78, 2:111, 2:120, 2:145, 4:123, 5:48, 5:49, 5:77, 6:56, 6:119, 6:150, 13:37, 23:71, 28:50, 30:29, 42:15, 45:18, 47:14, 47:16, 54:3, 57:14.
45:19[1] Arabic: *ẓālimūn*. See note to 2:229.
45:19[2] See note to *al muttaqūn* at 2:2.
45:20[1] Arabic: *baṣāʾir* — that which gives insight, perception, enlightenment.
45:20[2] Arabic: *yaqina*. See note to 2:4.
45:21[1] Arabic: *am*. See note to 21:21.
45:21[2] Arabic: *sayyiʾāt*. See Notepad XI.x.
45:21[3] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
45:21[4] I.e. if this is the claim. The answer follows.

¶45.3 45:22[1] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).

45:23[1] This treats of solipsism which is the philosophy the unconscious masses are currently schooled in by the ruling elite.
45:23[2] Cf. 44:32.
45:23[3] Cf. 2:7.
45:23[4] Arabic: *afalā*. See Notepad XIV.
45:25[1] Arabic: *āyāt.* See Notepad VIII.
45:25[2] Arabic: *ḥujja - argument* (as in *justification* or *claim* in court or elsewhere).
45:25[3] See grammar note to 2:91.

¶45.4 45:27[1] We see the end of the solipsist. It absolutely matters what one believes: truth is real and can be known; following it has one result, while ignoring or denying it has another, as surely as exposing iron to air makes it rust; there is nothing arbitrary about the laws governing God's moral creation just as there is nothing arbitrary about the laws governing God's physical creation.
45:28[1] Arabic: *kitāb.* See Notepad IX.iii.
45:29[1] Arabic: *kitāb.* See Notepad IX.iii.
45:29[2] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).
45:30[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
45:30[2] Arabic: *dhālika huwa.* See note to 22:11.
45:31[1] Arabic: *alladhīna kafarū.* See note to 2:6 and Notepad II.i.
45:31[2] Arabic: *āyāt.* See Notepad VIII.
45:32[1] Arabic: *ḥaqqun*. See Notepad XVII (ḥaqq- vi.).
45:32[2] Lit.: *and*.
45:33[1] Arabic: *sayyiʾāt.* See Notepad XI.x.
45:35[1] Arabic: *āyāt.* See Notepad VIII.
45:37[1] Arabic: *al ʿazīz al ḥakīm*. See note to 3:18.

46

46:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
46:0[2] The forty-sixth chapter of the Qur'an is by convention called *al aḥqāf* or *The Wind-Curved Sandhills*.
46:1[1] See note to 2:1 and Article MLQ.
ḥā mīm:
1:1-7 (*al fātiḥah*).
46:2[1] Lit.: *(gradual* or *successive) sending down*.
46:2[2] Arabic: *al kitāb*. See Notepad IX.ii.
46:2[3] Arabic: *al ʿazīz al ḥakīm*. See note to 3:18.
46:3[1] Grammar: dual.
46:3[2] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).
46:3[3] Arabic: *alladhīna kafarū.* See note to 2:6 and Notepad II.i.
46:4[1] Arabic: *a raʾayt-*. See note to 6:40.
46:4[2] Either in prayer, or to witness — such as unsubstantiated, philosophically motivated theories regarding the physical universe and the purpose of life.
46:4[3] Arabic: *min dūni*. See note to 2:23.
46:4[4] Arabic: *am*. See note to 21:21.
46:4[5] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.
46:4[6] I.e. if this is the claim. The answer follows.
46:4[7] Arabic: *kitāb.* See Notepad IX.iii.
46:4[8] See grammar note to 2:91.
46:5[1] Arabic: *min dūni*. See note to 2:23.
46:7[1] Arabic: *āyāt.* See Notepad VIII.
46:7[2] Arabic: *alladhīna kafarū.* See note to 2:6 and Notepad II.i.
46:7[3] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).
46:7[4] Arabic: *siḥr — sorcery*. See note to 2:102.
46:8[1] Arabic: *am*. See note to 21:21.
46:8[2] I.e. if this is the claim. The answer follows.
46:8[3] Arabic: *ʿafāḍa. S*ee note to 2:198. Lit.: *expound* (*upon*). This word at this place produces stylistically divergent renderings among translators. I provide examples below, both to corroborate my own, perhaps plainer, reading, and to give the reader a broader sense of the import. N. J. Dawood has: *He well knows what you say about it*; A. J. Arberry has: *He knows very well what you are pressing upon*; Saheeh International has: *He is most knowing of that in which you are involved*; Hilali & Khan have: *He knows best of what you say among yourselves concerning it (i.e. this Quran)*; and Muhammad Asad — in keeping with his expansive style — has: *He is fully aware of that [slander] into which you so recklessly plunge*.
46:9[1] Lit.: *innovation*. This word (Arabic: *bidʿ*) has a triggering effect on the more excitable, and perhaps less intelligent, Traditionalist; it is used on him — and then by him — as a truncheon: a sort of stop-word of the type of shaming language used also in so-called democracies to bludgeon the herd into conformity with whatever is the current dogma. By it, this type of Traditionalist means anything which runs counter to that part of what is currently called Islam to which he, personally, subscribes. The irony — utterly lost on him, sadly, — is that his entire worldview falls into that category, when seen from the standpoint of the Qur'an's use of this word. His own ideology was cobbled together over centuries, and has nothing in common with the paradigm of warning prior to the punishments of God becoming binding which was the practice of those prior to Muḥammad, and of Muḥammad himself.
46:9[2] See note to *waḥī* and *awḥā* at 3:44.
46:10[1] Arabic: *a raʾayt-*. See note to 6:40. I include Abdullah Yusuf Ali's comment here for interest. While I neither agree with his assessment that 'Islam' is a religion (at least, not in the sense that he means it) nor with some of his other assumptions, I think his general point here is pertinent enough to merit consideration: *Another side of the argument is now presented, You pagan Arabs! You are puffed up with pride, though you are an ignorant nation. Among Israel there are men who understand the previous scriptures, and who find the Qur'ān and its Preacher a true confirmation of the previous scriptures. They accept Islam as a fulfilment of the revelation of Moses himself! (See Deut 18:18-19). And yet you hold back, though the Qur'ān has come in your own language, in order to help you to understand. How unjust and how shameful! In that case, with what face can you seek guidance from God?'*
46:10[2] Said to indicate an Israelite. I think Abdullah Yusuf Ali's assertion above is further borne out by the use of the verb *istakbarra* (*to wax proud*) which is associated with the rejection of messengers by the children of Israel (2:87), a situation which is both offset and augmented by this statement.
46:10[3] Sc. *would you then not be wrongdoers*.
46:10[4] Arabic: *ẓālimūn*. See note to 2:229.

¶46.2 46:11[1] Arabic: *alladhīna kafarū.* See note to 2:6 and Notepad II.i.

46:11[2] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
46:12[1] Arabic: *al kitāb*. See Notepad IX.ii.
46:12[2] Arabic: *imām — leader*; *master*; *plumb line*; *standard*, *criterion*; *example*, *model*.
46:12[3] Arabic: *kitāb.* See Notepad IX.iii.
46:12[4] Arabic: *alladhīna ẓalamū.* See 2:59.
46:15[1] Arabic: *shahr — moon, month.*
46:15[2] Arabic: *ḥattā idhā*. See note to 3:152.
46:15[3] My understanding is that forty is the age of moral responsibility. A man is meant, by that age, to have taken notice of the world in which he lives, and to have drawn rational conclusions regarding his place and purpose within it.
46:15[4] See note to *muslim* at 2:128.
46:16[1] Arabic: *sayyiʾāt*. See Notepad XI.x.
46:17[1] Arabic: *uff* — an expression of irritation or scorn.
46:17[2] Arabic: *ḥaqqun*. See Notepad XVII (ḥaqq- vi.).
46:18[1] Arabic: *al jinn*. See Article SJC.
46:18[2] Arabic: *al ins*. See Article SJC.
46:18[3] Cf. 10:33, 10:96, 10:103, 16:36, 16:38, 17:16, 22:18, 28:63, 30:47, 32:13, 36:7, 37:31, 38:14, 39:19, 39:71-72, 40:6, 41:25, 46:18, 50:12-14.
46:20[1] Arabic: *alladhīna kafarū.* See note to 2:6 and Notepad II.i.
46:20[2] Lit.: *removed; took away*. Rendered commonly here *received* or *exhausted*.
46:20[3] I.e. without (genuine) cause. Arabic: *bi ghayri (al) ḥaqq*. See Notepad XVII.
46:20[4] Arabic root: *ḥ-s-q*. See note to 2:26 and Notepad XI.vii.

¶46.3 46:21[1] I.e. Hūd.
46:21[2] The image favoured by translators is that of a man standing amongst '*the wind-curved sandhills*' warning his people. The particle here is *bi* and in conjunction with the form IV verb *andhara* means *to warn of*. Thus, Hūd was warning the people of 'Ād of what was coming: a wind which was to blow until their land was, in time, entirely covered by sand dunes (cf. 41:15-16, 51:41, 54:18-20, 69:6-8).
46:24[1] I.e. the approaching punishment.
46:24[2] Arabic: *ʿāriḍ*. Generally rendered as *cloud*, Lane (p. 2063) includes the notions of *breadth* and *suddenness* to that of *clouds*.

A. J. Arberry includes *sudden* in his rendering here.
46:24[3] Arabic: *bal*. See note to 2:88.
46:26[1] Arabic: *āyāt.* See Notepad VIII.
¶46.4 46:27[1] Under the Petra thesis the locations for the destruction visited upon former peoples are in northern Arabia and in Judea; under the Felix Arabic thesis they are in the south of the Arabian Peninsula. Neither general area is close to Mecca where the Traditionalist places Muḥammad's city of origin. See Notepad XVI.
46:27[2] See note to *ṣarrafa* at 17:41.
46:27[3] Arabic: *āyāt*. See Notepad VIII.
46:27[4] I take this to mean those who came after — including all recipients of the Qur'an.
46:28[1] Arabic: *lawlā*. See Notepad XIV.
46:28[2] Arabic: *min dūni*. See note to 2:23.
46:28[3] Arabic: *qurbān* — elsewhere rendered *offering*. The root is *q-r-b* which denotes *approach* or *nearness*; the function of an offering is to facilitate approach.
46:28[4] Arabic: *bal*. See note to 2:88.
46:29[1] Arabic: *nafar — men* (as a collective); *band*, *party*, *troop*.
46:29[2] Arabic: *al jinn*. See Article SJC.
46:29[3] Arabic: *qur'ān — reading, recital, recitation, something which is read out.*
46:30[1] Arabic: *kitāb.* See Notepad IX.iii.
46:30[2] Lit.: *between its hands*. I understand this to mean here: *what was within its scope*; i.e. that which it treated of or concerned itself with. See note to 2:66.
46:30[3] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).
46:31[1] See note to 58:4 for Qur'anic usage of *to believe in*.
46:31[2] Arabic: *dhunūb*. See Notepad XI.iv.
46:32[1] Or *frustrate* or *cause failure* i.e. to God.
46:32[2] Arabic: *min dūni*. See note to 2:23.
46:33[1] Arabic: *awalam yaraw*. See note to 13:41.
46:33[2] Arabic: *balā*. See note to 2:81.
46:34[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.
46:34[2] Arabic: *alaysa*. See Notepad XIV.
46:34[3] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi i.).
46:34[4] Arabic: *balā*. See note to 2:81.
46:35[1] I.e. the Messenger is told not to petition God to punish the heedless — their just desserts will arrive soon enough.
46:35[2] A messenger's job is communication of the message. Once the proclamation is made, the punishments of God become binding upon those who reject (see my book *The God Protocol*). Cf. 3:20, 5:91, 5:99, 13:40, 14:52, 16:35, 16:82, 21:106, 24:54, 29:18, 36:17, 42:48, 64:12, 72:23.
46:35[3] Arabic root: *f-s-q*. See note to 2:26 and Notepad XI.vii.

47

47:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
47:0[2] The forty-seventh chapter of the Qur'an is by convention called *muḥammad* or *Muḥammad*.
47:1[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.
47:1[2] Arabic: *ṣadda + 'an*. See note to 8:47.
47:2[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
47:2[2] See note to 58:4 for Qur'anic usage of *to believe in*.
47:2[3] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).
47:2[4] Arabic: *sayyi'āt*. See Notepad XI.x.
47:3[1] Arabic: *dhālika bianna*. See note to 22:6 and Notepad XIV.
47:3[2] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.
47:3[3] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
47:3[4] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).
47:4[1] I.e. in battle.
47:4[2] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.
47:4[3] Arabic: *ḥattā idhā*. See note to 3:152.
47:4[4] This is how the same verb is rendered here at its only remaining location at 8:67. Values of *slaughter* and similar, which are commonly found in translations, are justified by the context.
47:4[5] I.e. release without ransom.
47:4[6] I.e. that is the command.
47:4[7] Sc. *he wills that you should fight.*
47:7[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
47:8[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.
47:9[1] Arabic: *dhālika bianna*. See note to 22:6 and Notepad XIV.
47:9[2] Cf. 2:216 and 47:20.
47:10[1] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.
47:11[1] Arabic: *dhālika bianna*. See note to 22:6 and Notepad XIV.
47:11[2] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
47:11[3] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.
¶47.2 47:12[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
47:12[2] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.
47:13[1] At this point in the Qur'anic narrative the Messenger has been evicted from his city — an event entirely in keeping with the prophetic tradition Muḥammad was following as outlined in the Qur'an. Under the Petra thesis that city is Petra. The Arabia Felix thesis advances a location in the Yemen region. Under the Traditionalist's assertions, Muḥammad was from Mecca. As stated before, objective evidence for Traditionalist's claim is conspicuous by its absence. As ever, more work on the ground is needed. See Notepad XVI. According to my broader work, the original community which Muḥammad warned was destroyed in an act of God (see my book *The God Protocol*).
47:14[1] See note to 3:162.
47:14[2] This introduces two questions. The first follows immediately; the second comes towards the end of 47:15. The relationship between the two and the initial question here is demonstrated by the use in both cases of *ka* (*like*) and the third person singular moving directly into the third person plural.
47:14[3] See *vain desires* at 2:78, 2:111, 2:120, 2:145, 4:123, 4:123, 5:48, 5:49, 5:77, 6:56, 6:119, 6:150, 13:37, 23:71, 28:50, 30:29, 42:15, 45:18, 47:14, 47:16, 54:3, 57:14.
47:15[1] See note to *al muttaqūn* at 2:2.
47:15[2] Arabic: *min kulli*. See note to 2:164.
47:15[3] This refers back to 47:14.
47:16[1] Arabic: *ḥattā idhā*. See note to 3:152.
47:16[2] See *vain desires* at 2:78, 2:111, 2:120, 2:145, 4:123, 4:123, 5:48, 5:49, 5:77, 6:56, 6:119, 6:150, 13:37, 23:71, 28:50, 30:29, 42:15, 45:18, 47:14, 47:16, 54:3, 57:14.
47:17[1] See note to *al muttaqūn* at 2:2.
47:18[1] I.e. of what use?
47:18[2] Once the Hour comes, warning will be too late. Muhammad Asad notes here: *I.e., "of what benefit will be to them, when the Last Hour comes, their dawning awareness of having sinned, and their belated repentance?"*
47:19[1] Arabic: *dhanb*. See Notepad XI.iv.
47:19[2] See note to *(al) mu'minūn* at 8:2.
47:19[3] See note to *(al) mu'minūn* at 8:2.

¶47.3 47:20[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
47:20[2] Arabic: *sūrah*. See note to 2:23.
47:20[3] Arabic: *lawlā*. See Notepad XIV.
47:20[4] Arabic: *muḥkama*. Cf. 3:7.
47:20[5] Arabic: *sūrah*. See note to 2:23.
47:20[6] Lit.: *remembered*.
47:20[7] E.g. 47:4.
47:21[1] Arabic: *ma'rūf*. See note to 2:178.
47:24[1] Arabic: *afalā*. See Notepad XIV.
47:24[2] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.
47:24[3] Arabic: *am*. See note to 21:21.
47:24[4] Lit.: *upon hearts*; i.e. if this is the claim (i.e. that they are not able to understand the Qur'an — a claim common among those with a Traditionalist background). The answer follows.
47:25[1] Cf. 5:21.
47:25[2] Or *adversary* (against the command of God). See Article SJC.
47:25[3] This is the plain meaning of the text. Translators sometimes attempt by various means to avoid the result that it is the *shayṭān* who grants respite, or — while allowing here that the subject is the *shayṭān* — adopt new values for this collocation in order to soften the blow. However, by reading through to 47:28 it is clear that such respite — one which is founded upon compromise and aversion to God's guidance — is illusory.
47:26[1] Arabic: *dhālika bianna*. See note to 22:6 and Notepad XIV.
47:26[2] I.e. that believers should fight.
47:26[3] I.e. they are ready to compromise and to give up some part of what God has given.
47:28[1] Arabic: *dhālika bianna*. See note to 22:6 and Notepad XIV.
¶47.4 47:29[1] Arabic: *am*. See note to 21:21.
47:29[2] I.e. if this is the claim.
47:30[1] I.e. distinguishing mark. Arabic: *sīmā — mark, sign, characteristic; mien, expression*. Occurs at 2:273, 7:46, 7:48, 47:30, 48:29, 55:41.
47:30[2] Lit.: *the*.
47:31[1] Arabic: *al ṣābirūn*. See note to 2:155.
47:31[2] Arabic: *akhbār — news; information; reports, communications; stories*. Rendered as *assertions* since there is doubt involved as to the veracity of the claims. Occurs at 9:94, 47:31, 99:4.
47:32[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.
47:32[2] Arabic: *ṣadda + 'an*. See note to 8:47.
47:33[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
47:33[2] I.e. what God sent through his messenger: the Qur'an, or what the Messenger himself in his lifetime.
47:34[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.
47:34[2] Arabic: *ṣadda + 'an*. See note to 8:47.
47:34[3] Arabic: *kuffār*. See note to 2:109.
47:35[1] Lit.: *when you are (the) superiour* or *when you are (the) higher*.
47:36[1] See note to *al muttaqūn* at 2:2.
47:37[1] Many translators attempt to soften the language into a more conditional form (for example, Saheeh International renders here as: *If He should ask you for them and press you, you would withhold, and He would expose your hatred [i.e., unwillingness].*) Along with A. J. Arberry, I have remained guided by the original (Arberry renders the verse: *If He asks you for them, and presses you, you are niggardly, and He brings to light your rancour.*)
47:38[1] Cf. 9:39.

48

48:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
48:0[2] The forty-eighth chapter of the Qur'an is by convention called *al fatḥ* or *The Victory*.
48:2[1] Arabic: *dhanb*. See Notepad XI.iv.
48:2[2] This verse comprehensively dispatches the myth popular with the Traditionalist that Muḥammad was faultless or sinless. Cf. 6:34-35, 8:67-68, 9:43, 9:113, 16:37, 17:73-75, 18:23-24, 28:56, 33:37, 66:1, 80:1-2.
48:3[1] Grammar: *that* is implicit given the mood of the verb and also required to avoid ambiguity in English.
48:3[2] Or *a mighty victory*.
48:4[1] See note to *(al) mu'minūn* at 8:2.
48:5[1] See note to *(al) mu'minūn* at 8:2.
48:5[2] See note to *(al) mu'minūn* at 8:2.
48:5[3] Arabic: *sayyi'āt*. See Notepad XI.x.
48:6[1] Arabic: *munāfiqūn*. See note to 4:138.
48:6[2] Arabic: *munāfiqāt*. See note to 4:138.
48:6[3] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.
48:6[4] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.
48:6[5] Arabic: *dā'ira*. See note to 5:52.
48:9[1] See note to 58:4 for Qur'anic usage of *to believe in*.
48:9[2] Arabic: *'azzara*. This form II verb occurs three times only (at 5:12, 7:157 and here at 48:9). The verb means *to honour* or *to support*. In both cases outside of the present instance the context seems to favour the latter. I render there accordingly and enforce consistency here.
48:9[3] This form II verb occurs only once and means *to reverence, to revere, to honour*.
48:9[4] I.e. the Messenger. The preceding two verbs in this phrase — and especially the first, given its other instances — mean this must reference the Messenger. While all messengers are to be supported (5:12), the Traditionalist sees this as his cue to abandon the Qur'an in favour of writings which no messenger saw or approved. Additionally, just as all the other messengers of whom the Qur'an treats are now dead, so is Muḥammad.
48:9[5] See note to *s-b-ḥ* root at 2:30.
48:9[6] In view of what precedes in this verse, it is worth pointing out that the verb *to give glory* is used only in relation to God (all instances are found at: 2:30, 3:41, 7:206, 13:13, 15:98, 17:44, 17:44, 19:11, 20:33, 20:130, 20:130, 21:20, 21:79, 24:36, 24:41, 25:58, 32:15, 33:42, 38:18, 39:75, 40:7, 40:55, 41:38, 42:5, 48:9, 50:39, 50:40, 52:48, 52:49, 56:74, 56:96, 57:1, 59:1, 59:24, 61:1, 62:1, 64:1, 68:28, 69:52, 76:26, 87:1, 110:3).
¶48.2 48:11[1] Arabic: *(al) a'rāb*. See note to 9:90.
48:11[2] Arabic: *bal*. See note to 2:88.
48:12[1] Arabic: *bal*. See note to 2:88.
48:12[2] See note to *(al) mu'minūn* at 8:2.
48:13[1] See note to 58:4 for Qur'anic usage of *to believe in*.
48:13[2] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.
48:15[1] Lit.: *leave us (to).*
48:15[2] See 9:38-69.
48:15[3] Arabic: *bal*. See note to 2:88.
48:15[4] Arabic: *bal*. See note to 2:88.
48:16[1] Arabic: *(al) a'rāb*. See note to 9:90.
48:16[2] Lit.: *called to*.
48:16[3] I.e. to fight to the end (death or victory). Translators

sometimes strain here to ascribe to this verb a sense of *embrace Islam* (by *Islam* they mean a religion founded entirely upon later writings) when such a sense is nowhere supported either here or in the Qur'an in general.

48:17[1] I.e. for not joining the fight.

48:17[2] In this case, the directive to fight a specific enemy.

¶48.3 48:18[1] See note to *(al) mu'minūn* at 8:2.

48:20[1] I.e. *victory*.

48:20[2] Arabic: *āya.* See Notepad VIII.

48:20[3] See note to *(al) mu'minūn* at 8:2.

48:22[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

48:22[2] Lit.: *turned the backs*.

48:23[1] Arabic: *sunnah*; i.e. communication of God's message followed by rejection and destruction or (occasionally) by acceptance and submission. See 3:137, 17:77, 33:62, 35:43, 48:23.

48:23[2] Lit.: *passed*.

48:23[3] Sc. *has not changed*. Cf. 17:77, 33:38-39, 33:62, 35:43, 40:85, 48:23.

48:23[4] Arabic: *sunnah*; i.e. communication of God's message followed by rejection and destruction or (occasionally) by acceptance and submission. See 3:137, 17:77, 33:62, 35:43, 48:23.

48:23[5] Cf. 35:43.

48:24[1] Arabic: *makkah — destruction*. This is the only occurrence in the Qur'an of *makkah*; it is a common noun which, when translated as such makes perfect sense in the context: مكة — from the *m-k-k* root — means *destruction* in the same way that نكبة following the same pattern in *n-k-b* means *disaster* (I am indebted to Brother Ayman for this point); see, for example, Steingass (p. 1045) who includes *to destroy* as a value for the verb *makka*. However, even if the collocation here is claimed to denote a physical location, the city of Petra fits that description as it was located in an enclosed valley and was thus very much belly-like. The city today called Mecca fails to impress on this latter count entirely; it is no secret that many Traditionalist Muslims return from pilgrimage to Mecca confused and disappointed, finding the geography at odds with Qur'anic descriptions. This nuance is something the Traditionalist is keen to hide from the reader with no access to Arabic. He typically inclines to a value here for the Arabic *baṭn* (*belly, womb*) which obfuscates for the reader its actual meaning, preferring here values such as *valley* or *midst*. Consideration of all instances of this word across the remainder of his translation confirm this point (2:174, 3:35, 4:10, 6:139, 16:66, 16:69, 16:78, 22:20, 23:21, 24:45, 37:66, 37:144, 39:6, 44:45, 48:24, 53:32, 56:53). See Notepad XVI.

48:25[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

48:25[2] Arabic: *ṣadda + ʿan*. See note to 8:47.

48:25[3] Arabic: *al masjid al ḥarām*. See Notepad VII.ii.

48:25[4] Arabic: *hadya*. See note to 2:196.

48:25[5] Arabic: *maḥill.* See note to 2:196.

48:25[6] See note to *(al) mu'minūn* at 8:2.

48:25[7] See note to *(al) mu'minūn* at 8:2.

48:25[8] Sc. *We should have allowed the battle to proceed.*

48:25[9] Lit.: *from them*.

48:25[10] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

48:26[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

48:26[2] Arabic: *ḥamiyya — bigoted disdain, fanaticism*.

48:26[3] Arabic: *ḥamiyya — bigoted disdain, fanaticism*.

48:26[4] See note to *(al) mu'minūn* at 8:2.

48:26[5] See note to *al muttaqūn* at 2:2.

48:26[6] Arabic: *aḥaqq-*. See Notepad XVII.

¶48.4 48:27[1] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).

48:27[2] Arabic: *al masjid al ḥarām*. See Notepad VII.ii.

48:27[3] See 2:196 and notes thereto.

48:27[4] The point of this history is to relate the Messenger's obedience to the directive he received to witness to the truth of God alone at *al masjid al ḥarām*. In any event, *al masjid al ḥarām* is now closed to believers (see 9:28). The religion which became Islam was invented later and is in no sense the *doctrine of truth* mentioned in the next verse; it is simply another created control mechanism. The *doctrine of truth* is that God is One and our obligation is to serve him alone (and not a religion, or any other type of idol) and that, having been warned, a population becomes liable to the punishments of God. This is the message the Qur'an conveys.

48:27[5] Arabic: *min dūni*. See note to 2:23.

48:28[1] Arabic: *dīn.* See Notepad V.

48:28[2] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

48:28[3] Arabic: *dīn.* See Notepad V.

48:28[4] It is, perhaps, of note that the Traditionalist's ideological edifice is constructed upon the claimed witness of men (so-and-so supposedly told somebody else such-and-such). God is clear in the only book Muhammad saw which those called Muslims today read: God is sufficient as witness.

48:29[1] Cf. 63:1 and notes thereto.

48:29[2] I.e. with the messenger of God (in this case Muḥammad, though the application is broader as we see below).

48:29[3] Arabic: *kuffār*. See note to 2:109.

48:29[4] Arabic: *rakaʿa — to be lowly* (i.e. *before God*). See Notepad III.

48:29[5] Arabic: *sajada*. See Notepad IV.

48:29[6] I.e. distinguishing mark. Arabic: *sīmā — mark, sign, characteristic; mien, expression*. Occurs at 2:273, 7:46, 7:48, 47:30, 48:29, 55:41.

48:29[7] Arabic: *wajh — face, countenance, personality, true self* (here pl.).

48:29[8] Arabic: *athar*. See note to 30:50.

48:29[9] As understood here *the Submission* (*al sujūd*) as a definite noun indicates a full reading of one of a number of specific portions of the Qur'an between chapter 50 and the end of chapter 114 forming the basis of a nightly vigil to which outsiders were also invited to hear the message of the Qur'an. See Notepad XXI. Cf. 50:40, 68:42, 68:43. At the time of the Messenger, attendees will have comprised a mix of believers, mockers, rejecters, the merely curious, and others. What is in view here is that the faces of those who have submitted to God bear testimony to their changed spiritual life. (The Traditionalist — lamentably, comically, and predictably — maintains that this refers to achieving an imprint in one's forehead as a result of pressing it into the floor long and hard enough to produce a mark sufficiently deep to be visible to others; this nonsense has spawned no end of foolishness among those who put their faith in it.) Arabic: *sajada*. See Notepad IV.

48:29[10] Arabic: *dhālika — that*. This word consistently points to what precedes, not what follows in Qur'anic usage — a point which some translators miss. Here, I take it to reference the substance of the first part of 48:29.

48:29[11] I.e. those with the messenger of God.

48:29[12] I.e. those with the messenger of God.

48:29[13] Arabic: *injīl*. See note to 5:46. One of the very few parts of

that which Christians call *the Gospel* which is clearly identifiable in the Qur'an is at this verse, and is called by Christians the Parable of the Mustard Seed. It is worth noting that this parable is found only in the Synoptic Gospels (Matthew, Mark, Luke), and nowhere in John, which is where — outside the writings attributed to Paul — most of the more extravagant claims about Jesus made by Christians have their anchor.

48:29[14] This verb occurs at two other places: 9:120, 22:15. See note to 22:15.

48:29[15] Arabic: *kuffār*. See note to 2:109.

48:29[16] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

49

49:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

49:0[2] The forty-ninth chapter of the Qur'an is by convention called *al ḥujurāt* or *The Chambers*.

49:1[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

49:1[2] Arabic: *qaddama + bayna — to send ahead, let precede*.

49:1[3] Lit.: *between (the) two hands*. I understand this to mean here: *at the time of*. See note to 2:66.

49:1[4] I.e. at the time of consultation with God and the Messenger. In general: we are not to be presumptuous when coming to the Qur'an for guidance.

49:1[5] See note to *al muttaqūn* at 2:2.

49:2[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

49:2[2] Or, figuratively: above that with which he was sent.

49:3[1] See note to *al muttaqūn* at 2:2.

49:6[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

49:6[2] Arabic root: *f-s-q*. See note to 2:26 and Notepad XI.vii.

49:7[1] We no longer have a messenger of God among us — but we have what one brought: the Qur'an.

49:7[2] Arabic root: *f-s-q*. See note to 2:26 and Notepad XI.vii.

49:9[1] Elsewhere rendered *numbers*, I have had to use a synonym under the influence of *two*.

49:9[2] See note to *(al) mu'minūn* at 8:2.

49:9[3] Grammar: dual.

49:9[4] Grammar: dual.

49:9[5] Grammar: dual.

49:10[1] See note to *(al) mu'minūn* at 8:2.

49:10[2] See note to *al muttaqūn* at 2:2.

¶49.2 49:11[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

49:11[2] Lit.: *a people deride a people*.

49:11[3] Lit.: *any*.

49:11[4] This seems to include both oneself and others.

49:11[5] Arabic root: *f-s-q*. See note to 2:26 and Notepad XI.vii.

49:11[6] Arabic: *ẓālimūn*. See note to 2:229.

49:12[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

49:12[2] Arabic: *ithm*. See Notepad XI.i.

49:12[3] I.e. on each other — a person's personal affairs are his own business.

49:12[4] See note to *al muttaqūn* at 2:2.

49:13[1] See note to *al muttaqūn* at 2:2. Claims to racial or tribal preference have no basis in the Qur'an. Being an Arab or descended from a long line of those called Muslims means nothing — the measure of a man's nobility is the extent of his *taqwā*.

49:14[1] Arabic: *(al) aʿrāb*. See note to 9:90.

49:14[2] Arabic: *aslama*. This is the verb which, when it suits him, the Traditionalist claims means *to embrace Islam* (by which he means the religion he claims to be Islam). The fault line here is obvious. If it is possible to embrace Islam without belief, then Islam is not a faith. Yet the Traditionalist claims faith as a necessary component of his religion. The reason for the muddle which rational and consistent analysis of the Traditionalist's claims exposes is that the Traditionalist brings his definitions and assumptions from outside sources and imposes them upon the Qur'an. Since such sources and the Qur'anic text are cut from entirely different cloth, it is not only not surprising that they do not fit, it is impossible that they should (cf. 49:16).

49:14[3] I.e. what God sent through his messenger.

49:15[1] See note to *(al) mu'minūn* at 8:2.

49:15[2] See note to 58:4 for Qur'anic usage of *to believe in*.

49:15[3] I.e. what God sent through his messenger.

49:16[1] Arabic: *dīn.* See Notepad V.

49:17[1] Arabic: *islām*. This is an abstract noun and means *peace* or *submission* (to God). In the context, it could mean nothing else. Non-sectarian, experienced Arabic-English literary translator A. J. Arberry renders here: *Say: 'Do not count your surrendering as a favour to me.* See 3:18-19 and notes.

49:17[2] Arabic: *bal*. See note to 2:88.

49:17[3] Clearly, submission is possible without faith (see note to 49:14), but those who have submitted truly *do* have faith.

50

50:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

50:0[2] The fiftieth chapter of the Qur'an is by convention called *qāf* or *Qāf*.

50:1[1] See note to 2:1 and Article MLQ.

qāf:

1:1-7 (*al fātiḥah*), 19:16-33 (ʿĪsā), 19:41-50 (Ibrāhīm), 19:51-53 (Mūsā), 19:54-55 (Ismāʿīl), 19:56-57 (Idrīs).

50:1[2] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.

50:2[1] Arabic: *bal*. See note to 2:88.

50:2[2] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.

50:3[1] Sc. *will we be raised up as a new creation.* Cf. 17:49.

50:3[2] I.e. *unlikely*.

50:4[1] Arabic: *kitāb.* See Notepad IX.iii.

50:5[1] Arabic: *bal*. See note to 2:88.

50:5[2] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi i.).

50:7[1] Arabic: *min kulli*. See note to 2:164.

50:7[2] Arabic: *zawj — spouse, mate; kind, type; specie.*

50:11[1] See note to 2:207.

50:12[1] See notes to 15:78 and 25:38.

50:13[1] Arabic: *fir'awn*. See note to 2:49.

50:14[1] See note to 15:78.

50:14[2] Cf. 44:37.

50:14[3] Arabic: *waʿīd — threats, warnings; promises*.

50:14[4] Cf. 10:33, 10:96, 10:103, 16:36, 16:38, 17:16, 22:18, 28:63, 30:47, 32:13, 36:7, 37:31, 38:14, 39:19, 39:71-72, 40:6, 41:25, 46:18, 50:12-14.

50:15[1] Arabic: *bal*. See note to 2:88.

¶50.2 50:17[1] Or *receivers*. Arabic root: *l-q-y*. The form V of this verb means *to learn, to be informed; to receive; to accept, to take; to get, to obtain*. The form V of this

verb is found at 2:37, 21:103, 24:15 and 50:17. Muhammad Asad supplies interesting additional information here: *The first part of the above sentence - i.e., the phrase yatalaqqa al--mutalaqqiyan - may be understood in either of two senses: "the two that are meant to receive do receive", or "the two that aim at meeting each other do meet". The classical commentators adopt, as a rule, the first sense and, consequently, interpret the passage thus: "...the two angels that are charged with recording man's doings - do record them, sitting on his right and on his left". In my opinion, however, the second of the two possible meanings ("the two that aim at meeting each other") corresponds better with the preceding verse, which speaks of what man's innermost self (nafs) - whispers within him", i.e., voices his subconscious desires. Thus, "the two that aim at meeting" are, I believe, the two demands of, or, more properly, the two fundamental motive forces within man's nature: his primal, instinctive urges and desires, both sensual and non-sensual (all of them comprised in the modern psychological term "libido"), on the one side, and his reason, both intuitive and reflective, on the other. The "sitting (qa'id) on the right and on the left" is, to my mind, a metaphor for the conflicting nature of these dual forces which strive for predominance within every human being: hence, my rendering of qa'id as "contending". This interpretation is, moreover, strongly supported by the reference, in verse 21, to man's appearing on Judgment Day with "that which drives and that which bears witness" - a phrase which undoubtedly alludes to man's instinctive urges as well as his conscious reason.*

50:19[1] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi i.).

50:20[1] Arabic: *wa'īd — threats, warnings; promises*.

50:21[1] While I am neutral on Muhammad Asad's comments here, they follow with some light editing: *Lit., "with that which drives (sa'iq) and that which bears witness (shahid)". While the former term evidently circumscribes man's primal urges - and particularly those which drive him into unrestrained self-indulgence and, thus, into sin - the term shahd [...]alludes here to the awakening of the deeper layers of man's consciousness, leading to a sudden perception of his own moral reality - the "lifting of the veil" referred to in the next verse - which forces him to "bear witness" against himself (cf. 17:14, 24:24, 36:65, 41:20).*

50:22[1] Those who experience what are called near-death experiences report that their powers of perception are expanded beyond compare with what they have in life.

50:23[1] This term (Arabic: *qarīn*) generally treats of the *shayṭān* (see 4:38, 4:38, 43:36, 43:38; see also 41:25, 50:27). That *shayṭān* treats of an adversary (against the command of God). See Article SJC. The Traditionalist typically sees this as a reference to an angel. Muhammad Asad, meanwhile, offers another perspective in his note to this verse: *Lit., "his intimate companion" (qarinuhu). The term qarin denotes something that is "connected", "linked" or "intimately associated" with another thing (cf. 41:25 and 43:36, where qarin is rendered as "[one's] other self"). In the present instance - read together with verse 21 - the term apparently denotes "one part" of man, namely, his awakened moral consciousness.*

50:24[1] The fact of the dual is important here, so I have made it explicit.

50:26[1] The fact of the dual is important here, so I have made it explicit.

50:27[1] See note to 50:23. The Traditionalist typically sees this as a reference to a *shayṭān*. Muhammad Asad's thoughts at this juncture, with light editing, follow: *Lit., as in verse 23, "his intimate companion" (qarin): but whereas there it may be taken as denoting man's moral consciousness or reason, in the present instance the "speaker" is obviously its counterpart, namely, the complex of the sinner's instinctive urges and inordinate, unrestrained appetites summarized in the term sa'iq ("that which drives") and often symbolized as shaytan ("satan" or "satanic force") In this sense, the term qarin has the same connotation as in 41:25 and 43:36.*

50:28[1] Grammar: plural.

50:28[2] Arabic: *wa'īd — threats, warnings; promises*.

¶50.3

50:31[1] See note to *al muttaqūn* at 2:2.

50:32[1] I.e. preserving both modesty and duties to God.

50:33[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

50:36[1] Or *searched throughout*.

50:36[2] The lesson is clear: the great empires of the past — where are they now? Likewise, the present tyranny will pass also.

50:37[1] Muhammad Asad comments here: *Lit., "or lends ear and is withal a witness (wa-huwa shahid)", which latter phrase Zamakhshari explains as meaning "is present with his intellect", i.e., with a conscious mind. (Cf. the same use of the term shahid in verse 21.) The conjunctive particle "or" (aw) which precedes the above clause does not signify an alternative but has - as is often the case in Quranic usage - an explanatory function, similar to phrases like "that is" or "in other words", followed by an amplification of what was said before.*

50:38[1] Grammar: dual.

50:38[2] Arabic: *'ayyām — days*; *aeons*, *eras*.

50:39[1] See note to *s-b-ḥ* root at 2:30.

50:39[2] Lit.: *the*.

50:40[1] See note to *s-b-ḥ* root at 2:30.

50:40[2] As understood here *the Submission* (*al sujūd*) as a definite noun indicates a full reading of one of a number of specific portions of the Qur'an between chapter 50 and the end of chapter 114 forming the basis of a nightly vigil to which outsiders were also invited to hear the message of the Qur'an. See Notepad XXI. Cf. 48:29, 68:42, 68:43. Arabic: *sajada*. See Notepad IV.

50:42[1] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).

50:44[1] Lit. *rapidly, hastening*. Cf. 70:34.

50:45[1] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.

50:45[2] Arabic: *wa'īd — threats, warnings; promises*.

51

51:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

51:0[2] The fifty-first chapter of the Qur'an is by convention called *al dhāriyāt* or *Those Scattering*.

51:3[1] Lit.: *flowing* (used also to describe ships in motion).

51:4[1] Renderings here diverge, which is understandable given the terse, elliptical nature of the text. The core of my rendering of this phrase coincides with that of Hilali & Khan, who have: *And those (angels) who distribute (provisions, rain, and other blessings) by (Allah's) Command.*

51:6[1] Arabic: *dīn*. See Notepad V. In this case rendered *Judgment* (as in all those cases where it occurs in the collocation *Day of Judgment*) in anticipation of 51:12.

51:8[1] Arabic: *qawl — speech*, *teaching*, *doctrine, word*.

51:9[1] I take this as a reference to remembrance of Judgment, although others regard it as a reference to the Qur'an. Muhammad Asad supplies some additional reflections, which

I include for interest: *Lit., "perversely turned away from this [truth] is he who is made to lie" - or, according to the Taj al-'Arus, "he who is perverted in his reason and opinion", i.e., who is a priori disposed to deceive himself: implying that belief in God and, hence, in life after death is inherent in man's mind and feeling, and that, therefore, a departure from this belief is but an outcome of intellectual perversion.*

51:10[1] Lit.: *Killed are*.

51:10[2] I.e. at truth without knowledge. Cf. 6:116, 6:148, 10:66, 43:20.

51:11[1] Arabic: *ghamra*. See note to 23:54.

51:12[1] Arabic: *dīn*. See Notepad V. For *Day of Judgment* see 82:17-19.

51:13[1] The influence of the preposition *'alā* justifies the shift in this case from the convention *to subject to means of denial* (which is the default value) to *to try*.

51:14[1] Arabic: *fitnah*. See note to 2:102; i.e. that by which you denied God.

51:15[1] See note to *al muttaqūn* at 2:2.

51:17[1] Arabic: *haja'a*. This word occurs only once in the text. It can have the connotation of sleeping through the *first portion* of the night. Historically, people have used different sleeping patterns to that common today. Certainly, in medieval England, it was common to have two phases of sleep (*first sleep* and *second sleep*) broken by an hour for prayer or other activities, typically between two and three in the morning. Roger Ekirch, author of *At Day's Close: Night in Times Past* writes: *[...]in 'The Squire's Tale' in The Canterbury Tales, Canacee slept "soon after evening fell" and subsequently awakened in the early morning following "her first sleep"; in turn, her companions, staying up much later, "lay asleep till it was fully prime" (daylight).* Elsewhere he says: *Although in some descriptions a neighbor's quarrel or a barking dog woke people prematurely from their initial sleep, the vast weight of surviving evidence indicates that awakening naturally was routine not the consequence of disturbed or fitful slumber. Medical books, in fact, from the fifteenth to the eighteenth centuries frequently advised sleepers, for better digestion and more tranquil repose, to lie on their right side during "the fyrste slepe" and "after the fyrste slepe turne on the lefte side." And even though the French historian Emmanuel Le Roy Ladurie investigated no further, his study of fourteenth-century Montaillou notes that "the hour of first sleep" was a customary division of night, as was 'the hour halfway through the first sleep." Indeed, though not used as frequently as expressions like "candle-lighting," the "dead of night", or cock-crow," the term "first sleep" remained a common temporal division until the late eighteenth-century. As described in La Demonolatrie (1595) by Nicholas Remy, "Comes dusk, followed by nightfall, dark night, then the moment of the first sleep and finally dead of night."* Cf. 73:1-6.

51:18[1] Arabic: *saḥar (sg.), asḥār (pl.; used here) — time before daybreak; early morning, dawn*.

51:18[2] Cf. 3:17.

51:19[1] Arabic: *ḥaqqun +li*. See Notepad XVII (ḥaqq- viii.).

51:19[2] I.e. of the opportunity to ask. Abdullah Yusuf Ali makes some excellent points which I have extracted from his broader comment here: *True charity remembers not only those in need who ask, but also those who are prevented by some reason from asking. The man of true charity seeks out the latter. There may be various reasons which prevent a man from asking for help: (1) he may be ashamed to ask, or his sense of honour may prevent him from asking; (2) he may be so engrossed in some great ideal that he may not think of asking; (3) he may even not know that he is in need, especially when we think of wealth and possessions in a spiritual sense, as including spiritual gifts and talents; (4) he may not know that you possess the things that can supply his needs; and (5) he may be a dumb and helpless creature, whether a human being or a dumb animal, or any creature within your ken or power. Charity in the higher sense includes all help, from one better endowed to one less well endowed.*

51:20[1] Arabic: *āyāt*. See Notepad VIII.

51:20[2] Arabic: *yaqina*. See note to 2:4.

51:21[1] Arabic: *afalā*. See Notepad XIV.

51:23[1] I.e. the Day of Judgment.

51:23[2] Arabic: *ḥaqqun*. See Notepad XVII (ḥaqq- vi.).

¶51.2

51:24[1] Arabic: *ḥadīth — story; account; narrative, statement*.

51:25[1] See note to *munkar* at 3:104.

51:28[1] Traditionally, if a guest refused to eat, it meant that he harboured ill will toward the host or intended him harm; cf. 11:70.

51:34[1] Cf. 11:83 and note.

51:35[1] See note to *(al) mu'minūn* at 8:2.

51:36[1] See note to *muslim* at 2:128.

51:37[1] Arabic: *āya*. See Notepad VIII.

51:38[1] Cf. 51:37.

51:38[2] Arabic: *fir'awn*. See note to 2:49.

51:39[1] Cf. 11:80.

51:39[2] Arabic: *sāḥir — sorcerer*. See note to 2:102.

51:40[1] Arabic: *yamm — wide expanse of water, either river or sea*.

51:41[1] Cf. 51:37.

51:43[1] Cf. 51:37.

51:46[1] Arabic root: *f-s-q*. See note to 2:26 and Notepad XI.vii.

¶51.3

51:47[1] Arabic: *mūsi'ūn*. This is the form IV active participle from the *w-s-ᶜ* root. The form IV of the *w-s-ᶜ* root has two main senses: *to be* or *become rich* or *wealthy*, and *to extend, widen* or *enlarge*. Clearly, the two meanings are connected; the question is: which is meant here? Modern translations tend to use values such as *enlarge* or *expand* under the influence of popularised theories about the nature of the universe. The methodology here, however, is in cases of doubt where there exists a clear Qur'anic sense, to default to that sense. On that basis, I must render as I do. Firstly, because the form IV verb occurs only twice, both times as the active participle: here and at 2:236; at 2:236 it unambiguously means *to be wealthy* — a value with which all agree, and the context admits of nothing else; secondly, because to achieve the value of *expand* and synonyms here at 51:47 requires the addition of an object, and while some translators make their own additions, such an object is absent from the text. The present reading is supported also at 51:57-58.

51:48[1] The *m-h-d* root has two main senses: *to order*, *to prepare* and *to flatten*, *to make even*.

51:49[1] Arabic: *zawj — spouse, mate; kind, type; specie.*

51:52[1] Arabic: *sāḥir — sorcerer*. See note to 2:102.

51:53[1] I.e. this response. Space does not permit a fuller presentation in English of the Arabic at this line, the import of which is: *have they passed it down to each other by way of bequest?*

51:53[2] Arabic: *bal*. See note to 2:88.

51:53[3] Arabic: *ṭāghūn*. See *ṭāghūt* at 39:17.

51:55[1] See note to *(al) mu'minūn* at 8:2.

51:56[1] Arabic: *al jinn*. See Article SJC.

51:56[2] Arabic: *al ins*. See Article SJC.
51:59[1] I.e. the companions of the Fire; more precisely, those who rejected the messengers before as outlined in this chapter.
51:60[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

52

52:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
52:0[2] The fifty-second chapter of the Qur'an is by convention called *al ṭūr* or *The Mount*.
52:1[1] Namely, a tree-covered or fertile mountain. See note to 2:63.
52:2[1] Arabic: *kitāb*. See Notepad IX.iii.
52:4[1] The Traditionalist typically makes claims for this verse which have a specious, cultic connotation nowhere specified in the Qur'an.
52:6[1] Or *swollen*. According to some lexical understandings: *filled with fire*.
52:9[1] Lit.: *shakes[...] with shaking.*
52:10[1] Lit.: *move[...] with moving.*
52:11[1] Found at 52:11, 77:15, 77:19, 77:24, 77:28, 77:34, 77:37, 77:40, 77:45, 77:47, 77:49, 83:10.
52:12[1] See note to 4:140.
52:13[1] Lit.: *shoved[...] with shoving.*
52:15[1] Arabic: *siḥr — sorcery*. See note to 2:102.
52:17[1] See note to *al muttaqūn* at 2:2.
52:18[1] Arabic: *fakaha*. This verb occurs in its participle form (*fākihūn, fākihīn*) only (36:55, 44:27, 52:18). The verb itself means *to be happy, free of burden, glad*. At 36:55 and 52:18 the Arabic implies an obvious connection between this and *fākiha* (*fruit*) which follows shortly.
52:20[1] Muhammad Asad comments here: *As explained by Razi[...] the "reclining on couches" or "on carpets" in paradise is a symbol of inner fulfilment and peace of mind; and he points out that this is also alluded to in the identity of the verbal root sarra ("he was [or "became"] happy") in both the nouns sarir ("happiness") and sarir ("couch").*
52:20[2] Arabic: *ḥūr ʿīn*. See Notepad XIX.
52:21[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
52:21[2] Lit.: *a hostage*.
52:23[1] Or *contend (with one another) for*. Consideration of this form VI verb in all contexts will supply the reader with the nuance of *contention* or *dispute* which is present in the Arabic (3:152, 4:59, 8:43, 8:46, 18:21, 20:62, 52:23).
52:24[1] Arabic: *ṭawafa*. See note to 2:125.
52:24[2] Muhammad Asad — who renders this phrase: *[as if they were children] of their own,* — comments here: *Thus Razi, explaining the selfless devotion implied in the pronoun lahum (lit., "for them", i.e., "of their own").*
52:24[3] Abdullah Yusuf Ali comments here: *Maknun: well-guarded, kept close, concealed from exposure: the beautiful nacreous lustre of Pearls is disfigured by exposure to gases, vapours, or acids; when not actually in use they are best kept in closed caskets, guarded from deteriorating agencies.*

¶52.2

52:30[1] Arabic: *am*. See note to 21:21.
52:30[2] Or *uncertainty, misfortune.*
52:30[3] I.e. if this is the claim (i.e. *watch him: the vicissitudes of Fate will trip him up in the end*). The answer follows.
52:32[1] Arabic: *am*. See note to 21:21.
52:32[2] Arabic: *aḥlām* (pl.), *ḥilm* (sg.) — *reason, intelligence, insight.* Lit.: *their intelligences, their insights*.
52:32[3] I.e. if this is the claim (i.e. *we have made a full investigation and reject on the basis of reason*). The answer follows.
52:32[4] Arabic: *am*. See note to 21:21.
52:32[5] I.e. if this is the claim (i.e. *we do not recognise moral law*). Arabic: *ṭāghūn*. See *ṭāghūt* at 39:17.
52:33[1] Arabic: *am*. See note to 21:21.
52:33[2] I.e. if this is the claim. The answer follows.
52:33[3] Arabic: *bal*. See note to 2:88.
52:33[4] Arabic: *lā yu'minūn*. Qur'anic usage implies: *(are those) lost in darkness*. See note to 2:6 and Notepad II.ii.
52:34[1] Arabic: *ḥadīth — story; account; narrative*. The Qur'an's usage of this term appears at times to anticipate the later abuse of it by Muslims.
52:34[2] I.e. let them produce the basis for their claims — one which is equal to the Qur'an. If they fail to do so, they may safely be disregarded.
52:35[1] Arabic: *am*. See note to 21:21.
52:35[2] I.e. if this is the claim. At the time of writing, a sophistic philosopher who describes himself as a scientist, Lawrence Krauss, tickles the ears of the weak-minded with precisely this assertion. The answer follows.
52:35[3] Arabic: *am*. See note to 21:21.
52:35[4] I.e. if this is the claim (i.e. *we created ourselves by some pre-eternal act of will*). The answer follows.
52:36[1] Arabic: *am*. See note to 21:21.
52:36[2] I.e. if this is the claim (i.e. *all that exists is purely subjective, a projection from the inner consciousness*). The answer follows.
52:36[3] Arabic: *bal*. See note to 2:88.
52:36[4] Arabic: *yaqina*. See note to 2:4.
52:37[1] Arabic: *am*. See note to 21:21.
52:37[2] I.e. if this is the claim. The answer follows.
52:37[3] Arabic: *am*. See note to 21:21.
52:37[4] I.e. if this is the claim. The answer follows.
52:38[1] Arabic: *am*. See note to 21:21.
52:38[2] I.e. if this is the claim. The answer follows.
52:38[3] I.e. those who make any of the three cases listed at 52:37-38 are told to bring proof.
52:39[1] Arabic: *am*. See note to 21:21.
52:39[2] I.e. if this is the claim. The answer follows.
52:40[1] Arabic: *am*. See note to 21:21.
52:40[2] I.e. if this is the claim. The answer follows.
52:40[3] Both to acquire daughters and to give the Messenger a reward.
52:41[1] Arabic: *am*. See note to 21:21.
52:41[2] I.e. if this is the claim (i.e. *we ourselves have access to the Unseen Realms from which the Qur'an comes*). The answer follows.
52:41[3] I.e. then should we be able to read what they receive from the Unseen Realms — so where is it?
52:42[1] Arabic: *am*. See note to 21:21.
52:42[2] I.e. if this is the claim (i.e. *we can contrive some means of escaping God, or thwarting God's purposes*). The answer follows.
52:42[3] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.
52:42[4] Cf. 4:76, 52:46.
52:43[1] Arabic: *am*. See note to 21:21.
52:43[2] I.e. if this is the claim (i.e. *we believe in God, but what you mean by God is something other than what we mean*). The response follows at 52:45.
52:43[3] See note to *s-b-ḥ* root at 2:30.
52:43[4] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

52:44[1] I.e. there is no reasoning with such people; even were their punishment on the very threshold, they would choose to see something else. Such a mindset closely resembles the reality-deficient solipsism of today.
52:45[1] See note to 7:143.
52:46[1] Cf. 4:76, 52:42.
52:48[1] See note to *s-b-ḥ* root at 2:30.
52:49[1] See note to *s-b-ḥ* root at 2:30.

53

53:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
53:0[2] The fifty-third chapter of the Qur'an is by convention called *al najm* or *The Star*.
53:2[1] The portion which follows deals with an encounter beyond the common experience of men. The Traditionalist has, naturally, a stock of stories to which he refers here, but which seem to me a distraction from the main point. What Muḥammad personally saw, I do not know. I do not need to know; I know what matters: that it was a true encounter. What men choose to write about it after the fact is of little interest to me, and in no way changes what for me is a key point of this chapter, which is quite the reverse of what the Traditionalist claims for it. The Traditionalist says that the principal subject here is the Angel Gabriel. Frankly, an untrained reading more readily suggests that the subject is God. Since the subject at 53:10 is obviously (and by common consent) God, absent a firm textual marker, one inclines to the view that God is the subject at 53:5-9 also. For me, confirmation of the key lesson of this part of the chapter is found at 53:19-25 which presents the consideration (lit.: *seeing*) of false gods as a counterpoint to what precedes (i.e. mention of the one true God). Additionally, I would argue that the pan-textual evidence is against the Traditionalist's reading of an angel here, since it is God who *taught the Qur'an* (see 55:2; cf. 53:5). Nevertheless, I have resisted the temptation to capitalise the masculine personal pronouns at 53:6-8 and 53:13 and confined my thoughts to the notes.
53:4[1] See note to *waḥī* and *awḥā* at 3:44.
53:4[2] See note to *waḥī* and *awḥā* at 3:44.
53:5[1] Cf. 55:2 and 55:4.
53:6[1] Or *was established* or *rose*.
53:7[1] Or *He* (see note to 53:2).
53:7[2] Or possibly *is.* There is no verb in the Arabic in this clause, the tense being inferred by the surrounding context.
53:7[3] Cf. 81:23.
53:8[1] Or *He* (see note to 53:2).
53:10[1] This pronoun is universally acknowledged to pertain to God (see note to 53:2).
53:10[2] See note to *waḥī* and *awḥā* at 3:44.
53:10[3] See note to *waḥī* and *awḥā* at 3:44.
53:12[1] As concerns the Traditionalist, the answer here is objectively in the affirmative (cf. 53:23-25). He has a version other than that which God gave him, which he prefers to the guidance of God on this subject; such a response falls firmly within the definition of *'disputing with him about what he saw'.*
53:13[1] Or *Him* (see note to 53:2).
53:13[2] This is claimed by the Traditionalist as a reference to what he calls *al miʿrāj*. Since his religion is predicated upon a mythology built upon sources extraneous to the Qur'an, he must both obfuscate that fact, and conflate his later compositions with the Qur'an in the mind of the ignorant, gullible, inattentive, or indifferent reader.
53:18[1] Arabic: *āyāt*. See Notepad VIII.
53:20[1] Three gods independently verified as objects of worship among the people of Petra on the basis of architectural and archaeological fact. See Notepad XVI.
53:23[1] Lit.: *the*.
53:24[1] Arabic: *am*. See note to 21:21.
53:24[2] I.e. if this is the claim — and it is a popular one at this time. The answer follows.
53:25[1] Or *the Hereafter and this life* or *the Last and the First*; cf. 28:70.

¶53.2

53:27[1] See note to 58:4 for Qur'anic usage of *to believe in*.
53:27[2] My thought here is that the names of the branches of knowledge today called sciences come from Greek terms which are feminine nouns. Meanwhile, Muhammad Asad has a different view: *Lit., "that name the angels with a female name" - i.e., think of them as being endowed with sex and/or as being "God's daughters". As the Qur'an points out in many places, the people spoken of in this context do believe in life after death, inasmuch as they express the hope that the angels and the imaginary deities which they worship will "mediate" between them and God, and will "intercede" for them. However, their belief is far too vague to make them realize that the quality of man's life in the hereafter does not depend on such outside factors but is causally, and directly, connected with the manner of his life in this world: and so the Qur'an declares that their attitude is, for all practical purposes, not much different from the attitude of people who reject the idea of a hereafter altogether.*
53:28[1] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).
53:29[1] Arabic: *dhikr — calling to mind, recalling, reminding; remembrance (of something past); history*.
53:30[1] I.e. that is all they know.
53:32[1] Arabic: *ithm*. See Notepad XI.i.
53:32[2] Arabic: *fāḥishat, faḥshā'*. See Notepad XI.iii.
53:32[3] Arabic: *lamam*. This is the only instance of this noun. Wehr (p. 1029) records a value of *slight mental derangement*. The root verb *lamma* has three core senses: that of *gathering* or *uniting*, that of *visiting*, and that of *misfortune* or *mistake*. It also has the nuance of something *small* or *slight*. In the context, it is the sense of *misfortune* or *mistake* which holds up, and I render it here *slight mistakes*. Most translators render in similar fashion. There is no question but that complete sexual continence outside of marriage is the Qur'anic standard.
53:32[4] Arabic: *zakkā*. See note to 2:129; i.e. vaunt not your own sense of purity.
53:32[5] See note to *al muttaqūn* at 2:2.

¶53.3

53:35[1] I.e. sees that God will not repay him bountifully and save him from need. I am indebted to Saheeh International for this insight.
53:36[1] Arabic: *am*. See note to 21:21.
53:37[1] I.e. if this is the claim. Sc. *then here it is*. The essence of both scriptures follows. Arabic: *waffā — to fulfil, to pay in full, to discharge in full (so that there is nothing left outstanding).*
53:38[1] What is introduced at 53:36-37 is set out at 53:38-54.
53:38[2] Cf. 6:161-164, 17:15, 35:18, 39:7.
53:39[1] Cf. 79:35.
53:45[1] Arabic: *zawj — spouse, mate; kind, type; specie.*
53:47[1] Lit.: *other*.
53:49[1] Sirius is of particular importance on more than one count. Firstly, it is the brightest fixed star in the sky. Secondly, it will be recognised as a luminary of significance by any reader

with pre-existing occult learning; whatever special connection those who believe they are privy to secrets feel that star has for them, the Qur'an is clear: God is the Lord of Sirius.
53:52[1] Arabic: *ẓālimūn*. See note to 2:229.
53:53[1] I.e. the cities of Lūṭ.
53:53[2] The examples given at 53:50-53 were all either prior to, or in the time of, Ibrāhīm and were thus known both to him and to Mūsā (cf. 53:36-37).
53:56[1] Or *warning*.
53:56[2] Lit.: *of*.
53:56[3] Or *warnings*.
53:57[1] Cf. 40:18.
53:58[1] Arabic: *min dūni*. See note to 2:23.
53:59[1] Arabic: *ḥadīth — story; account; narrative, statement*.
53:61[1] Arabic: *samada — to raise the head proudly, to thrust out the chest in pride; to be heedless, to be careless*. I have rendered so as to capture something of the core senses. This instance (in participle form) of this verb occurs only once.
53:62[1] Arabic: *sajada*. See Notepad IV.
53:62[2] I.e. him.

54

54:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
54:0[2] The fifty-fourth chapter of the Qur'an is by convention called *al qamar* or *The Moon*.
54:1[1] The narrative function of 54:1 is that of the prophetic past (a device found frequently in the Qur'an) whereby future events are given greater inevitability by treating them as accomplished facts; such instances are usually presented in English in the future tense. Thus, the current phrase has a fully future application. However, there is a second layer to it. In order to grasp that layer, one needs to understand several things: 1. The use of the verb here in the Qur'an (Arabic: *iqtaraba*), (see note to 21:2). 2. That the latter portion of the Qur'an forms a series of night vigils the purpose of which is to warn those who reject and to fortify those who accept (see Notepad XXI). 3. That Muḥammad's station as a prophet and messenger meant that he was executing the mechanism of warning followed by destruction (when rejected) that runs through the Qur'an (detailed in my work *The God Protocol*). 4. That, given point 3, Judgment was itself closing in upon the people to whom the messenger-prophet was preaching. 5. That the statement here '*Drawn nigh has the Hour*' echoes the sense of what precedes at 53:57 — immediately following which we read that God alone can forestall its advent.
54:1[2] Claims are made for this verse by the Traditionalist which I do not accept. While I do not share Asad's confidence in the 'reports' he mentions to any degree at all, his comments here are worthy of consideration, and will be helpful in equipping the student with a broader perspective: *Most of the commentators see in this verse a reference to a phenomenon said to have been witnessed by several of the Prophet's contemporaries. As described in a number of reports going back to some companions, the moon appeared one night as if split into two distinct parts. While there is no reason to doubt the subjective veracity of these reports, it is possible that what actually happened was an unusual kind of partial lunar eclipse, which produced an equally unusual optical illusion. But whatever the nature of that phenomenon, it is practically certain that the above Qur'an-verse does not refer to it but, rather, to a future event: namely, to what will happen when the Last Hour approaches. (The Qur'an frequently employs the past tense to denote the future, and particularly so in passages which speak of the coming of the Last Hour and of Resurrection Day; this use of the past tense is meant to stress the certainty of the happening to which the verb relates.) Thus, Raghib regards it as fully justifiable to interpret the phrase inshaqqa 'l-qamar ("the moon is split asunder") as bearing on the cosmic cataclysm - the end of the world as we know it - that will occur before the coming of Resurrection Day (see art. shaqq in the Mufradat). As mentioned by Zamakhshari, this interpretation has the support of some of the earlier commentators; and it is, to my mind, particularly convincing in view of the juxtaposition, in the above Qur'an-verse, of the moon's "splitting asunder" and the approach of the Last Hour. (In this connection we must bear in mind the fact that none of the Qur'anic allusions to the "nearness" of the Last Hour and the Day of Resurrection is based on the human concept of "time".)*
54:2[1] Arabic: *āya.* See Notepad VIII.
54:2[2] Arabic: *siḥr — sorcery*. See note to 2:102.
54:3[1] See *vain desires* at 2:78, 2:111, 2:120, 2:145, 4:123, 4:123, 5:48, 5:49, 5:77, 6:56, 6:119, 6:150, 13:37, 23:71, 28:50, 30:29, 42:15, 45:18, 47:14, 47:16, 54:3, 57:14.
54:3[2] Arabic: *mustaqirr — settled; firmly established; firm, solid, enduring.* Muhammad Asad supplies the following note: *Lit., "everything is settled in its [own] being": i.e., everything has an intrinsic reality (haqiqah) of its own, and is bound to reveal that reality either in this world or in the next (Baghawi, on the authority of al-Kalbi); hence, everything must have a purpose or "goal" of its own (Zamakhshari). These two - mutually complementary - interpretations reflect the repeated Qur'anic statement that everything that exists or happens has a meaning and a purpose: cf. 3:191, 10:5 and 38:27[...]. In the present context, the phrase relates both to the truth referred to in the preceding verses and to its rejection by those who are "wont to follow [but] their own desires".*
54:5[1] See note to *wisdom* (*ḥikma*) at 33:34.
54:5[2] Or *warners*.
54:6[1] Or *invites*.
54:6[2] Or *terrible*. Muhammad Asad comments here: *Lit., "something not known (nukur)" that is, "something that human beings cannot know [i.e., visualize] because they have never met with anything like it" (Zamakhshari).*
54:7[1] Arabic: *khāshi'ūn*. See 2:45.
54:8[1] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.
54:12[1] Arabic: '*amr — command, affair, purpose.*
54:13[1] I.e. carried.
54:14[1] Lit.: *flowed* — used to describe the movement of boats and water.
54:15[1] I.e. the ark.
54:15[2] Arabic: *āya.* See Notepad VIII.
54:17[1] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.
54:17[2] Arabic: *dhikr — calling to mind, recalling, reminding; remembrance (of something past); history*.
54:22[1] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.
54:22[2] Arabic: *dhikr — calling to mind, recalling, reminding; remembrance (of something past); history*.

¶54.2 54:24[1] I.e. Ṣāḥiḥ. It is a mistake common to man to think that something is true by dint of number of supporters.
54:25[1] Arabic: *dhikr — calling to mind, recalling, reminding;*

remembrance (of something past); history.
54:25[2] Arabic: *bal*. See note to 2:88.
54:26[1] Lit.: *tomorrow*. Muhammad Asad comments here: *I.e., soon. In classical Arabic, the term ghadan ("tomorrow") often applies to a relatively near future, signifying "tomorrow" (in its literal sense) as well as "in time" or "soon". Hence - as pointed out by all authorities - it may have been used in the above context with reference to the Last Hour, which in the first verse of this very sūrah is spoken of as having "drawn near".*
54:27[1] Arabic: *fitnah*. See note to 2:102.
54:28[1] I.e. by its turn. The context indicates that herds of camels belonging to particular tribes or families had set days in which they could use the watering-hole.
54:29[1] Cf. 26:157.
54:30[1] Or *warners*.
54:32[1] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.
54:32[2] Arabic: *dhikr — calling to mind, recalling, reminding; remembrance (of something past); history*.
54:40[1] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.
54:40[2] Arabic: *dhikr — calling to mind, recalling, reminding; remembrance (of something past); history*.

¶54.3 54:41[1] Arabic: *fir'awn*. See note to 2:49.
54:42[1] Arabic: *āyāt.* See Notepad VIII.
54:43[1] Arabic: *kuffār*. See note to 2:109.
54:43[2] I.e. is your situation really any different? The same imperative to warn remains today; the same types of person exist today. God's practice does not change.
54:43[3] Arabic: *am*. See note to 21:21.
54:43[4] If this is the claim: that you have safety in the scriptures you say you follow. Arabic: *zubur*. See note to 3:184. The answer follows at 54:46.
54:44[1] Arabic: *am*. See note to 21:21.
54:44[2] Or *supporting (one another).* If this is the claim (i.e. that by dint of numbers and mutual support they will be the victors). The answer follows at 54:46.
54:45[1] I.e. an enemy host consisting of the believers.
54:45[2] I.e. if this is the claim (i.e. they can win militarily against those who warn of the judgments of God). The answer follows.
54:46[1] Arabic: *bal*. See note to 2:88.
54:46[2] This answers both claims above. Firstly, it serves as a warning to those who possess scripture (in this case, the Qur'an may be indicated given the use of the pronoun '*you*' at 54:43) that merely possessing the message of God is no protection against the Judgment; secondly, it serves notice to those who think arms and military might will save them: there is no escape from the Hour.
54:48[1] A name for Hell. See note to 74:26 for fuller Qur'anic definition.
54:50[1] Lit.: *As the glance of an eye.* Sc. *and it will be upon you*.
54:51[1] I.e. have destroyed groups with your ideologies before you. Arabic: *ashyā'*. I render this literally as *sects*. It denotes ideologically aligned groups of any kind. The fact is that the 'new' sects of today such as earth-worship, man-worship (humanism), pleasure-worship, solipsism, plain foolishness, state-worship, Satanism etc. are not original. Such groups have existed and promoted similar dogmas down through history. There is nothing — or, at least, very little — new under the sun.
54:51[2] The perfective mood in *qad* is more typically rendered *already*, or by means of some auxiliary emphasis such as *indeed*. Here, the implication is clearly of something *already done* but with implications for the present.
54:52[1] Arabic: *zubur*. See note to 3:184.
54:54[1] See note to *al muttaqūn* at 2:2.
54:55[1] Or *truth*.

55

55:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
55:0[2] The fifty-fifth chapter of the Qur'an is by convention called *al raḥmān* or *The Almighty* (note to 1:1, and Notepad I).
55:1[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
55:2[1] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.
55:4[1] Or *articulate speech*. Arabic: *bayān*. See note to 3:138.
55:5[1] Grammar: dual.
55:6[1] Arabic: *sajada*. See Notepad IV. Grammar: dual. Clearly, stars and trees do not physically prostrate, which is the Traditionalist's required value. They do obey the laws of God, however.
55:9[1] See note to 3:18.
55:13[1] Grammar: dual.
55:13[2] Grammar: dual.
55:15[1] Arabic: *al jānn* — with the definite article this is used exclusively as a title of Iblīs in his rebellious state as the *shayṭān*; found at 15:27 and 55:15. See Article SJC.
55:16[1] Grammar: dual.
55:16[2] Grammar: dual.
55:18[1] Grammar: dual.
55:18[2] Grammar: dual.
55:19[1] I.e. fresh water and salt water.
55:19[2] Grammar: dual.
55:20[1] Grammar: dual.
55:20[2] Grammar: dual.
55:21[1] Grammar: dual.
55:21[2] Grammar: dual.
55:22[1] Grammar: dual.
55:22[2] Or *small pearls*. Also rendered *coral*.
55:23[1] Grammar: dual.
55:23[2] Grammar: dual.
55:24[1] Arabic: *'alām*. Other translations include *landmarks, mountains*. Cf. 42:32.
55:25[1] Grammar: dual.
55:25[2] Grammar: dual.

¶55.2 55:26[1] Grammar: feminine pronoun object agreeing with *earth*.
55:27[1] Cf. 28:88.
55:27[2] Cf. 55:78.
55:28[1] Grammar: dual.
55:28[2] Grammar: dual.
55:29[1] Arabic: *fī sha'n*. Lit.: *in a matter*. This noun occurs at 10:61, 24:62, 55:29, 80:37.
55:30[1] Grammar: dual.
55:30[2] Grammar: dual.
55:32[1] Grammar: dual.
55:32[2] Grammar: dual.
55:33[1] Arabic: *al jinn*. See Article SJC.
55:33[2] Arabic: *al ins*. See Article SJC.
55:33[3] Arabic: *aqṭār* (pl.), *quṭr* (sg.) — *region, quarter; district, section; zone; country, land*. The unifying concept of this word is that of *delineation between* things, *limits*, *edges*

or *boundaries*; it occurs at 33:14 and 55:33. In terms of what man can demonstrate by fact rather than claim by fiction, he has never drilled more than a few miles into the earth or journeyed higher than a modest number of miles above it — CGI, Photoshop, green-screen technology and obviously faked moon landings notwithstanding. (My views on these subjects are not ideologically driven; I do not care one way or the other what shape the earth is or how far men have travelled from it or into it. I am interested in truth. And having considered the evidence — rather than allowing myself to be kettled by fiction and pre-existing consensus — it is clear to me that the Space industry is fraudulent, a psyop the core tasks of which are to generate money for black-budget projects, to keep 'Space' in the minds of the masses to facilitate further frauds aimed at steering the herd into the arms of a one world government, and to make men feel small and insignificant. NASA and related agencies have taken the place of the priesthood. All the spectacular things they claim can only be seen by them; we have to trust them for the veracity of their claims. Having looked at the evidence they present, I do not consider them credible witnesses in much the same way I do not consider the *ḥadīṯh* and those who promulgate them credible witnesses.)

55:34[1] Grammar: dual.
55:34[2] Grammar: dual.
55:35[1] Grammar: dual.
55:35[2] Arabic: *nuḥās*. Also rendered *molten brass*. This is the only instance of this word in the text.
55:35[3] Grammar: dual.
55:36[1] Grammar: dual.
55:36[2] Grammar: dual.
55:37[1] Arabic: *dihān*. Muhammad Asad notes here: *This is one of several legitimate interpretations of the term dihan (see Tabari); another is "freshly tanned [or "red"] leather", synonymous with adim (Zamakhshari); and yet another, "dregs of olive-oil" (Raghib). All these interpretations have one idea in common - namely, the sudden and surprising change (or changes) of colour to which the sky will be subject at the Last Hour.*
55:38[1] Grammar: dual.
55:38[2] Grammar: dual.
55:39[1] Arabic: *ins*. See Article SJC.
55:39[2] Arabic: *jānn*. See Article SJC.
55:39[3] Arabic: *ḏẖanb*. See Notepad XI.iv.
55:40[1] Grammar: dual.
55:40[2] Grammar: dual.
55:41[1] I.e. distinguishing mark. Arabic: *sīmā — mark, sign, characteristic; mien, expression*. Occurs at 2:273, 7:46, 7:48, 47:30, 48:29, 55:41.
55:42[1] Grammar: dual.
55:42[2] Grammar: dual.
55:44[1] Arabic: *ṭawafa*. See note to 2:125.
55:45[1] Grammar: dual.
55:45[2] Grammar: dual.

¶55.3

55:46[1] Arabic: *maqām*. See note to 2:125.
55:46[2] Cf. 79:40.
55:47[1] Grammar: dual.
55:47[2] Grammar: dual.
55:48[1] Muhammad Asad comments here: *According to Tabari, the noun fann (lit., "mode" or "manner") is in this case synonymous with lawn ("colour" or "hue"). Afnan is a double plural, and hence denotes "many hues"; and since - as pointed out in the Taj al-'Arus - one of the several accepted meanings of fann is "a wonderful thing", afnan can also be understood as many wonderful things".*
55:49[1] Grammar: dual.
55:49[2] Grammar: dual.
55:50[1] Grammar: dual.
55:51[1] Grammar: dual.
55:51[2] Grammar: dual.
55:52[1] Grammar: dual.
55:52[2] Arabic: *zawj — spouse, mate; kind, type; specie.*
55:53[1] Grammar: dual.
55:53[2] Grammar: dual.
55:54[1] This word is frequently rendered *fruits* (and synonyms), which is correct in the sense of that which is harvested or reaped or picked from trees or gardens.
55:54[2] Lit.: *near, low.*
55:55[1] Grammar: dual.
55:55[2] Grammar: dual.
55:56[1] Grammar: feminine plural.
55:56[2] Arabic: *qāṣirāt al ṭarf*. See Notepad XIX.
55:56[3] Arabic: *ins*. See Article SJC.
55:56[4] Arabic: *jānn*. See Article SJC.
55:57[1] Grammar: dual.
55:57[2] Grammar: dual.
55:58[1] Or *small pearls*. Also rendered *coral*.
55:59[1] Grammar: dual.
55:59[2] Grammar: dual.
55:61[1] Grammar: dual.
55:61[2] Grammar: dual.
55:62[1] Arabic: *min dūni*. See note to 2:23.
55:62[2] Grammar: dual. The segment at 55:56-61 speaks of a plurality of gardens, as evinced by the use of the feminine plural object pronoun (the notion of which is resumed at 56:70) as opposed to the dual as here. In the light of this I treat 55:56-61 parenthetically. However, at 55:62 there is a return to the dual, which fact I regard as a signal connecting this verse to what precedes 55:56.
55:62[3] Muhammad Asad comments here: *Most of the commentators assume - not very convincingly - that the "two other gardens" are those to which believers of lesser merit will attain. As against this weak and somewhat arbitrary interpretation, it seems to me that the juxtaposition of "two other gardens" with. the "two" previously mentioned is meant to convey the idea of infinity in connection with the concept of paradise as such: gardens beyond gardens beyond gardens in an endless vista, slightly varying in description, but all of them symbols of supreme bliss.* While I agree with that part of Asad's assertion which treats of an infinity of types of reward, it is clear that there exist degrees in the Garden, as the next chapter makes plain.
55:63[1] Grammar: dual.
55:63[2] Grammar: dual.
55:64[1] Muhammad Asad comments here: *I.e., by reason of abundant watering (Taj al-'Arus). It is to be noted that the adjective "green" is often used in the Qur'an to indicate ever-fresh life: e.g., the "green garments" which the inmates of paradise will wear (18:31 and 76:21), or the "green meadows" upon which they will recline (cf. verse 76 of the present sūrah).*
55:65[1] Grammar: dual.
55:65[2] Grammar: dual.
55:66[1] Grammar: dual.
55:67[1] Grammar: dual.
55:67[2] Grammar: dual.
55:68[1] Grammar: dual.

55:69[1] Grammar: dual.
55:69[2] Grammar: dual.
55:70[1] Grammar: the plural feminine object pronoun denotes *gardens*. See note to 55:56.
55:70[2] Grammar: the feminine plural anticipates the subject of 55:72.
55:71[1] Grammar: dual.
55:71[2] Grammar: dual.
55:72[1] Arabic: *ḥūr*. See Notepad XIX.
55:72[2] Or *restrained*.
55:73[1] Grammar: dual.
55:73[2] Grammar: dual.
55:74[1] Arabic: *ins*. See Article SJC.
55:74[2] Arabic: *jānn*. See Article SJC.
55:75[1] Grammar: dual.
55:75[2] Grammar: dual.
55:77[1] Grammar: dual.
55:77[2] Grammar: dual.

56

56:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
56:0[2] The fifty-sixth chapter of the Qur'an is by convention called *al wāqi'ah* or *The Event*.
56:1[1] Cf. 69:15.
56:4[1] Lit.: *shaken[...] with shaking*.
56:5[1] Lit.: *crumbled[...] with crumbling*.
56:7[1] Arabic: *azwāj — spouses, mates; kinds, types; species.*
56:11[1] Arabic: *muqarrabūn*. This term is used to denote those allowed into the inner circle of a sovereign.
56:15[1] Arabic: *mawḍūna*. This word occurs only once and is rendered variously. N. J. Dawood has: *jewelled*; A. J. Arberry: *close-wrought*; Saheeh International has: *woven [with ornament]*; Hilali & Khan have: *woven with gold and precious stones*.
56:15[2] See note to 52:20.
56:17[1] Arabic: *ṭawafa*. See note to 2:125.
56:17[2] Cf. 52:24 and note thereto.
56:22[1] Arabic: *ḥūr 'īn*. See Notepad XIX.
56:23[1] See note to 52:24.
56:35[1] Grammar: the object pronoun is in the feminine plural.
56:35[2] Lit.: *in a creation*.
56:37[1] I.e. to their husbands. Arabic: *'uruban*. However, see Notepad XIX.
56:37[2] Arabic: *atrāb*. See Notepad XIX.

¶56.2

56:44[1] Or *goodly*.
56:46[1] Arabic: *ḥinṯh — sin*; *perjury*, *falsehood under oath*. I have opted for the second of the valid senses for two reasons: firstly, the verb (which occurs only once and is in form II) denotes the breaking of an oath (38:44); secondly, because deep down man knows he is created and must give account, such knowledge being pre-existent in his true nature (cf. 7:172). In the immediate context, we can see verses 56:47-48 as the definition. See also Notepad XI.viii.
56:50[1] Cf. 26:38.
56:51[1] Arabic: *al ḍālūn*. See note to 3:90.
56:52[1] Cf. 37:62, 44:43, also: 17:60.
56:56[1] Arabic: *dīn.* See Notepad V. For *Day of Judgment* see 82:17-19.
56:57[1] Arabic: *lawlā*. See Notepad XIV.
56:58[1] I.e. semen.
56:61[1] I.e. in what form.
56:62[1] I.e. the first.
56:62[2] Arabic: *lawlā*. See Notepad XIV.
56:63[1] Also *gain, acquire (in wealth)* (Lane, p. 544).
56:65[1] Arabic: *tafakkaha*. This form V verb occurs only once. Literally, it means *to amuse oneself, be amused; to joke, make fun*. Read thus, the line could have a value of: *Then would it remain to you only to put a brave face on it.* A. J. Arberry, for example, takes this tack, though adding an adverb to achieve good sense: *and you would remain bitterly jesting*. Other values and opinions exist, though they seem interpretive in nature, rather than based in lexical fact (see Lane, p. 2487), in which regard Muhammad Asad has: *and you would be left to wonder [and to lament]* and Saheeh International has: *and you would remain in wonder*. A. J. Arberry's reading seems closest to the textual sense to me, and I have followed it here for that reason.
56:67[1] Arabic: *bal*. See note to 2:88.
56:70[1] Arabic: *lawlā*. See Notepad XIV.
56:73[1] Grammar: the feminine singular object pronoun relates to *fire*.
56:73[2] Muhammad Asad comments here: *The participial noun muqw is derived from the verb qawiya, "it became deserted" or "desolate". From the same root is derived the noun qawa' (or qiwa), which signifies "desert", "wilderness" or "wasteland" as well as "hunger" or "starvation". Hence, muqw denotes "one who is hungry" as well as "one who is lost [or "who wanders"] in a deserted place". In the above verse this expression is evidently used tropically, for it is difficult to imagine that, as some commentators assume, it relates merely to "wayfarers in the desert".*
56:74[1] See note to *s-b-ḥ* root at 2:30.
56:74[2] Here begins within the *qāf-nūn* set, in my opinion, a convention which functions as a type of altar call; it repeats exactly at 56:96 and 69:52, and in substance in many other places. See Article MLQ and XXIV.

¶56.3

56:75[1] Or *positions*.
56:75[2] Contrary to well-funded 'scientific' fictions driven into the mind before the age of rational thought is reached and fortified endlessly by TV and cinema fictions, any objective investigation into this question by calm, adult minds shows that the earth is level and fixed, and that the heavens go round above it. While I do not agree fully with Muhammad Asad's comment here (he renders: *[...]the coming-down in parts [of this Qur'an*]), I include it (with some light editing) for interest: *Lit.: "the setting of the stars". The term mawqi' (of which mawaqi is the plural) denotes the "time [or "place" or "manner"] at which something comes down". Although many of the commentators think that the phrase mawaqi an-nujum relates to the break-up of the stars at the Last Hour, Ibn 'Abbas, 'Ikrimah and As-Suddi were definitely of the opinion, strongly supported by the subsequent verses, that this phrase refers to the step-by-step revelation or "coming-down in parts (nujum)" - of the Qur'an (cf. Tabari and Ibn Kathir). By "calling to witness" the gradual manner of its revelation, the Qur'an points implicitly to the astounding fact that it has remained free of all inconsistencies and inner contradictions (cf. 4:82) despite all the dramatic changes in the Prophet's life during the "unfolding" of the divine writ: and this explains, too, the subsequent parenthetic clause (verse 76).*
56:77[1] Arabic: *qur'ān — reading, recital, recitation, something which is read out.*
56:78[1] Arabic: *kitāb.* See Notepad IX.iii.
56:79[1] Muhammad Asad comments here: *I.e., which only the pure of heart can truly understand and derive benefit from.*
56:80[1] Lit.: *(gradual* or *successive) sending down.*

56:81[1] Arabic: *ḥadīth — story; account; narrative, narration*. The Qur'an's usage of this term appears at times to anticipate the later abuse of it by Muslims.
56:82[1] Lit.: *And make your provision that you reject.* In the case of the professional Traditionalist religionist, the answer here, regrettably, is in the affirmative. This may account for the fact that Traditionalist translators seem impervious to the sense of the words on the page. For example, Saheeh International renders here: *And make [the thanks for] your provision that you deny [the Provider]?*, while Hilali & Khan have: *And instead (of thanking Allah) for the provision He gives you, on the contrary, you deny Him (by disbelief)!* However, non-sectarian translators render directly. N. J. Dawood has: *and earn your daily bread denying it?*, while A. J. Arberry has: *and do you make it your living to cry lies?*
56:83[1] Grammar: the feminine subject refers to *nafs* (*soul*). Cf. 40:18.
56:83[2] Arabic: *lawlā*. See Notepad XIV. Sc. *you did not look on.* Cf. 56:84.
56:85[1] I.e. the throat. The word rendered *throat* here — *ḥulqūm* — occurs only once. However, synonyms occur (see 33:10, 40:18); these are contexts in which it is clear that the throat is the place where the thoughts of the heart are given voice. See also 50:16. Others see the narrative here as directed to angels, and render the masculine pronoun here *him* (meaning a *man* or *soul*).
56:86[1] I.e. for one's just deserts.
56:87[1] Arabic: *lawlā*. See Notepad XIV (56:86).
56:87[2] Grammar: the feminine object pronoun refers to *nafs* (*soul*).
56:87[3] See grammar note to 2:91.
56:88[1] See grammar note to 2:91.
56:88[2] All references concerning *those brought near* in the life to come are found at 3:45, 56:88, 83:21, 83:28.
56:89[1] Arabic: *rawḥ*. This word covers a range of meanings, including: *rest, repose; redress; quietude of mind; cheerfulness, joy; compassion; divine mercy; refreshing breeze; pleasant; good fortune*. It is also connected closely with *rūḥ*, meaning *spirit; life; soul, mind; word or spirit of God, revelation, prophecy*. It is found twice at 12:87 and once at 56:89.
56:89[2] Or *fragrant herbs*. Cf. 55:12.
56:92[1] Arabic: *al ḍālūn*. See note to 3:90.
56:95[1] Arabic: *ḥaqqun*. See Notepad XVII (ḥaqq- vi.).
56:96[1] See note to *s-b-ḥ* root at 2:30.

57

57:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
57:0[2] The fifty-seventh chapter of the Qur'an is by convention called *al ḥadīd* or *Iron*.
57:1[1] See note to *s-b-ḥ* root at 2:30.
57:1[2] Arabic: *al 'azīz al ḥakīm*. See note to 3:18.
57:4[1] Arabic: '*ayyām — days*; *aeons, eras*.
57:5[1] Lit.: *the matters*.
57:7[1] See note to 58:4 for Qur'anic usage of *to believe in*.
57:7[2] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
57:8[1] See note to 58:4 for Qur'anic usage of *to believe in*.
57:8[2] See note to 58:4 for Qur'anic usage of *to believe in*.
57:8[3] See note to *(al) mu'minūn* at 8:2. See grammar note to 2:91.
57:9[1] Arabic: *āyāt*. See Notepad VIII.
57:9[2] Lit.: *darknesses*.
57:10[1] I.e. reward.

¶57.2 57:11[1] I.e. wealth spent on fighting in the way of God. See note to 2:245.
57:11[2] Or *generous*.
57:12[1] I.e. the Day of Judgment.
57:12[2] See note to *(al) mu'minūn* at 8:2.
57:12[3] See note to *(al) mu'minūn* at 8:2.
57:12[4] Cf. 66:8.
57:12[5] Lit.: *between their hands*. I understand this to mean here: *under their authority*. See note to 2:66.
57:12[6] Interpretations here vary. My view is that since in Arabic *the right hand* also denotes authority and ownership, the reference is not to some arbitrary light which so happens to behave in a particular way; it is to something owned and deserved. Cf. the parable of the wise and foolish virgins (Matt. 25:1-13).
57:12[7] Arabic: *dhālika huwa*. See note to 22:11.
57:13[1] Arabic: *munāfiqūn*. See note to 4:138.
57:13[2] Arabic: *munāfiqāt*. See note to 4:138.
57:13[3] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
57:14[1] Arabic: *balā*. See note to 2:81.
57:14[2] See note to *fitnah* at 2:102.
57:14[3] See *vain desires* at 2:78, 2:111, 2:120, 2:145, 4:123, 4:123, 5:48, 5:49, 5:77, 6:56, 6:119, 6:150, 13:37, 23:71, 28:50, 30:29, 42:15, 45:18, 47:14, 47:16, 54:3, 57:14.
57:14[4] I.e. death.
57:14[5] Arabic: *al gharūr — the Deluder*; occurs at 31:33, 35:5, 57:14.
57:15[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.
57:15[2] Also rendered along the lines of: *the proper place for you*, or *what you deserve* and equivalents.
57:16[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
57:16[2] Arabic: *dhikr — calling to mind, recalling, reminding; remembrance (of something past); history*.
57:16[3] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).
57:16[4] Arabic: *alladhīna ūtū al kitāb*. See Notepad IX.xi.
57:16[5] Arabic: *al kitāb*. See Notepad IX.ii.
57:16[6] Arabic root: *f-s-q*. See note to 2:26 and Notepad XI.vii.
57:17[1] Arabic: *bayyana*. See note to 2:69.
57:17[2] Arabic: *āyāt*. See Notepad VIII.
57:18[1] I.e. wealth spent on fighting in the way of God. See note to 2:245.
57:18[2] Or *generous*.
57:19[1] See note to 58:4 for Qur'anic usage of *to believe in*.
57:19[2] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.
57:19[3] Arabic: *āyāt*. See Notepad VIII.

¶57.3 57:20[1] Or *tillers*. Arabic: *kuffār*. See note to 2:109. The Arabic root *k-f-r* has the connotation of *to cover over* and is rendered here *a tiller of the ground* on that basis by some translators. I prefer to retain the value I use throughout here also since it supplies an additional insight: atheists are indeed impressed by increase; for them, the equation is simple: more is better. But all things pass; and it is only by recognising and embracing eternal verities that Man embarks upon his God-given purpose.
57:20[2] Or *plant growth, vegetation*.
57:20[3] Cf. 3:185.
57:21[1] See note to 58:4 for Qur'anic usage of *to believe in*.
57:22[1] Arabic: *kitāb*. See Notepad IX.iii.

57:22[2] See note to *dhālika 'alā* at 22:70.
57:25[1] Arabic: *al kitāb*. See Notepad IX.ii.
57:25[2] See note to 3:18.
57:25[3] Or *hurt, injury*.
57:25[4] Muhammad Asad offers some interesting observations here: *Side by side with enabling man to discriminate between right and wrong (which is the innermost purpose of all divine revelation), God has endowed him with the ability to convert to his use the natural resources of his earthly environment. An outstanding symbol of this ability is man's skill, unique among all animated beings, in making tools; and the primary material for all tool-making - and, indeed, for all human technology - is iron: the one metal which is found abundantly on earth, and which can be utilized for beneficial as well as destructive ends. The "awesome power" (ba's shadid) inherent in iron manifests itself not merely in the manufacture of weapons of war but also, more subtly, in man's ever-growing tendency to foster the development of an increasingly complicated technology which places the machine in the foreground of all human existence and which, by its inherent - almost irresistible - dynamism, gradually estranges man from all inner connection with nature. This process of growing mechanization, so evident in our modern life, jeopardizes the very structure of human society and, thus, contributes to a gradual dissolution of all moral and spiritual perceptions epitomised in the concept of "divine guidance". It is to warn man of this danger that the Qur'an stresses - symbolically and metonymically - the potential evil (ba's) of "iron" if it is put to wrong use: in other words, the danger of man's allowing his technological ingenuity to run wild and thus to overwhelm his spiritual consciousness and, ultimately, to destroy all possibility of individual and social happiness.*

¶57.4 57:26[1] Arabic: *al kitāb*. See Notepad IX.ii.
57:26[2] Arabic root: *f-s-q*. See note to 2:26 and Notepad XI.vii.
57:27[1] See Notepad XVI and Notepad XVIII.
57:27[2] See Notepad XVI and Notepad XVIII.
57:27[3] Arabic: *injīl*. See note to 5:46.
57:27[4] Or *it*.
57:27[5] Arabic: *rahbāniyyah*. Muhammad Asad notes here: *The term rahbaniyyah combines the concepts of monastic life with an exaggerated asceticism, often amounting to a denial of any value in the life of the World - an attitude characteristic of early Christianity[...].* Of course, monastic asceticism goes back millennia and its practitioners have included Hindus, Jain and many others — something about which Asad will, naturally, have been aware. See Notepad XVI. Cf. 22:40 and note thereto.
57:27[6] Arabic: *ḥaqqa*. See Notepad XVII (ḥaqq- v.).
57:27[7] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
57:27[8] Arabic root: *f-s-q*. See note to 2:26 and Notepad XI.vii.
57:28[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
57:28[2] See note to *al muttaqūn* at 2:2.
57:28[3] See note to 58:4 for Qur'anic usage of *to believe in*.
57:29[1] Arabic: *ahl kitāb*. See Notepad IX.iv.

58

58:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
58:0[2] The fifty-eighth chapter of the Qur'an is by convention called *al mujādilah* or *The Disputing Woman*.
58:2[1] See 33:4 and note thereto.
58:2[2] See note to *munkar* at 3:104.
58:3[1] See 33:4 and note thereto.
58:3[2] See 33:4 and note thereto. Grammar: dual.
58:4[1] Arabic: *shahr — moon, month.*
58:4[2] Cf 4:92.
58:4[3] Grammar: dual.
58:4[4] **Qur'anic usage**: The expression *believe in* at 58:4 requires an action in order to be valid, and therefore presupposes something distinct from mere verbal or intellectual assent, or even an event in the heart — although all are certainly some part of what is meant by *believe in*. In order for *believe in* to be achievable here one must *do* something; perhaps the expression *prove faithful to* better conveys in English what is implicit in the statement. From this we can deduce that in the Qur'anic worldview *to believe in* is not merely a matter of what claims or feels. It is that which governs how a man makes his choices in the world. With the division of church and state men have gained the impression that their religion is what they do — if they do so at all — for an hour in a church on a Sunday, or in a mosque on a Friday. This is a false impression. What a man does for an hour here and there is more properly called a *hobby*. It is what he does with the rest of the time which is his religion. Within the Qur'anic model, works are not an add-on to — or confirmation of — *'belief in'*; they are a direct function of what *belief in* means.
58:4[5] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.
58:5[1] Arabic: *āyāt*. See Notepad VIII.
58:5[2] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.

¶58.2 58:7[1] Arabic: *alam tara*. See note to 2:243.
58:8[1] Arabic: *alam tara*. See note to 2:243.
58:8[2] Arabic: *ithm*. See Notepad XI.i.
58:8[3] Arabic: *lawlā*. See Notepad XIV.
58:8[4] The implication being that then they would regard him as a messenger and listen to what he says.
58:9[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
58:9[2] Arabic: *ithm*. See Notepad XI.i.
58:9[3] See note to *al muttaqūn* at 2:2.
58:9[4] See note to *al muttaqūn* at 2:2.
58:10[1] Or *adversary* (against the command of God). See Article SJC.
58:10[2] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
58:10[3] See note to *(al) mu'minūn* at 8:2.
58:11[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
58:11[2] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
58:11[3] Lit.: *degrees*.
58:11[4] My own view is that the core sense of this verse is that a man's talents make room for him. I provide below, for interest, two distinct Traditionalist readings. The more adamant Traditionalist tends to see this verse primarily in terms of his religion and Caliphate-building project. Typical of this view are Hilali & Khan, whose rendering of the verse follows: *O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allah will give you (ample) room (from His Mercy). And when you are told to rise up [for prayers, Jihad (holy fighting in Allah's Cause), or for any other good deed], rise up. Allah will exalt in degree those of you who believe, and those who have been granted knowledge. And Allah is Well-Acquainted with what you do.* Traditionalist convert Muhammad

Asad takes a less vociferous view, and his numbered notes to this verse follow his rendering of the verse itself: *O YOU who have attained to faith! When you are told, "Make room for one another in your collective life",1 do make room: [and in return,] God will make room for you [in His grace].2 And whenever you are told, "Rise up [for a good deed]", do rise up;3 [and] God will exalt by [many] degrees those of you who have attained to faith and, [above all,] such as have been vouchsafed [true] knowledge:4 for God is fully aware of all that you do. 1. Lit., "in the assemblies (al-majalis)". Although it is frequently assumed that this refers to the assemblies held by the Prophet, when his followers would throng around him in their eagerness the better to hear what he had to say, or - more generally - to congregations in mosques, etc., in later times, I am (with Razi) of the opinion that the plural noun majalis is used here in a tropical or metaphorical sense, denoting the totality of men's social life. Taken in this sense, the "making room for one another" implies the mutual providing of opportunities for a decent life to all - and especially to the needy or handicapped - members of the community. 2. Commenting on this passage, Razi says: "This verse indicates that if one widens the means (abwab) of happiness and well-being of God's creatures ('ibad), God will widen for him all that is good in this life and in the hereafter. Hence, no reasonable person (al-'aqil) could ever restrict [the purport of] this 'verse to merely making room for one another in an [actual) assembly." 3. The interpretation implied in the words "for a good deed" interpolated by me above is analogous to that offered by most of the classical commentators, and most explicitly by Tabari; in the words of Qatadah (ibid.), "Whenever you are called upon to do a good deed, respond to this call." 4. Cf. the saying of the Prophet: "The superiority of a learned man ('alim) over a [mere] worshipper ('abid) is like the superiority of the moon on the night when it is full over all other stars" (Ibn Hanbal, Abu Da'ud, Tirmidhi, Nasa'i, Ibn Majah and Darimi).*

58:12[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

58:12[2] I.e. for the good of your souls.

58:12[3] Lit.: *between its hands*. I understand this to mean here: *at the time of*. See note to 2:66.

58:12[4] My understanding is that this is to offset 58:10.

58:12[5] Lit.: *if you find not.*

58:13[1] I.e. for the good of your souls.

58:13[2] Lit.: *between its hands*. I understand this to mean here: *at the time of*. See note to 2:66.

58:13[3] Arabic: *aqīmū al ṣalāt*; i.e. to uphold such duty as is incumbent. See note to 2:3 and Article SZC.

58:13[4] Arabic: *ātū al zakāt*. The Traditionalist's value for *al zakāt* contrasts with the surrounding narrative. The scenario is one in which people are afraid even to spend anything in charity; potentially larger commitments to annual taxation upon existing wealth ill fit the context. See note to 2:43 and Article SZC.

58:13[5] I.e. what God sent through his messenger.

¶58.3 58:14[1] Arabic: *alam tara*. See note to 2:243.

58:14[2] I.e. they know this to be the case (cf. 2:22, 2:42, 2:75, 2:146, 2:188, 3:71, 3:75, 3:78, 3:135, 8:27, 43:86, 58:14).

58:16[1] I.e. their worldly obligations.

58:16[2] Arabic: *junna — protection, shelter, shield, cover*; *concealment*.

58:16[3] Arabic: *ṣadda + 'an*. See note to 8:47.

58:16[4] See 63:2.

58:18[1] Lit.: *they are upon something*; i.e. that their position has a basis in reality. Cf. 2:13, 5:68.

58:18[2] Arabic: *alā*. See note to 2:12.

58:19[1] Or *adversary* (against the command of God). See Article SJC.

58:19[2] Arabic: *dhikr — calling to mind, recalling, reminding; remembrance (of something past); history*.

58:19[3] Or *adversary* (against the command of God). See Article SJC.

58:19[4] Arabic: *alā*. See note to 2:12.

58:19[5] Or *adversary* (against the command of God). See Article SJC.

58:21[1] I am aware, naturally, that by convention proper English requires *My messengers and I*; however, since it is God speaking, the Arabic word order seems more fitting.

58:22[1] See note to 58:4 for Qur'anic usage of *to believe in*.

58:22[2] Instances where speech either trails off or is clipped through interruption are found at 2:138, 6:143, 6:144, 10:22, 12:94, 26:24, 26:26, 26:28, 43:9, 58:22, 77:11, 84:5.

58:22[3] Arabic: *alā*. See note to 2:12.

59

59:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

59:0[2] The fifty-ninth chapter of the Qur'an is by convention called *al ḥashr* or *The Gathering*.

59:1[1] See note to *s-b-ḥ* root at 2:30.

59:1[2] Arabic: *al 'azīz al ḥakīm*. See note to 3:18.

59:2[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

59:2[2] Arabic: *ahl kitāb.* See Notepad IX.iv.

59:2[3] Arabic: *min ḥaythu*. See note to 2:149.

59:2[4] See note to *(al) mu'minūn* at 8:2.

59:4[1] Arabic: *dhālika bianna*. See note to 22:6 and Notepad XIV.

59:4[2] The attentive reader will observe that the expression *God and His messenger* is generic; while it certainly relates to the recipient of the Qur'an, it refers in places to different messengers sent at various times. As believers, we are required to follow guidance and to make no distinction among the messengers of God (2:136, 2:253, 2:285, 3:84, 4:152, 17:55, 37:181, 38:45-48).

59:5[1] Arabic root: *f-s-q*. See note to 2:26 and Notepad XI.vii.

59:7[1] See note to 4:2.

59:7[2] Lit.: *son of the road*. See note to 2:177. Sc. *and to them alone*.

59:7[3] The central portion of 59:7 is habitually, mightily, and comically abused at the hands of the Traditionalist; his abuse of it is intended to open the floodgates to his preferred literature. It is a feint — a form of bait-and-switch — by which means he achieves an end-run around the psychological defences of the unwary or of those unprepared to do their own due diligence on the Qur'an. The context at 59:7 treats of the allocation of material things exclusively — at the time the Messenger was alive. To ascribe to it any other value is, frankly, deceit. The way the Traditionalist quotes this small part of one verse out of context is analogous to claiming that the Tanakh (Hebrew Bible) says *there is no God*. Of course, it does indeed say that (at Psalms 14:1, for example). However, the whole verse reads: *The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good.* The Qur'an warns against those who twist the words of God (5:41). The Traditionalist's problem here (aside from his requirement to find Qur'anic authority for his religion where there is none) is that he has not understood the concept of implicit punctuation. Verse 59:8 begins with *For the poor émigrés[...].*

The Traditionalist translator is forced to insert words of his own composition here such as *It is[...]*. However, when we understand that there is no oversight or deficiency in the text, but rather that the mechanics of the syntax implicitly force us to break the narrative into blocks on the basis of our own intelligence (and that this mechanism is itself a safeguard against the very type of abuse under discussion) then we begin to appreciate the beauty and wisdom of this mechanism, and to regard it as an ally.

59:7[4] See note to *al muttaqūn* at 2:2.

59:8[1] I.e. in favour of.

59:9[1] Cf. 2:5, 3:104, 7:8, 7:157, 9:88, 23:102, 24:51, 30:38, 31:5, 59:9, 64:16.

59:10[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

¶59.2 59:11[1] Arabic: *alam tara*. See note to 2:243.

59:11[2] Cf. Arabic: *munāfiqūn*. See note to 4:138.

59:11[3] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

59:11[4] Arabic: *ahl kitāb.* See Notepad IX.iv.

59:11[5] Lit.: *fought (against).*

59:12[1] Lit.: *fought (against).*

59:12[2] Lit.: *turn the backs*.

59:13[1] Arabic: *dhālika bianna*. See note to 22:6 and Notepad XIV.

59:14[1] Their hearts are not united around truth; they have but temporary gains in the World, none of which they can keep beyond an uncertain existence concluded by certain death.

59:14[2] Arabic: *dhālika bianna*. See note to 22:6 and Notepad XIV.

59:15[1] Arabic: *qarīb — near* of either *time* or *place*. I have rendered according to *time* which is the plainest reading and that followed by most translators, yet the reference must also be to those peoples destroyed by God whose histories are found throughout the Qur'an and whose locations are generally presented as physically close by. The Petra thesis points to sites local to its location — but without acceptance of the Egypt as the locus for Fir'awn. The Arabia Felix thesis points to sites in the Yemen region for all locations, including that of Fir'awn. Mecca is geographically removed from both regions. See Notepad XVI.

59:16[1] Or *adversary* (against the command of God). See Article SJC.

59:17[1] This verse resolves the examples given at both 59:15 and 59:16.

59:17[2] Grammar: dual.

59:17[3] Grammar: dual.

59:17[4] Arabic: *ẓālimūn*. See note to 2:229.

¶59.3 59:18[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

59:18[2] See note to *al muttaqūn* at 2:2.

59:18[3] Lit.: *tomorrow*.

59:18[4] See note to *al muttaqūn* at 2:2.

59:19[1] Arabic root: *f-s-q*. See note to 2:26 and Notepad XI.vii.

59:21[1] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.

59:22[1] Lit.: *Other than whom there is no god*. Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:62, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.

59:22[2] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

59:23[1] Lit.: *Other than whom there is no god*. Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:62, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.

59:23[2] Or *Giver of Faith*, or *Giver of Security*.

59:23[3] I am entirely indebted to Muhammad Asad's note at 5:48 here: *The participle muhaymin is derived from the quadriliteral verb haymana, "he watched [over a thing]" or "controlled [it]", and is used here to describe the Qur'an as the determinant factor in deciding what is genuine and what is false in the earlier scriptures (see Manar VI, 410 ff.).*

59:23[4] See note to *s-b-ḥ* root at 2:30.

59:23[5] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

59:24[1] See note to *s-b-ḥ* root at 2:30.

59:24[2] Arabic: *al 'azīz al ḥakīm*. See note to 3:18. Cf. 59:1.

60

60:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

60:0[2] The sixtieth chapter of the Qur'an is by convention called *al mumtaḥanah* or *The Woman Examined*.

60:1[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

60:1[2] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).

60:1[3] See note to 58:4 for Qur'anic usage of *to believe in*.

60:2[1] Arabic: *thaqafa* — elsewhere rendered *find*. All instances are found at 2:191, 3:112, 4:91, 8:57, 33:61, 60:2.

60:2[2] Arabic: *sū'* (sg.), *aswā'* (pl.). See Notepad XI.v.

60:4[1] Occurs at 33:21, 60:4, 60:6.

60:4[2] Arabic: *min dūni*. See note to 2:23.

60:4[3] I.e. on the basis of the idols they worship. Today this would relate to the dominant isms: statism, feminism, corporatism, materialism, solipsism, elitism, scientism, distractionalism, self-worship or worship of the Hollywood pantheon, etc. plus all idolatrous religions (which covers everything I know of except such pockets of monotheistic sanity as Karaite Jews, Unitarian Christians, and Quranite Muslims).

60:4[4] See note to 58:4 for Qur'anic usage of *to believe in*.

60:4[5] Lit.: *from*.

60:5[1] Arabic: *fitnah*. See note to 2:102. Cf. 10:85.

60:5[2] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

60:5[3] Arabic: *al 'azīz al ḥakīm*. See note to 3:18.

60:6[1] Occurs at 33:21, 60:4, 60:6.

¶60.2 60:8[1] Arabic: *dīn*. See Notepad V.

60:8[2] I.e. one should be equitable with them.

60:9[1] Arabic: *dīn*. See Notepad V.

60:9[2] Arabic: *ẓālimūn*. See note to 2:229.

60:10[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

60:10[2] See note to *(al) mu'minūn* at 8:2.

60:10[3] See note to *(al) mu'minūn* at 8:2.

60:10[4] Arabic: *kuffār*. See note to 2:109.

60:10[5] Lit.: *they* (feminine plural pronoun).

60:10[6] Lit.: *them* (feminine plural pronoun).

60:10[7] I.e. the atheists. Grammar: masculine plural object pronoun.

60:10[8] Arabic: *junāḥ*. See Notepad XI.ii.

60:10[9] Lit.: *them* (feminine plural pronoun).

60:10[10] I.e. the atheists.

60:11[1] Arabic: *kuffār*. See note to 2:109.

60:11[2] I.e. women slip away from the atheists to you; A. J. Arberry renders here *retaliate* which is in keeping with the main sense of the word; Muhammad Asad uses *afflicted in turn* which also conveys the key sense which is of women, in turn, coming over to the side of the believers.

60:11[3] See note to *al muttaqūn* at 2:2.
60:11[4] See note to 58:4 for Qur'anic usage of *to believe in*.
60:12[1] See note to *(al) mu'minūn* at 8:2.
60:12[2] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.
60:12[3] The root (*z-n-y*) conveys senses of *unlawful sexual intercourse* (sexual congress between two people who are not married to each other) and occurs at 17:32, 24:2, 24:2, 24:3, 24:3, 24:3, 24:3, 25:68, 60:12.
60:12[4] Said — possibly correctly — by some Traditionalists to mean *to assign paternity falsely*. However, Muhammad Asad comments: *Lit., "between their hands and their feet": i.e., by their own effort, the "hands" and "feet" symbolizing all human activity.* My own thought is that Asad is correct and that this means *of their own contrivance*.
60:12[5] Arabic: *ma'rūf*. See note to 2:178.
60:13[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
60:13[2] Such people are those who either disobey or otherwise reject the truth after it comes to them: 2:61, 3:112, 4:93, 7:71, 8:16, 16:106, 20:81, 42:16, 48:6, 58:14.
60:13[3] Arabic: *kuffār*. See note to 2:109.
60:13[4] I.e. *those in*.

61

61:0[2] The sixty-first chapter of the Qur'an is by convention called *al ṣaff* or *The Ranks*.
61:1[1] See note to *s-b-ḥ* root at 2:30.
61:1[2] Arabic: *al 'azīz al ḥakīm*. See note to 3:18.
61:2[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
61:3[1] Lit. *Great is hatred in the sight of God*.
61:5[1] Arabic root: *'-dh-y*. See Notepad X.
61:5[2] Arabic root: *f-s-q*. See note to 2:26 and Notepad XI.vii.
61:6[1] See Notepad XVI and Notepad XVIII.
61:6[2] See Notepad XVI and Notepad XVIII.
61:6[3] Lit.: *between my hands*. I understand this to mean here: *within my grasp*; i.e. that which remained or that to which he had access. See note to 2:66.
61:6[4] Arabic: *aḥmad*. This is the comparative of the *ḥ-m-d* root whence the name Muḥammad derives, and means *more laudable* or *more praiseworthy*. While I do not follow him in my rendering, the reader should know what the Traditionalist claims in this regard. Muhammad Asad summarises the point as well as anybody: *This prediction is supported by several references in the Gospel of St. John to the Parakletos (usually rendered as "Comforter") who was to come after Jesus. This designation is almost certainly a corruption of Periklytos ("the Much-Praised"), an exact Greek translation of the Aramaic term or name Mawhamana. (It is to be borne in mind that Aramaic was the language used in Palestine at the time of, and for some centuries after, Jesus, and was thus undoubtedly the language in which the original - now lost - texts of the Gospels were composed.) In view of the phonetic closeness of Periklytos and Parakletos it is easy to understand how the translator - or, more probably, a later scribe - confused these two expressions. It is significant that both the Aramaic Mawhamana and the Greek Periklytos have the same meaning as the two names of the Last Prophet, Muhammad and Aḥmad, both of which are derived from the verb hamida ("he praised") and the noun hamd ("praise"). An even more unequivocal prediction of the advent of the Prophet Muhammad - mentioned by name, in its Arabic form - is said to be forthcoming from the so-called Gospel of St. Barnabas, which, though now regarded as apocryphal, was accepted as authentic and was read in the churches until the year 496 of the Christian era, when it was banned as "heretical" by a decree of Pope Gelasius. However, since the original text of that Gospel is not available (having come down to us only in an Italian translation dating from the late sixteenth century), its authenticity cannot be established with certainty.* It is my opinion that the Gospel of St. Barnabas — which I have read several times — while interesting, was written within the Islamic period. It contains references and assumptions which identify it as a piece of — perhaps pious — Islamic extemporisation rather than an original scripture containing the words and deeds of ʿĪsā. See also 7:157 and note thereto.
61:6[5] Arabic: *siḥr — sorcery*. See note to 2:102.
61:7[1] Arabic: *al islām*. This is one of those junctures in the Qur'an where the Traditionalist attempts to impress upon the ignorant and unwary the idea that the wording implies support for his religion. This word is an abstract noun and means *peace* or *submission* (to God). See 3:18-19 and notes thereto. That this does not (and cannot) imply acceptance of the Traditionalist's religion is particularly obvious given that the preceding context treats of first Mūsā and then of ʿĪsā, both of whom appealed to their respective people and neither of whom were Muslims in the sense the Traditionalist uses the word. Rather, the term indicates the submission of the will to that of another. This is clear when we compare this clause with 47:35 where the same collocation (in the active voice) is used in the purely prosaic sense of *sue for peace* in a war setting. Consider also 40:10 which treats of the invitation to faith (not to a specific 'religion'); and see also 68:42-43 where the setting is the Day of Judgment. Given the typical Traditionalist treatment of the notion of *al islām* in this context, this verse and the one following should make sobering reading for any Traditionalist capable of reflective thought.
61:7[2] Arabic: *ẓālimūn*. See note to 2:229.
61:8[1] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.
61:9[1] Arabic: *dīn*. See Notepad V.
61:9[2] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).
61:9[3] Traditionalist translators are coy about exactly who is the subject here, God or the Messenger, with both Saheeh International and Hilali & Khan opting to omit either *he* or *He* at this juncture, and rendering instead by means of the infinitive (a form which, in point of fact, does not feature in Arabic). By way of illustration of how he injects the text with his required outcomes, here is Hilali & Khan's rendering of the whole verse: *He it is Who has sent His Messenger (Muhammad SAW) with guidance and the religion of truth (Islamic Monotheism) to make it victorious over all (other) religions even though the Mushrikun (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammed SAW) hate (it).* But the subject of the clause under question can only be God, and the point is better made explicitly, which Muhammad Asad does. His rendering of the phrase reads: *to the end that He make it prevail over all [false] religion*, which he supports with following note: *Cf. 3:19 - "the only [true] religion in the sight of God is [man's] self surrender unto Him".*
61:9[4] Arabic: *dīn*. See Notepad V.
61:9[5] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.
61:9[6] The Qur'anic position is that setting up anything along with God as a focus of worship is idolatry. There are obvious forms of idolatry, of course. But there are subtle forms also such as self, career, reputation, possessions, and doctrines which deny God's authority.

¶61.2

61:10[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
61:11[1] Translators typically treat 61:11 as subjunctive (*that you should believe[...]*) or the imperative (*believe you[...]*). But such a reading is absent from the text. The text is the plain imperfective, a statement of fact: *You believe[...]*.
61:11[2] See note to 58:4 for Qur'anic usage of *to believe in*.
61:12[1] Arabic: *dhunūb*. See Notepad XI.iv.
61:13[1] This clause is typically rendered out of all recognition by means of interpolations and other devices (Saheeh International, for example, has it: *And [you will obtain] another [favor] that you love*). However, no interpolation is necessary if we treat 61:11 as the text reads on the page, and do not infuse it with a subjunctive mood it does not possess (see note to 61:11), and understand that 61:12 is an aside. Then the point cannot be obfuscated which is that we are not to deviate from our central calling in our affections. The battles, victories, and gains are all very well — and God, indeed, promises to strengthen us against our enemies — but battles and victories are not the point; we are to keep God at the centre of our affections and our motivations. I would correlate the feminine object pronoun here with *tijāra* (rendered here *trade*) at 61:10 although, naturally, opinions here differ.
61:13[2] Sc. *can you expect*. Cf. end of 61:14.
61:13[3] See note to *(al) mu'minūn* at 8:2.
61:14[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
61:14[2] See Notepad XVI and Notepad XVIII.
61:14[3] See Notepad XVI and Notepad XVIII.
61:14[4] Arabic: *al ḥawāriyyūn*. See note to 3:52.
61:14[5] Arabic: *al ḥawāriyyūn*. See note to 3:52.
61:14[6] I.e. in response to the witness from ʿĪsā and those who helped him. Muhammad Asad's comments here presuppose acceptance of the Christian extension of the dominant Egypt-Palestine thesis and provide some useful additional information from that perspective: *[...]I.e., some of them recognized him as a prophet - and, therefore, as no more than a created, human being - whereas others denied this truth in the course of time by regarding him as "the son of God" - and, therefore, as "God incarnate" - while still others rejected him and his message altogether. The fact that the earliest followers of Jesus regarded him as purely human is evident from the many theological controversies which persisted during the first three or four centuries of the Christian era. Thus, some renowned theologians, like Theodotus of Byzantium, who lived towards the end of the second century, and his followers - among them Paul of Samosata, Bishop of Antioch in the year 260 - maintained that the "sonship of God" mentioned in the then-existing texts of the Gospels was purely symbolic, denoting no more than that Jesus was a human being exalted by God. The originally widespread teachings of Bishop Arius (280-326) centred in the concept of Jesus as a mortal man chosen by God for a specific task, and in the concept of God as absolutely One, unknowable, and separate from every created being; this doctrine, however, was ultimately condemned by the Councils of Nicaea (325) and Constantinople (381), and gradually ceased to have any influence on the Christian masses.* How the ʿAsīr-Ḥejāz and Arabia Felix theses would address this point is beyond the purview of this work. See Notepad XVI.
61:14[7] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
61:14[8] Arabic: *ẓāhirūn — visible, dominant, manifest, visible, conspicuous*.

62

62:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
62:0[2] The sixty-second chapter of the Qur'an is by convention called *al jumuʿah* or *The Assembly*.
62:1[1] See note to *s-b-ḥ* root at 2:30.
62:1[2] Arabic: *al 'azīz al ḥakīm*. See note to 3:18.
62:2[1] Arabic: *ummiyyun*. See note to 2:78.
62:2[2] Arabic: *āyāt*. See Notepad VIII.
62:2[3] Arabic: *zakkā*. See note to 2:129.
62:2[4] Arabic: *al kitāb*. See Notepad IX.ii.
62:2[5] See note to *wisdom* (*ḥikma*) at 33:34.
62:3[1] Arabic: *al 'azīz al ḥakīm*. See note to 3:18.
62:5[1] This example may be extended to those given the Qur'an.
62:5[2] Arabic: *āyāt*. See Notepad VIII.
62:5[3] Arabic: *ẓālimūn*. See note to 2:229.
62:6[1] Arabic: *alladhīna hādū*. Understood here as Jews by faith but not necessarily of Israelite descent. See Notepad XIII.i.
62:6[2] Arabic: *min dūni*. See note to 2:23.
62:6[3] Cf. 2:94. See grammar note to 2:91.
62:7[1] Arabic: *ẓālimūn*. See note to 2:229.
62:8[1] Cf. 9:105.

¶62.2

62:9[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
62:9[2] Arabic: *ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC. Generically, *ṣalāt* denotes duty. Here by dint of context, the *ṣalāt* must be the duty to mobilise for military action (see note below).
62:9[3] Arabic: *jumuʿa — assembly*. This word has come to mean *Friday* over time, but the contrived nature of that position is clear when we consider the days of the week in the Arabic language in translation: we have *the first day* (Sunday), *the second day* (Monday), *the third day* (Tuesday), *the fourth day* (Wednesday), *the fifth day* (Thursday), *the day of assembly* (Friday), and *the Sabbath day* (Saturday). It does not require much analysis to see what has happened. To equate Friday with *the day of assembly* is on a par with arguing that Monday (*moon-day*) is the day the moon comes out. Given the language in the passage (specifically '*disband*' at 62:11 with its military implication, and the fact that the Jews are addressed in terms of their fear of death at 62:7-8) I must regard the assembly mentioned here as implying *military muster*: the call to arms to defend the community, or to fight in the way of God. One also notes that the Arabic speaks of *al ṣalāt min yawm al jumuʿa.* This is a very odd construction if what is meant is what the Traditionalist understands by it, namely: *al ṣalāt on the day of al jumuʿa.* The Arabic is clearly: *al ṣalāt of the day of al jumuʿa.*
62:9[4] Arabic: *dhikr — calling to mind, recalling, reminding; remembrance (of something past); history*.
62:10[1] Arabic: *al ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC.
62:10[2] I.e. when the tour of duty is over; cf. 4:103.
62:11[1] Cf. *disband* at 3:159 and, particularly, at 63:7 (which chapter it is difficult to view as anything other than a continuation of this one).

63

63:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

63:0[2] The sixty-third chapter of the Qur'an is by convention called *al munāfiqūn* or *The Waverers* (see note to 4:138).
63:1[1] Arabic: *munāfiqūn*. See note to 4:138.
63:1[2] The Traditionalist claims that acceptance of the religion he calls Islam is achieved upon declaration of a statement which he calls *the shahāda* (namely: *I bear witness that there is no god but God, and I bear witness that Muḥammad is the messenger of God*). The latter half of this popular statement is found here at 63:1 in the mouths of the waverers — who are directly stated by God to be liars. The Traditionalist typically bawls the entire formula from the rooftops five times a day. Nowhere is the Traditionalist's '*shahāda*' found in the Qur'an as a single statement, and nowhere is it — or anything like it — presented in the Qur'an as a means of accepting a religion of any sort.
63:1[3] Arabic: *munāfiqūn*. See note to 4:138.
63:2[1] I.e. their worldly obligations.
63:2[2] Arabic: *junna — protection, shelter, shield, cover; concealment*.
63:2[3] Arabic: *ṣadda + 'an*. See note to 8:47.
63:2[4] Cf. 58:16.
63:3[1] Arabic: *dhālika bianna*. See note to 22:6 and Notepad XIV.
63:3[2] Cf. 9:87.
63:4[1] I take this as an idiom indicating treating someone overly carefully and timidly (since propped up pieces of dry wood can fall over in the slightest breeze). A more natural idiom in English might be *to treat with kid gloves*.
63:4[2] Arabic: *ṣayḥah*. I have purposely left this as *blast* (as I have consistently rendered it throughout) since it allows the attentive reader to connect the multiple instances where this word occurs (which treat of impending or actual destruction of populations after rejection of their respective messengers). However, there is also a sense that such people take everything *personally*. This is also the case with those whose identity is bound up in religions — especially ones with cultural history attached to them. We see the language of outrage and hypersensitivity on such a basis represented in media at the present time as a currency of power.
63:4[3] Lit.: *God fights them.*
63:6[1] Arabic root: *f-s-q*. See note to 2:26 and Notepad XI.vii.
63:7[1] I.e. they encourage spending on a campaign only once the result is known.
63:7[2] Arabic: *munāfiqūn*. See note to 4:138.
63:8[1] The Traditionalist has constructed a narrative here from the collections of hearsay he chooses to occupy himself with in preference to the Qur'an.
63:8[2] Arabic: *'izza — power, prestige, honour, respect* and *fame*.
63:8[3] See note to *(al) mu'minūn* at 8:2.
63:8[4] Arabic: *munāfiqūn*. See note to 4:138.

¶63.2

63:9[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
63:9[2] Arabic: *dhikr — calling to mind, recalling, reminding; remembrance (of something past); history*.
63:9[3] This wider point — often missed — arising from this and similar statements is that we are not to let our desire to add to wealth and children lead us into wrong behaviour. Many think compromising their integrity to provide better for their children is justified. The Qur'an exhorts us against such a course. Cf. 102:1-2.
63:10[1] I.e. kept him in the earthly realm.
63:11[1] I.e. keeps it in the earthly realm.

64

64:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
64:0[2] The sixty-fourth chapter of the Qur'an is by convention called *al taghābun* or *Mutual Overcoming in Trade*.
64:1[1] See note to *s-b-ḥ* root at 2:30.
64:2[1] Arabic: *kāfir*. Typically rendered *an unbeliever*. See note to 2:19 and Notepad II.iii.
64:2[2] Arabic: *(al) mu'min.* See note to 8:2.
64:3[1] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi ii.).
64:5[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.
64:6[1] Arabic: *dhālika bianna*. See note to 22:6 and Notepad XIV.
64:7[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.
64:7[2] Arabic: *balā*. See note to 2:81.
64:7[3] See note to *dhālika 'alā* at 22:70.
64:8[1] See note to 58:4 for Qur'anic usage of *to believe in*.
64:9[1] Arabic: *taghābun*. This is the noun based on the form VI of the *gh-b-n* root and is the only instance of this root. Lane (p. 2282) notes '*cheating* or *endamaging* or *overcoming* in selling and buying[...] or *mutual endeavouring to cheat*'. The core concept is that of *overcoming* (in a bargain) someone to their loss.
64:9[2] See note to 58:4 for Qur'anic usage of *to believe in*.
64:9[3] Arabic: *sayyi'āt*. See Notepad XI.x.
64:10[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.
64:10[2] Arabic: *āyāt*. See Notepad VIII.

¶64.2

64:11[1] See note to 58:4 for Qur'anic usage of *to believe in*.
64:12[1] I.e. what God sent through his messenger.
64:13[1] Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:62, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.
64:13[2] See note to *(al) mu'minūn* at 8:2.
64:14[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
64:15[1] Arabic: *fitnah*. See note to 2:102.
64:16[1] See note to *al muttaqūn* at 2:2.
64:16[2] I.e. to the Qur'an (which itself means *something recited, read out*).
64:16[3] Cf. 2:5, 3:104, 7:8, 7:157, 9:88, 23:102, 24:51, 30:38, 31:5, 59:9, 64:16.
64:17[1] I.e. wealth spent on fighting in the way of God. See note to 2:245.
64:18[1] Arabic: *al 'azīz al ḥakīm*. See note to 3:18.

65

65:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
65:0[2] The sixty-fifth chapter of the Qur'an is by convention called *al ṭalāq* or *Divorce*.
65:1[1] Grammar: masculine plural. The generality of believers is addressed.
65:1[2] I.e. upon the fulfilment of that waiting period and not before.
65:1[3] Arabic: *'idda — number; waiting period*.
65:1[4] Arabic: *'idda — number; waiting period*.
65:1[5] See note to *al muttaqūn* at 2:2.
65:1[6] Arabic: *fāḥishat, faḥshā'*. See Notepad XI.iii.
65:1[7] I.e. cause something to happen. Arabic: *'amr*. It is not possible to render *'amr* in English so as to achieve the consistent emphasis on this word which is a feature of the Arabic in this chapter. I render it here *matter* (65:1), *purpose* (65:3), *command* (65:4, 65:5, 65:8, 65:12), and *affair* (65:9, 65:9).
65:2[1] Arabic: *ma'rūf*. See note to 2:178.
65:2[2] Arabic: *ma'rūf*. See note to 2:178.
65:2[3] As part of the divorce process, after the waiting period — no matter what the outcome — the decision should be witnessed, whereafter those involved are to abide by that which has been witnessed.
65:2[4] See note to 58:4 for Qur'anic usage of *to believe in*.
65:2[5] See note to *al muttaqūn* at 2:2.
65:3[1] Arabic: *min ḥaythu*. See note to 2:149.
65:3[2] Or *He is his reckoning*.
65:4[1] Arabic: *'idda — number; waiting period*.
65:4[2] Arabic: *shahr — moon, month*.
65:4[3] Lit.: *and*.
65:4[4] Often said by the Traditionalist — on the basis of his library of dubious fiction — to mean *female children who have not started menstruation*. To those who claim that the mood is perfect under the influence of *lam* (i.e. *who have not yet[...]*) I would point out that the relative pronoun and the verb are in the feminine plural and refer to (in fact, can only refer to) *women* (Arabic: *nisā'*) in the preceding clause. The Qur'an speaks of *women* as legally competent females (who can own property, take oaths, bear witness, swear fealty, incur punishment for crimes). Minors can do none of those things. Cases of women not menstruating while not pregnant are not unusual, and it is this which is referenced here.
65:4[5] Arabic: *'idda — number; waiting period*.
65:4[6] See note to *al muttaqūn* at 2:2.
65:5[1] See note to *al muttaqūn* at 2:2.
65:5[2] Arabic: *sayyi'āt*. See Notepad XI.x.
65:5[3] Lit.: *a reward*; cf. construction at the end of 65:11.
65:6[1] Arabic: *min ḥaythu*. See note to 2:149.
65:6[2] Arabic: *ma'rūf*. See note to 2:178.
65:7[1] Lit.: *save what.*

¶65.2

65:9[1] Arabic: *'amr — command; affair, matter*. See note to 65:1.
65:10[1] See note to *al muttaqūn* at 2:2.
65:10[2] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
65:10[3] Arabic: *dhikr — calling to mind, recalling, reminding; remembrance (of something past); history*.
65:11[1] Arabic: *āyāt*. See Notepad VIII.
65:11[2] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
65:11[3] Lit.: *darknesses*.
65:11[4] See note to 58:4 for Qur'anic usage of *to believe in*.
65:11[5] Lit.: *a provision*; cf. construction at the end of 65:5.
65:12[1] I.e. seven. Cf. 2:29. Either there exist six more earths, or this statement suggests the existence of multiple dimensions.
65:12[2] Grammar: plural feminine object pronoun agreeing with *heavens, earths* or both.

66

66:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
66:0[2] The sixty-sixth chapter of the Qur'an is by convention called *al taḥrīm* or *Prohibition*.
66:3[1] Arabic: *ḥadīth — story; account; narrative, statement*.
66:3[2] The Traditionalist's understanding is that the reference here is to God, and he capitalises here accordingly. While I am tempted to capitalise these attributes also, I have refrained for two reasons: 1. Had revelation been the agency, the words themselves would form part of the Qur'an; but they are not found within it; the words '*and God made it known to him*' can easily imply human agency since all things are ultimately attributable to God. 2. This combination of attributes ('*the knowing, the aware*') occurs nowhere in the Qur'an beyond this single instance. On this basis, my view is that this formulation is a tactful and discreet means of avoiding naming the source of the information directly.
66:4[1] Grammar: dual.
66:4[2] Grammar: dual.
66:4[3] I.e. to God. This is the meaning of this word at its only other instance in the text (6:113), and A. J. Arberry renders here also *inclined*. To me the sense is clear: *if you have repented, then (that means that) your hearts have inclined (back to God)*. However, some read this clause to mean that the hearts of the women have *deviated* (i.e. inclined *away* from what was pleasing to God or to the Messenger).
66:4[4] Grammar: dual.
66:4[5] See note to *(al) mu'minūn* at 8:2.
66:4[6] Lit.: *after that.*
66:5[1] Grammar: feminine plural object.
66:5[2] See note to *muslim* at 2:128.
66:5[3] Arabic: *sāḥa*. Frequently translated as *oft-fasting* and synonyms. This is only tenable if we take an extremely mystical view of the text. In one sense we are all on a journey — a pilgrimage — and are thus fasting from the comforts of our true home. Yet, if we are to apply such a rationale here, we should apply it everywhere. I am not infected by or interested in that cultural virus called Feminism, and am indifferent to its dogmas. I am interested only in applying a consistent reading to the Qur'an. And on that basis alone, my view is that the case here seems to be that certain male commentators have found distasteful the idea that women should travel — that women should be on a journey as significant as their own — and have applied a sense to this word which keeps the woman in what they have seen as her place. In summary, *sāḥa* properly means *to travel, to journey*; *to flow* and I, in common with many translators, have rendered here accordingly.
66:6[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
66:7[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i. This is the only instance in the Qur'an where this category is addressed directly.

¶66.2

66:8[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
66:8[2] Arabic: *sayyi'āt*. See Notepad XI.x.
66:8[3] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
66:8[4] Cf. 57:12.
66:8[5] Lit.: *between their hands*. I understand this to mean here: *under their authority*. See note to 2:66.
66:8[6] Interpretations here vary. My view is that since in Arabic *the right hand* also denotes authority and ownership, the reference is not to some arbitrary light which so happens to behave in a particular way; it is to something owned and deserved. Cf. the parable of the wise and foolish virgins (Matt. 25:1-13).
66:9[1] Arabic: *kuffār*. See note to 2:109.
66:9[2] Arabic: *munāfiqūn*. See note to 4:138.
66:10[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.
66:10[2] Grammar: feminine dual verb.

66:10[3] Grammar: feminine dual verb.
66:10[4] Grammar: dual pronoun object.
66:10[5] Grammar: dual verb.
66:10[6] Grammar: dual pronoun object.
66:10[7] I.e. the two husbands were of no benefit to the two wives before God.
66:11[1] Arabic: *alladẖīna āmanū*. See note to 2:257 and Notepad II.iv.
66:11[2] Arabic: *fir'awn*. See note to 2:49.
66:11[3] Arabic: *fir'awn*. See note to 2:49.
66:11[4] Arabic: *ẓālimūn*. See note to 2:229.
66:12[1] See Notepad XVI and Notepad XVIII.
66:12[2] Arabic: *'imrān*. Typically identified with the Amram of the Hebrew scriptures, father of Moses. See Notepad XVIII and Notepad XV.
66:12[3] Arabic: *farj* (sg.), *furūj* (pl.). Lit.: *openings, gaps, apertures; vulvas.* More generally it means *chastity* or *modesty*.
66:12[4] While the pronoun object here is the masculine singular, it is typically rendered *her* in English so as not to break continuity. However, N. J. Dawood takes the masculine pronoun as a reference to the masculine noun *womb* (Arabic: *baṭn*). This is understandable given the correlation between this verse and 21:91. The Traditionalist tends to include a note here referring to an item of clothing, which he takes to be the object, and which I assume comes from his preferred supplanting literature. Muhammad Asad furnishes a useful comment to 21:91 which I repeat here also: *This allegorical expression, used here with reference to Mary's conception of Jesus, has been widely - and erroneously - interpreted as relating specifically to his birth. As a matter of fact, the Qur'an uses the same expression in three other places with reference to the creation of man in general - namely in 15:29 and 38:72, "when I have formed him... and breathed into him of My spirit"; and in 32:9, "and thereupon He forms [lit., "formed"] him fully and breathes lit., "breathed"] into him of His spirit". In particular, the passage of which the last-quoted phrase is a part (i.e., 32:7-9) makes it abundantly and explicitly clear that God "breathes of His spirit" into every human being. Commenting on the verse under consideration, Zamakhshari states that "the breathing of the spirit [of God] into a body signifies the endowing it with life": an explanation with which Razi concurs. As for the description of Mary as allati ahsanat farjaha; idiomatically denoting "one who guarded her chastity" (lit., "her private parts"), it is to be borne in mind that the term ihsan - lit., "[one's] being fortified [against any danger or evil]" - has the tropical meaning of "abstinence from what is unlawful or reprehensible" (Taj al-'Arus), and especially from illicit sexual intercourse, and is applied to a man as well as a woman: thus, for instance, the terms muhsan and muhsanah are used elsewhere in the Qur'an to describe, respectively, a man or a woman who is "fortified [by marriage] against unchastity". Hence, the expression allati ahsanat farjaha, occurring in the above verse as well as in 66:12 with reference to Mary, is but meant to stress her outstanding chastity and complete abstinence, in thought as well as in deed, from anything unlawful or morally reprehensible: in other words, a rejection of the calumny (referred to in 4:156 and obliquely alluded to in 19:27-28) that the birth of Jesus was the result of an "illicit union".* Cf. 3:49, 15:29, 32:9.
66:12[5] Arabic: *kutub*. See Notepad IX.ii.

67

67:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
67:0[2] The sixty-seventh chapter of the Qur'an is by convention called *al mulk* or *Dominion*.
67:3[1] Or *overspreading*. Arabic: *ṭibāq*. This word occurs in adjectival form twice (at 67:3 and 71:15). It has two core ranges of sense. These one might summarise as *congruency*, and *overspreading*. Most translations employ the first option, beginning from a starting point of *congruency, conformity* and *compatibility* to reach the commonest renderings of *layers* and *one above another*. These are acceptable meanings; but one cannot escape the suspicion that their popularity is driven by modern conceptions. Muhammad Asad commits to this side of the etymological line fully but without any interpretative infusion, rendering this word as: *in full harmony with one another*. But, as mentioned, this word has another range of applicable meanings: *to overspread, to cover fully*. Lane (p. 1879) supplies: *what fills, or would fill the earth; extending over it in general*. On this basis, the statement here is that *the seven heavens overspread (the earth in its entirety)*. In my own translation, I have opted to use *in harmony*, which is acceptable, and compatible with values such as *layers* and *one above another*, but which does not assume the conclusions those values frequently engender.
67:3[2] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
67:3[3] Arabic: *tafāwūt — disparity; disharmony*.
67:3[4] Lit.: *the vision*.
67:3[5] Arabic: *fuṭūr — cracks, fissures, rifts, ruptures*.
67:4[1] Lit.: *the vision*.
67:4[2] Lit.: *the vision*.
67:4[3] Or *dazzled*.
67:5[1] Arabic: *miṣbāḥ, maṣābiḥ*. This word occurs at 24:35, 24:35, 41:12, 67:5 and is used only of stars and lamps (i.e. small lights). The word denoting the sun is *sirāj* (here: *torch*); it occurs at 25:61, 33:46, 71:16, 78:13 and is used for the physical sun and to indicate the Prophet himself (i.e. large lights — one literal and the other metaphorical). Since the Qur'an treats those lights which are the sun and the stars by means of different words, one assumes on that basis that the stars are not suns, nor is the sun a star.
67:5[2] Also possible is *it* (referring to the sky).
67:5[3] Arabic: *rujūm — things thrown* (such as conjectures or missiles).
67:5[4] Or *adversaries* (against the command of God). See Article SJC. Cf. 15:16-18, 37:6-10.
67:7[1] Arabic: *s̲hahīq — sobbing; sighing, sighs; inhalation, breathing in.*
67:9[1] Arabic: *balā*. See note to 2:81.
67:10[1] One of the many errors supported by sizeable factions within what is called Christianity is the idea that faith is in some way illogical; that there is virtue in believing something contrary to good sense. The Qur'an appeals both to the intuition and to reason.
67:11[1] Arabic: *d̲hanb*. See Notepad XI.iv.
67:11[2] Lit.: *distance, remoteness; depth, vastness (of an abyss).*
67:13[1] Arabic: *qawl — speech, teaching, doctrine, word.*

¶67.2 67:15[1] Arabic: *d̲halūl*. This word treats often of animals and indicates a nature which is susceptible to being tamed or trained by men, a characteristic which is often rendered in English as *docile* or *tractable*. In the present context *responsive* seems a better fit.
67:17[1] Arabic: *awalam yaraw*. See note to 13:41.
67:19[1] Or *forming ranks*. See note to 24:41.

67:19[2] Arabic: *qabaḍa — to clutch, to grasp; to contract*. This is generally understood as *birds above them with wings outstretched and closing* — and I have rendered accordingly here. Alternatively, the contrast could, in my view, be between birds in flight and birds '*clutching*' (which many birds do whenever they alight). Seen outside of flight, birds seldom look as if they could fly, and are often ungainly.
67:19[3] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
67:20[1] Arabic: *am*. See note to 21:21.
67:20[2] I.e. if this is the question: who holds the birds aloft in flight (other than God, supposedly)? The claim follows.
67:20[3] Arabic: *min dūni*. See note to 2:23.
67:20[4] This is the claim: that there is present some force which can assist one besides God, and that it is this force which holds the birds in the air (such as, for example, the modern gods known as the Laws of Nature and Gravity). The rebuttal follows.
Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
67:20[5] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.
67:21[1] Arabic: *am*. See note to 21:21.
67:21[2] I.e. if this is the question: who holds the birds aloft in flight (other than God, supposedly)? The claim follows.
67:21[3] This is the claim: that this imaginary force which holds birds in the air, other than God, will provide for one should God withhold his provision. The rebuttal follows immediately and in the verses following.
67:21[4] Arabic: *bal*. See note to 2:88.
67:24[1] Arabic: *d̲hara'a*. This verb has connotations of *to sow* (*many or different things); to seed; to create; to produce.* Occurs at 6:136, 7:179, 16:13, 23:79, 42:11, 67:24.
67:25[1] See grammar note to 2:91.
67:27[1] I.e. the Inferno (cf. 67:5 and 67:11).
67:27[2] Arabic: *alladẖīna kafarū*. See note to 2:6 and Notepad II.i.
67:28[1] Arabic: *a ra'ayt-*. See note to 6:40.
67:28[2] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.
67:29[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
67:29[2] See note to 58:4 for Qur'anic usage of *to believe in*.
67:30[1] Arabic: *a ra'ayt-*. See note to 6:40.

68

68:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
68:0[2] The sixty-eighth chapter of the Qur'an is by convention called *al qalam* or *The Pen*.
68:1[1] See note to 2:1 and Article MLQ.
nūn:
1:1-7 (*al fātiḥah*), 19:16-33 ('Īsā), 19:41-50 (Ibrāhīm), 19:51-53 (Mūsā), 19:54-55 (Ismā'īl), 19:56-57 (Idrīs).
68:2[1] This is seen by some to refer to what the angels write. The context, in my view, points to a different conclusion. I see this oath as an anticipation of the calumny written about Muḥammad, most prolifically by those who claim to follow him, but by others also, filled as such writing is with personal calumny and direct contradictions with the Book he was commissioned to convey. For his part, the Traditionalist has, among his stock of such stories about Muḥammad, the assertion that the prophetic process was for him such that an objective observer would find indistinguishable from a form of possession. Naturally, such a narrative is found nowhere in the Qur'an.
68:4[1] Arabic: *k̲huluq*. This is often translated *character*, *nature*, *way*. This is not incorrect, but has been used to obfuscate the broader sense by those who would pour honours upon the Messenger which the Qur'an denies him. The word *k̲huluq* occurs at just one other place (26:137). There it is found in the mouths of those who disbelieve as something pertaining only to the tradition of former peoples. From this it follows that *k̲huluq* denotes an accepted code of practice, a way of doing things pertaining to a wider purview than that of mere personal morality or character — which is the value the Traditionalist ascribes to *k̲huluq* at 68:4. The case I am making is more than supported by the use of the preposition *'alā* here which, when used without reference to a particular verb (as here), indicates *on*, or *upon* and is used often to denote *adherence to* or *standing upon* (in the sense of *basing one's assumptions upon*). The sense, then, is that the Messenger is upon a '*tremendous tradition*' — the tradition of all the messengers: the tradition of those who came with their warnings, were (typically) rejected, and whose ministries were followed by punishment from God — a pattern to which verses 68:5-6 allude. My analysis was conducted entirely without reference to Muhammad Asad, but I find it noteworthy that his conclusions comport to a significant extent with my own, and I reproduce part of his comment here for interest: *The term khuluq, rendered by me as "way of life", describes a person's "character", "innate disposition" or "nature" in the widest sense of these concepts, as well as "habitual behaviour" which becomes, as it were, one's "second nature" (Taj al-'Arus). My identification of khuluq with "way of life" is based on the explanation of the above verse by Abd Allah ibn Abbas (as quoted by Tabari), stating that this term is here synonymous with din: and we must remember that one of the primary significances of the latter term is "a way [or "manner"] of behaviour" or "of acting" (Qamus).*
68:13[1] Lit.: *after that*.
68:13[2] Or *bastard; outsider*; *ignoble*. I include Muhammad Asad's note to this word for interest: *The commentators give the most divergent interpretations to the term zanim, which is evidently derived from the noun zanamah, denoting either of the two wattles, or fleshy skin protuberances, hanging below the ears of a goat. Since these wattles do not seem to have any physiological function, the term zanim has come to signify "someone [or "something"] not needed" (Taj al-'Arus): in other words, redundant or useless. It is, therefore, logical to assume that in the above context this term describes a person who is entirely useless in the social sense.*
68:15[1] Arabic: *āyāt*. See Notepad VIII.
68:16[1] Muhammad Asad comments here: *Lit., "We shall brand him on the snout" (khurtum). All commentators point out that this idiomatic phrase has a strictly metaphorical meaning, namely, "We shall stigmatize him with indelible disgrace" (cf. Lane II, 724, quoting both Raghib and Taj al-'Arus).*
68:18[1] I.e. for the will of God. See 68:28-29.
68:19[1] This is the plain meaning of the participle here (lit.: *one who wanders about*), although other meanings are possible, such as *affliction* or *visitation*. I incline to this reading since it finds support at 68:24. Arabic: *ṭawafa*. See note to 2:125.
68:19[2] Arabic: *ṭawafa*. See note to 2:125.
68:24[1] Arabic: *'alaykum* — some translators omit this thinking it superfluous. The meaning, as A. J. Arberry has it, is *against your will*.
68:25[1] Arabic: *ḥard*. This is the only instance of this root. Non-sectarian lexicons connect the root with *annoyance*, *anger*. Sectarian lexicons simply state later opinions as objective facts,

which is of no practical use. My sense, given such facts as we have and the context, is that the spirit in which they left was of anticipatory dismissal of — or anger toward — any who might presume to enter 'their' garden. I have rendered with A. J. Arberry: *determined upon their purpose*.

68:26[1] My opinion is that at this point they simply do not recognise the garden, and think they have lost their way. It is only in the next verse that they realise they have lost everything.

68:27[1] Arabic: *bal*. See note to 2:88.

68:27[2] This verse mirrors exactly 56:67.

68:28[1] Arabic: *lawlā*. See Notepad XIV.

68:28[2] See note to *s-b-ḥ* root at 2:30.

68:29[1] See note to *s-b-ḥ* root at 2:30.

68:29[2] Arabic: *ẓālimūn*. See note to 2:229.

68:31[1] Arabic: *ṭāghūn*. See *ṭāghūt* at 39:17.

68:33[1] I.e. those mentioned prior to 68:16 will be punished in accordance with the moral of the story above.

¶68.2 68:34[1] See note to *al muttaqūn* at 2:2.

68:35[1] Often rendered *treat*; with A. J. Arberry I have rendered literally.

68:35[2] See note to *muslim* at 2:128.

68:37[1] Arabic: *am*. See note to 21:21.

68:37[2] Arabic: *kitāb.* See Notepad IX.iii.

68:37[3] I.e. if this is the claim: that you have a genuine Writ (but something other than what God himself gave).

68:38[1] This is, in summary, the contents of such "writs" which do not originate with God. The answer follows at 68:40.

68:39[1] Arabic: *am*. See note to 21:21.

68:39[2] I.e. if this is the claim: that you have obtained an oath from God to follow something other than what He has given.

68:38[1] This is, in summary, the contents of such oaths which men would make binding upon God. The answer follows at 68:40.

68:41[1] Arabic: *am*. See note to 21:21.

68:41[2] I.e. if this is the claim. The response follows. See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

68:41[3] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI. The concept of partners is said by the Traditionalist to refer only to fraudulent gods. I think the connotation is much wider than that and includes authorities of any kind (today: government, heavily promoted 'scientists', opinion-makers such as actors and other semi-fictitious personas) and all fiction-based belief systems, including most of what today passes for religion.

68:42[1] Or *Dread Event*. Arabic: *shāq — shank, leg, shin*. However, *kashafa 'an shāq* (which is the formulation here) is a set phrase which means *to prepare oneself for difficulty* or *to prepare oneself for terror*; and *a time when a calamity or difficulty is uncovered* (Lane, p. 1471). Accordingly, N. J. Dawood renders here: *dread event*.

68:42[2] Arabic: *sajada*. See Notepad IV. As understood here *the Submission* (*al sujūd*) indicates a particular reading of one of a number of specific portions of the Qur'an between chapter 50 and the end of chapter 114 which forms the basis of a nightly vigil to which outsiders are also invited to hear the message of the Qur'an. See Notepad XXI. Cf. 48:29, 50:40, 68:43.

68:42[3] I understand this clause to be parenthetical in anticipation of the last clause of 68:43. As understood here *the Submission* (*al sujūd*) indicates a particular reading of one of a number of specific portions of the Qur'an between chapter 50 and the end of chapter 114 which forms the basis of a nightly vigil to which outsiders are also invited to hear the message of the Qur'an. See Notepad XXI. Cf. 48:29, 50:40, 68:43. My understanding here is that such people are invited to *the Submission*, but they '*are not able*' to attend — and that there will come a time after death when they will regret this. This point is explicitly confirmed in the next verse. This segment itself, obviously, forms part of those sections of the Qur'an which comprise *the Submission*.

68:43[1] Arabic: *khāshi'ūn*. See 2:45.

68:43[2] Arabic: *sajada*. See Notepad IV; as understood here *the Submission* (*al sujūd*) indicates a particular reading of one of a number of specific portions of the Qur'an between chapter 50 and the end of chapter 114 which forms the basis of a nightly vigil to which outsiders are also invited to hear the message of the Qur'an. See Notepad XXI. Cf. 48:29, 50:40, 68:42.

68:44[1] Arabic: *ḥadīth — story; account; narrative, statement.*

68:44[2] Arabic: *min ḥaythu.* See note to 2:149.

68:45[1] The plan of the *shayṭān*, however, is weak. See 4:76. That *shayṭān* treats of an adversary (against the command of God). See Article SJC.

68:46[1] Arabic: *am*. See note to 21:21.

68:46[2] I.e. if this is the claim. The response follows directly.

68:47[1] Arabic: *am*. See note to 21:21.

68:47[2] I.e. if this is the claim. The response follows directly.

68:47[3] I.e. then are they writing messages from the Unseen — so let's see them.

68:48[1] I.e. Yūnus (typically identified with the Jonah of the Hebrew scriptures). Jonah was impatient at God's mercy towards the people to whom he had been sent. See Notepad XV.

68:48[2] Or *distressed* or *constrained*. However Muhammad Asad (who emphasises *anger* here) notes: *This is a reference to the Prophet Jonah - see 21:87[...]. As mentioned in 37:140, "he fled[...]" from the task with which he had been entrusted by God, because his people did not all at once accept his preaching as valid: and so Muhammad is exhorted not to give in to despair or anger at the opposition shown to him by most of his contemporaries[...], but to persevere in his prophetic mission.*

68:51[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

68:51[2] Arabic: *dhikr — calling to mind, recalling, reminding; remembrance (of something past); history*.

68:52[1] Arabic: *dhikr — calling to mind, recalling, reminding; remembrance (of something past); history*.

69

69:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

69:0[2] The sixty-ninth chapter of the Qur'an is by convention called *al ḥāqqah* or *The Inevitable Reality*.

69:1[1] Arabic: *ḥāqqah*. One will see *ḥāqqah* rendered also in terms which emphasise *catastrophe* or *inevitability*, and this is understandable given what follows. However, the core sense of the root is *truth* (hence: *reality*), and this is followed by Saheeh International (*Inevitable Reality*); Hilali & Khan (*Reality*); and Muhammad Asad (*The Laying-Bare of the truth*). This word occurs only at 69:1-3.

69:4[1] *The Calamity* is a precise term in the Qur'an. Surely, Thamūd and 'Ād rejected the judgment that was to come upon them, but that judgment was a function of their denial of the Calamity from which no man can escape (see 101:3). This point is in no way original to me, being widely recognised, and expressed also by other translators.

69:5[1] Arabic: *ṭāghiya — tyrant, one who transgresses bounds, one who overpowers*. This is the only instance of this word. Nouns such as *blast* or *cry* are frequently added to supply sense.

69:7[1] Or *fallen*.

69:8[1] For this to make logical, contextual sense the locus of the revelation has to be close to those places where these events took place. Both the Petra thesis and the Felix Arabic thesis can advance arguments in their favour. Mecca is close to neither location. See Notepad XVI.

69:9[1] Arabic: *fir'awn*. See note to 2:49.

69:9[2] Arabic root: *kh-ṭ-'*. See Notepad XI.vi. This possibly references the cities of Lūṭ.

69:10[1] I.e. *exceeding other punishments*, or *vehement punishment* (Lane, p. 1030).

69:11[1] I.e. carried.

69:11[2] I.e. your ancestors.

69:12[1] I.e. the running ship.

69:12[2] I.e. of the reminder.

69:14[1] Lit.: *a single levelling*.

69:15[1] Cf. 56:1.

69:19[1] Arabic: *kitāb.* See Notepad IX.iii.

69:19[2] Arabic: *kitāb.* See Notepad IX.iii.

69:25[1] Arabic: *kitāb.* See Notepad IX.iii.

69:25[2] Arabic: *kitāb.* See Notepad IX.iii.

69:29[1] Lit.: *Perished*.

69:33[1] See note to 58:4 for Qur'anic usage of *to believe in*.

69:36[1] Muhammad Asad comments here: *The noun ghislin, which appears in the Qur'an only in this one instance, has been variously - and very contradictorily - explained by the early commentators. Ibn Abbas, when asked about it, frankly answered, "I do not know what ghislin denotes" (Razi)[...]* Such reasonable honesty is refreshing — would that the Muslims had continued thus. Some render *filth* or *washing of wounds*, etc. A. J. Arberry uses *foul pus*, and I have followed him in that for the sake of completion.

69:37[1] Arabic root: *kh-ṭ-'*. See Notepad XI.vi.

¶69.2 69:40[1] Arabic: *qawl — speech, teaching, doctrine, word.*

69:41[1] Arabic: *qawl — speech, teaching, doctrine, word.*

69:41[2] The reference to 'poet' addresses all those — Traditionalist Muslims, Orientalists and plain rejecters of the Qur'an alike — who attribute to the recipient of the revelation some influence over it, be it as its originator, or as one possessed of knowledge originating outside the Qur'anic revelation.

69:43[1] Lit.: *(gradual* or *successive) sending down*.

69:44[1] For example, any part of that voluminous literature upon which the Traditionalist bases his religion.

69:47[1] Or *prevented it*.

69:48[1] See note to *al muttaqūn* at 2:2.

69:50[1] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.

69:51[1] Arabic: *ḥaqqun*. See Notepad XVII (ḥaqq- vi.).

69:52[1] See note to *s-b-ḥ* root at 2:30.

70

70:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

70:0[2] The seventieth chapter of the Qur'an is by convention called *al ma'ārij* or *The Means Of Ascent*.

70:1[1] Cf. 70:25.

70:2[1] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.

70:3[1] Muhammad Asad's comment here bears consideration: *Lit., "He of the [many] ascents": a metonymical phrase implying that there are many ways by which man can "ascend" to a comprehension of God's existence, and thus to spiritual "nearness" to Him - and that, therefore, it is up to each human being to avail himself of any of the ways leading towards Him (cf. 76:3).*

70:5[1] This echoes the words of Ya'qūb at 12:18 and 12:83.

70:8[1] Or *(murky) oil*.

70:9[1] Or *coloured wool*, or *tufts of wool*.

70:11[1] Perhaps sight of the angels and the Spirit at 70:4, but possibly refers to friends gaining sight of one another.

70:15[1] Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.

70:20[1] Or *restless; worried.*

70:22[1] Arabic root: *ṣ-l-w*. See note to 2:3 and Article SZC. Generically, *ṣallā* means *to perform duty*. The active participle of the form II verb (*muṣall–*) as here, occurs only at 70:22, 74:43, 107:4 — comparison of the instances of which is instructive. The Traditionalist's value here is *those who pray* (i.e. who perform the daily routine which he, the Traditionalist, calls *prayer* some of the time, but which he cannot find in the Qur'an). Innumerable people have lived over the centuries who have kept this ritual habitually but who have led lives devoid of the virtues listed in this segment. It is only when we understand the value as *duty* in a general sense (i.e. including to maintain the virtues listed in this segment) that the statement becomes true logically.

70:23[1] **Qur'anic definition**: *al muṣallūn — those who are constant in their duty* (see note to 70:22 above). Thus, this category pertains to those who demonstrate constancy in performing their duties, and do not do so on an erratic basis. Cf. 70:34. Arabic root: *ṣ-l-w*; i.e. performers of such duty as is incumbent. See note to 2:3 and Article SZC.

70:24[1] Arabic: *ḥaqqun*. See Notepad XVII (ḥaqq- viii.).

70:24[2] Arabic: *ma'lūm — known; fixed, appointed, determined, given; fixed sum, fixed rate (money), duty, fee; sum, amount.*

70:25[1] Cf. 70:1.

70:26[1] Arabic: *dīn.* See Notepad V. For *Day of Judgment* see 82:17-19.

70:29[1] Arabic: *farj* (sg.), *furūj* (pl.). Lit.: *openings, gaps, apertures; vulvas*. More generally it means *chastity* or *modesty*. See note to 23:4.

70:30[1] See note to 23:6.

70:34[1] Arabic: *ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC. I have preserved the use of the same verb found in the Arabic at 70:29 and here at 70:34, which is sadly lost in many translations.

¶70.2 70:36[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

70:37[1] Arabic: *'izīn*. This word occurs once only and no Qur'anic definition is furnished so we are confined to dictionaries for definitions. Related meanings refer to *relationship* (between family or tribe) and *sorts* or *types of men who assert connection to one another*; other meanings relate to *dispersal* (i.e. groups dispersed). Muhammad Asad's comments here (with light editing) are as follows: *This, again, connects with the statement in verse 19[...] People who do not want to see the truth of God's existence and have, therefore, no solid basis on which to build their world-view, are, by the same token, unable to conceive any definite standards of personal and social ethics. Hence, whenever they are confronted with anyone's positive assertion of faith, they "run about to and fro" in spiritual confusion, trying, in order to justify themselves intellectually, to demolish the premises of that faith by means of many-sided, contradictory arguments - an endeavour depicted in the metaphor, "coming upon thee from the right and from the left"; and since they derive all their strength from a conformity with shallow mass-opinions, they can do this only "in crowds".*

70:39[1] Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.
70:41[1] Lit.: *outrun*.
70:42[1] See note to 4:140.
70:43[1] We moderns might consider how crowds push to get as close as possible to their idols at a rock concert. This clause serves as a corollary to 70:36-37.
70:44[1] Arabic: *khāshiʿūn*. See 2:45.

71

71:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
71:0[2] The seventy-first chapter of the Qur'an is by convention called *nūḥ* or *Noah*.
71:1[1] Grammar: I have rendered thus in English because such punishment is dependent upon a given community's response (as made clear in the verses which follow). One need only consider Yūnus' mission, for example. A. J. Arberry and Muhammad Asad meet this requirement by means of *ere*.
71:3[1] See note to *al muttaqūn* at 2:2.
71:3[2] I.e. what God sent through his messenger.
71:4[1] Arabic: *dhunūb*. See Notepad XI.iv.
71:7[1] Lit.: *waxed proud with pride.*
71:10[1] Cf. 20:82.
71:12[1] Some translators close these speech marks at the end of 71:20. Clearly, it is a matter of interpretation. With Hilali & Khan, I close them here, regarding the following verses as speech originating with God and having an application broader than would otherwise be the case.
71:15[1] Or *overspreading*. See note to *ṭibāq* at 67:3.
71:16[1] Arabic: *nūr*. See note to 10:5.
71:18[1] Lit.: *will bring you forth in a bringing forth.*
71:19[1] Or *expanse*. Arabic: *bisāṭ* — *carpet, rug*. The underlying verb (*basaṭa*) means *to spread, spread out; to level, flatten; expand; unroll, unfold.*

¶71.2

71:23[1] There follows a list of antediluvian (i.e. Atlantean) gods.
71:23[2] Arabic: *wadd* — *love, affection, friendship*.
71:23[3] Arabic: *suwāʿ*. The root of this word relates to *time*.
71:23[4] Arabic: *yaghūth*. The root of this word relates to *aid*, *succour*; *call for help*.
71:23[5] Arabic: *yaʿūq*. The root of this word relates to *restraining, hindering, impeding*.
71:23[6] Arabic: *nasr* — *eagle* (perhaps indicating speed).
71:24[1] Arabic: *ẓālimūn*. See note to 2:229.
71:24[2] That these are the words of Nūḥ is established by comparison with the last clause of 71:28.
71:25[1] Arabic root: *kh-ṭ-ʿ*. See Notepad XI.vi.
71:25[2] Arabic: *min dūni*. See note to 2:23.
71:26[1] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.
71:27[1] Grammar: *licentious ingrates* is generally rendered as the object of *beget* — which convention I have followed here. However, it may be read also as denoting instrumentality (i.e. *beget as licentious ingrates*). I have favoured both views at different stages in my studies, but have come down on the side of the standard reading. My reasoning is based less in internal factors (generally, each man is responsible for himself; additionally, a similar structure is found in the next verse: *[...] as a believer*) and more in external sources which make plain that this antediluvian race became corrupted in their genetic foundations — a condition we find mirrored today in elite policies which impose miscegenation upon discrete races, undermine the genetic stock of the wider herd by means of injections, diet, and other soft-weapon delivery systems, and which is geared to reducing the slave class to mere wetware: programmed automata running elite-sanctioned software.
71:28[1] Arabic: *(al) mu'min.* See note to 8:2.
71:28[2] See note to *(al) mu'minūn* at 8:2.
71:28[3] See note to *(al) mu'minūn* at 8:2.
71:28[4] Arabic: *ẓālimūn*. See note to 2:229.

72

72:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
72:0[2] The seventy-second chapter of the Qur'an is by convention called *al jinn* or *The Domini*.
72:1[1] See note to *waḥī* and *awḥā* at 3:44.
72:1[2] Many chapters have defining characteristics. Here that characteristic is *annahu* or *that* (*it*), and closely-related constructions. The verse at 72:1 identifies what was revealed to the Messenger, and other translators tend to render along the lines I have here in terms of the construction mentioned above. Thereafter, translators tend to elide this construction where it reappears. I can understand that because where this feature appears elsewhere in the broader text of the Qur'an it is often redundant in English. So on first blush it makes sense to elide it in the remainder of the sūrah also. But it occurs in the present sūrah with such frequency that I was compelled to consider this feature as significant in some way. My conclusion is that it appears so repeatedly in the chapter for two reasons. Firstly, the subject matter itself treats of *al jinn*, whom we understand to be representative of the dominant men who sit atop any society — including ours — and rule. In our broader discussion of that topic (see Article SJC), we identify a correlation between the powers wielded by ruling elites and the effective use of esoteric or occult powers by those elites. Thus, this repeated feature emphasises the fact of this sūrah's *revelation* to the Messenger, effectively linking all sentences which contain the feature with the opening statement: *Say thou: it is revealed to me, that[...]*. Moreover, the recurrent accent upon the word *that*, while easily (and, again, correctly) elided in other circumstances, serves here not only to put the reader in mind of this sūrah as something *revealed* to Muḥammad, but juxtaposes that fact with the words of *al jinn* who describe historical attempts to force access to the heavenly realms to obtain information, and that such attempts are now all but futile. Thus, this format itself makes plain that the revelation given to Muḥammad is superior to whatever the schemes of *al jinn* might be. Secondly, this same mechanism sets in place an emphasis on the revealed nature of verse 72:19 — which falls outside that segment which comprises the words of *al jinn* — effectively pulling it back into a focus with the same emphasis on *revelation* as the statements of *al jinn*. Finally, the same mechanism serves a different but related function at 72:27. Without the, perhaps, pedantic emphasis which results from my rendering of this sūrah, these important points would be lost.
72:1[3] Arabic: *nafar*: *men* (as a collective); *band*, *party*, *troop*. This word is used in the opening verse of both segments which deal most extensively with *al jinn* in the Qur'an: 46:29-31 and 72:1-14 . The construction has a partitive emphasis: it is *'a band of the domini'* (i.e. some portion of the total number of domini), not all members of that group. This nuance will be of increasing interest as we progress through the present sūrah.
72:1[4] Arabic: *al jinn*. See Article SJC.

72:1[5] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.
72:2[1] See note to 58:4 for Qur'anic usage of *to believe in*.
72:2[2] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.
72:3[1] Read here as further revelation given to the Messenger. See note to 72:1.
72:3[2] Muhammad Asad understands this statement to support his view that the speakers are Jews, since the position here refutes the calumnies heaped upon God by Christians. I agree with this view within the context of my identification of *al jinn* as dominant rulers, for which see Article SJC. See also note to 72:4 below.
72:4[1] Read here as further revelation given to the Messenger. See note to 72:1.
72:4[2] Generally thought by those who hold to the Traditionalist view of this chapter to refer to Iblīs. Like me, Muhammad Asad does not accept uncritically the view that *al jinn* are non-human entities — at least, he does not do so at this point. Asad, himself a Jew (born Leopold Weiss), supplies a comment which I include for interest: *If we accept the supposition that the beings spoken of here were Jewish strangers, the "outrageous things" (shatat) which they mention would appear to be an allusion to the deep-set belief of the Jews that they were "God's chosen people" - a belief which the Qur'an consistently rejects, and of which the new converts now divested themselves.* The reference could also be to the foolish in general — for example, by analogy with the construction *most moderate of them* (i.e. *among them*) at 68:28 — or to the creators of lies about God, such as the inventors of the Talmud, or Saul of Tarsus. However, my view is that since it is *al jinn* who are speaking — whom I identify as representative of the dominant men or ruling elites of the time — I think it most likely that they are referring to one of their own on that basis. Accordingly, I think the reference most likely to indicate Emperor Constantine who, it will be remembered, convened and presided over the Council of Nicaea in 325 CE. The result of this Council, at least according to Wikipedia as of January 2021, was that: *The Council declared that the Son was true God, coeternal with the Father and begotten from His same substance, arguing that such a doctrine best codified the Scriptural presentation of the Son as well as traditional Christian belief about him handed down from the Apostles. This belief was expressed by the bishops in the Creed of Nicaea, which would form the basis of what has since been known as the Niceno-Constantinopolitan Creed.* Emperor Constantine undoubtedly meets our criteria for *al jinn*, and so while the speakers in the sūrah seem most likely to have been Jews, as per Muhammad Asad's comment, their defining characteristic within the Qur'anic framework is not here Jewishness, but membership of a ruling caste. And on that basis, the speakers would regard Emperor Constantine as one of their own. This understanding comports both with my view of *al jinn* as representatives of a dominant minority (the Jewish aspect of which is identified by Asad), and with the refutation of common Christian errors at 72:3. For a fuller discussion of *al jinn* see Article SJC.
72:4[3] Arabic: *shaṭaṭ*. See Notepad XI.xi.
72:5[1] Read here as further revelation given to the Messenger. See note to 72:1.
72:5[2] I.e. Jewish members of the dominant elite See note to 72:4 and Article SJC.
72:5[3] Arabic: *al ins*. See Article SJC.
72:5[4] Arabic: *al jinn*. See Article SJC.
72:5[5] The implication is clearly that the speakers were wrong in their assumption. If we grant that the reference at 72:4 is to Emperor Constantine as I assert, the present verse makes sense. Constantine (as a member of the ruling elite, or *domini*) presided over a gathering at the Council of Nicaea in 325 CE of around 300 bishops, men whose political position at that time in Church history was unambiguously that of *servi*. See note to 72:4 and Article SJC.
72:6[1] Read here as further revelation given to the Messenger. See note to 72:1.
72:6[2] Arabic: *al ins*. See Article SJC.
72:6[3] I.e. aid, assistance.
72:6[4] The issue of how to understand the word *min* (Arabic: مِن) in this context is a thorny one. The fact is that *min* forms a standard part of the construction in which the verb which precedes it here occurs, and does so in combination with its complement particle (Arabic: *bi* / بِ). Thus, a construction familiar to most Muslims is: *I seek protection with* (Arabic: *bi* / بِ) *God from* (Arabic: *min* / مِن) — i.e. against — *the accursed Satan*. We find this construction unambiguously used at 19:18, 23:97, 40:27, 113:1-2, 114:1-4. The remaining instances of the form I of this verb (2:67, 11:47, 23:98, 44:20) use *lest* or *that* (Arabic: *an* / ان), and we can disregard those here. The question is whether one is to regard 72:6 as divergent from those structures with identical components at 19:18, 23:97, 40:27, 113:1-2, 114:1-4, and if so, on what basis. I will present in my own wording the two possible alignments, then give other translators' renderings with my comments, before presenting my conclusions. If we are to read the first clause of the present verse in alignment with its fellows in *min*, then we must understand it as: *Men among the servi sought protection with men against the domini.* Here the import is that men among the servi sought protection with others like themselves *against the domini*. This reading, using my own terminology, is consistent with all other instances which employ the same grammatical components. However, the divergent reading (i.e. one which, though possible to Arabic is anomalous to 19:18, 23:97, 40:27, 113:1-2, 114:1-4) is: *Men among the servi sought protection with men among the domini*. Here the import is that men of one kind sought refuge with men of another kind and the complement is left unfulfilled. We will now consider some translators. Here we are interested in the constructions used, not translators' understanding of key terminology. A. J. Arberry has: *But there were certain men of mankind who would take refuge with certain men of the jinn*; Hilali & Khan, keen to avoid textual evidence pointing to humans in the second case, have: *'And verily, there were men among mankind who took shelter with the masculine among the jinns*; Asad has: *Yet [it has always happened] that certain kinds of humans would seek refuge with certain kinds of [such] invisible forces*; lastly, Saheeh International has: *And there were men from mankind who sought refuge in men from the jinn*. We see that the first three translators favour what I am calling the divergent reading, while Saheeh International fudges the issue by using the ambiguous *from*, which can mean both *from among* and *against*. The problem, in my view, is less one of grammar than one of exegesis. The Traditionalist does not possess an understanding of each of the types of human and non-human entities discussed in Article SJC which is consistent in all places in the Qur'an (he derives it from extraneous sources), so it is natural that he struggles in his exegesis here. We have been able to present a textually consistent identification of the key types, and that has assisted

us in presenting an exegesis of the verses of this sūrah to this point, one which comports both with that identification and with the text on the page. The question is whether we can continue in that vein here while applying Occam's razor, i.e. the principle that the option requiring the smallest number of assumptions is probably the correct one. In our case, provided our exegesis is not unduly disrupted, it requires less assumptions — given that 72:6 contains the same grammatical components as 19:18, 23:97, 40:27, 113:1-2, 114:1-4 — to accept that 72:6 comports with its fellows and that the meaning of the troublesome *min* in this verse is what it is in all other comparable cases: *from* in the sense of *against*. This results in a full verse in: *Men among the servi sought protection with men against the domini, so they increased them in baseness.* Understood thus, we find a ready fit in the Servile Wars, three periods of slave uprisings in Rome (135–132 BC, 104–100 BC, 73–71 BC) which were brutally put down by the Romans, resulting in the wholesale crucifixion, torture, and death by other horrific means of the rebellious slave armies. While I cannot prove definitively that this is the reference, it fits both with the identifications I have provided and with historical reality, and aligns easily with a reading of the grammatical components found in the verse which is consistent across all comparable instances. In order to avoid an ambiguity of the type found in the Saheeh International translation I have rendered *min* in this case *against*.

72:6[5] Arabic: *al jinn*. See Article SJC.

72:6[6] I.e. the *domini* increased those among the *servi* in baseness. See note to 72:6 above. Arabic: *rahaq*. The Arabic senses include: *lowness, vileness, meanness; weakness* (Lane, p. 1777).

72:7[1] Read here as further revelation given to the Messenger. See note to 72:1.

72:7[2] I take the speakers here to have in view the *domini* in the preceding verse. Seen in this light, the implication is that the rulers of the time in question dismissed the idea of God raising up any messenger or prophet (see also other notes to this verse). Interestingly, the leader of the first slave uprising mentioned in the note above, Eunus, rose to prominence among the slaves through his claim to be both prophet and a wonder-worker. Clearly, the Roman elites did not see subscribe to Eunus' assertions. See notes to 72:6 and 72:7.

72:7[3] I.e. the broader group of *al jinn* which the speakers are addressing. I take this broader group to comprise non-Jewish elites. See note to 72:7 below.

72:7[4] We need to address the question of what the verb *ba'a<u>th</u>a* means here. It is used in two main senses in the Qur'an: *to raise up* (i.e. a messenger or prophet) and *to raise up* (i.e. after death). Among the translators I frequently review, the Traditionalists Hilali & Khan, Saheeh International, and Muhammad Asad all render after the first view, whereas the non-Traditionalist N. J. Dawood renders after the second with: *that God could never resurrect the dead*; non-Traditionalist A. J. Arberry is ambiguous: *that God would never raise up anyone*. I can only assume that the first three translators were primed to incline to their view by the usual sources, whereas the non-Traditionalists remained relatively ignorant of those sources and simply followed the Arabic on the page to the best of their abilities. The Qur'an contains 52 instances of the form I of this verb (2:56, 2:129, 2:213, 2:246, 2:247, 2:259, 3:164, 4:35, 5:12, 5:31, 6:36, 6:60, 6:65, 7:14, 7:103, 7:167, 10:74, 10:75, 15:36, 16:21, 16:36, 16:38, 16:84, 16:89, 17:5, 17:15, 17:79, 17:94, 18:12, 18:19, 18:19, 19:15, 19:33, 22:7, 23:16, 23:100, 25:41, 25:51, 26:36, 26:87, 27:65, 28:59, 36:52, 37:144, 38:79, 40:34, 58:6, 58:18, 62:2, 64:7, 64:7, 72:7), and both usages are frequent among them. We need a concrete criterion by which to align the present case with one of these two meanings. We find that the construction here at 72:7 of an active verb in the negative (Arabic: *lan* / لَن) is found at one other place only (40:34). There the text expressly mentions '*a messenger*'. On that basis, we can concur with the Traditionalist reading: the import here is of raising up a messenger. This leaves us with the question of the broader meaning. Muhammad Asad notes here: *Thus Tabari (on the authority of Al-Kalbi) and Ibn Kathir [states that] the overwhelming majority of the Jews were convinced that no prophet would be raised after those who were explicitly mentioned in the Old Testament: hence their rejection of Jesus and, of course, Muhammad, and their "reaching out towards heaven" (see next verse) in order to obtain a direct insight into God's plan of creation.* While I agree in general terms with Asad here, there exists a broader aspect to the present case. I would agree more readily and fully with him if the text read '*we thought*' rather than '*you thought*' in this verse. There are, of course, cases in the Qur'an where *you* is used where *we* is clearly the import (dialogue among the companions of the cave at 18:19 comes readily to mind), but in addition to the fact that *we* and *us* are routinely and consistently used by the speakers in this segment of this sūrah outside the present instance (see 72:1, 72:2, 72:3, 72:4, 72:5, 72:8, 72:9, 72:10, 72:11, 72:12, 72:13, 72:14) we must not disregard the fact that the speakers here are identified in both segments which treat most expansively of *al jinn* in the Qur'an (72:1-14 and 46:29-31) as some portion of a greater number (see 72:1, 46:29). Thus, I am of the view that the change in personal pronoun here at 72:7 to *you* indicates a shift in addressee beyond that of the core group of speakers — or one which at the least embraces a group broader than the core group indicated by the peppering of first-person plural pronouns. On that basis, I believe that the speakers here are addressing, or at least indicating, the full complement of *al jinn*, perhaps including the speaking Jewish element also, but extending beyond it to include the non-Jewish elements. When we consider the remaining segment in which we can derive details for *al jinn* (46:29-31) we find that '*they turned back to their people, warning*' (46:29), and that a speaker among them twice uses the warning phrase which is so central to our work in *The God Protocol*, namely, *O our people*. Thus, given the available Qur'anic evidence, the case seems strongest that the shift to *you* at 72:7 implies a cut to the scene where the speakers appeal to their own people at 46:30-31 and, in my view, verses 72:8-15 continue in the same vein. Supposing this is correct, who are their people? Other Jews? I think not. At the level of the apex of temporal power, certainly in our own day, racial and other affiliations mean little. And in any case, a call to one's own people presupposes a connection of the basis of the stated defining characteristic, and the stated defining characteristic in either of the contexts listed is not Jewishness, but temporal dominance. Thus, given a group of Jewish dominant rulers as the subject of this part of the sūrah, an appeal to their people — especially given my reading of 72:4-6 — presupposes other dominant rulers, not other Jews. Supposing we are right, what does this mean? It means that here *al jinn* — either including the Jewish element or without it — was of the view that God would never raise up a messenger. And if our understanding of the Roman component in verses 72:4-6 is correct, this produces a tension with the (false) prophet and would-be freer of slaves

from tyranny Eunus (see notes to said verses above). The implication here, of course, is that those addressed are wrong in their assumption: God *was* to raise up someone.

72:8[1] Read here as further revelation given to the Messenger. See note to 72:1.

72:8[2] In my analysis, 72:8-15 treat of the appeal of *al jinn* to their own people (see note to 72:7 above). Muḥammad Asad (whose own process of investigation was not much dissimilar to mine on this point) feels that in the first instance this refers to the Jewish people, but also humanity at large and: *[...]may be understood as alluding not only, metaphorically, to the arrogant Jewish belief in their being "God's chosen people", but also, more factually, to their old inclination to, and practice of, astrology as a means to foretell the future. Apart from this - and in a more general sense - their "reaching out towards heaven" may be a metaphorical description of a state of mind which causes man to regard himself as "self-sufficient" and to delude himself into thinking that he is bound to achieve mastery over his own fate.* My own view is that the reference is to the broader ruling elite — both Jewish and non-Jewish — and references their application of dark arts by which occult means they fortify their power and advance their agenda (see Article SJC).

72:8[3] Arabic: *lamasa*. This form I verb occurs four times in the Qur'an. In the remaining cases (4:43, 5:6, 6:7) it treats of physical touching of various kinds in a direct sense, despite efforts by some translators to obfuscate that plain nuance here. Given that *al jinn* are dominant human beings we can understand the phrasing of the present verse to indicate the offices of satans in their service (see note below).

72:8[4] The association in this portion is clearly with the satans (Arabic: *al <u>sh</u>ayāṭīn*); see also in this connection 15:16-18, 37:6-10, 67:5 as well as 26:210-212, 81:25. It is my view that both houses of the ruling elite — Jewish and non-Jewish — utilise demonic forces. For a fuller discussion of the connection between the ruling elite and demonic forces see Article SJC.

72:9[1] Read here as further revelation given to the Messenger. See note to 72:1.

72:9[2] In my analysis, 72:8-15 treat of the appeal of *al jinn* to their own people (see note to 72:7 above).

72:9[3] This indicates a strict limitation placed by God upon the powers of the ruling elite and their access to the heavenly realms. This limitation contrasts with the feature of the present sūrah which emphasises this narrative as something *revealed* (i.e. sent down by God) to the Prophet. See note to 72:1.

72:10[1] Read here as further revelation given to the Messenger. See note to 72:1.

72:10[2] In my analysis, 72:8-15 treat of the appeal of *al jinn* to their own people (see note to 72:7 above).

72:10[3] This statement provides a further indication of the limits which apply to the ruling elite to that supplied at 72:8-9.

72:11[1] Read here as further revelation given to the Messenger. See note to 72:1.

72:11[2] I.e. among the ruling elites. In my analysis, 72:8-15 treat of the appeal of *al jinn* to their own people (see note to 72:7 above). See also Article SJC.

72:12[1] Read here as further revelation given to the Messenger. See note to 72:1.

72:12[2] I.e. the ruling elites. In my analysis, 72:8-15 treat of the appeal of *al jinn* to their own people (see note to 72:7 above). See also Article SJC.

72:12[3] Or *frustrate* or *cause failure* i.e. to God.

72:12[4] Or *frustrate* or *cause failure* i.e. to God.

72:12[5] It is my view that the dominant minority maintains power in large part by means of demonic forces (see Article SJC). These forces mean that elites have known for hundreds of years that escape either into the earth or into the heavens is impossible. This sets in some relief the claims made by modern scientists and government agencies which specialise in the popular forms of cosmology and cosmogony which NASA typifies. Cf. 55:33.

72:13[1] Read here as further revelation given to the Messenger. See note to 72:1.

72:13[2] In my analysis, 72:8-15 treat of the appeal of *al jinn* to their own people (see note to 72:7 above).

72:13[3] See note to 58:4 for Qur'anic usage of *to believe in*.

72:13[4] I take this to mean that when the ruling elite of the time in question heard the guidance given to Muḥammad, they believed in it. This fits with my broader thesis which is that a) the inhabitants of Muḥammad's place of origin rejected his message and — in keeping with the Qur'anic narrative — were destroyed, and that b) since Muḥammad was the messenger for all mankind, the acceptance of his message by the ruling elites of that time explains both the rapid spread of the Islamic empire and the fact that God did not destroy the entire world at that time.

72:13[5] See note to 58:4 for Qur'anic usage of *to believe in*.

72:13[6] This choice of words invites contrast with 72:6; see notes to 72:6 and 72:7.

72:14[1] Read here as further revelation given to the Messenger. See note to 72:1.

72:14[2] In my analysis, 72:8-15 treat of the appeal of *al jinn* to their own people (see note to 72:7 above).

72:14[3] See note to *muslim* at 2:128. Clearly, the ruling elites of that time submitted, as evinced by the rapid capitulation of the surrounding empires to Muslim rule (see note to 7:13).

72:14[4] The point is made that the same dominant group contains evil men also. It remains to be seen which category best typifies the elites of today in the face of a call to guidance which follows the Qur'anic protocols, although I suspect it is the latter. See my work *The God Protocol*.

72:15[1] Most classical commentators close the speech of *al jinn* at this point, a view which seems to me also to be correct.

72:17[1] See note to *fitnah* at 2:102.

72:17[2] Arabic: *<u>dh</u>ikr — calling to mind, recalling, reminding; remembrance (of something past); history*.

72:18[1] Arabic: *masjid*, *masājid*. See Notepad VII.i.

72:19[1] Read here as further revelation given to the Messenger. See note to 72:1.

72:19[2] The reappearance here of the grammatical feature we identified in the note to 72:1 indicates to me that the subject of this clause is again *al jinn*. Some Traditionalists understand the verse along the same lines, although without sharing my identification of *al jinn* (for which see Article SJC). Given my analysis of the pivot in personal pronoun from *we* to *you* (see note to 72:7 above), 72:8-15 treat of the appeal of *al jinn* to their own people, and I see the return to the subject of *al jinn* here as a continuation of that analysis: a Jewish portion of the ruling elites of that time addressing their peers, which is primarily treated at 46:29-31. At 46:29 we read that '*they turned back to their people, warning.*' This is followed by two *O my / our people* statements (46:30-31), which format is crucial to the Qur'anic protocol of warning (see my work *The God Protocol*). The second of these reads: '*O our people: respond to the caller to God[...].*' I

believe it is the speaker in this instance which is referenced to at 72:19 as '*the servant of God*', and that '*they*' are *al jinn* of non-Jewish types (as discussed in notes above to this sūrah). Others are of the view (I assume derived from extraneous sources) that the reference is to pagan Arabs. Muhammad Asad covers that base while entertaining other possibilities. While I disagree with this analysis, I include it for interest: *Lit, "would almost be upon him in crowds (libad, sing. libdah)" - i.e., with a view to "extinguishing God's [guiding] light" (Tabari, evidently alluding to 9:32). Most of the commentators assume that the above verse refers to the Prophet Muhammad and the hostility shown to him by his pagan contemporaries. While this may have been so in the first instance, it is obvious that the passage has a general import as well, alluding to the hostility shown by the majority of people, at all times and in all societies, to a minority or an individual who stands up for a self-evident - but unpopular - moral truth.*

72:19[3] I.e. the dominant men to whom this group of *al jinn* were calling as discussed in the notes to this sūrah above flocked to the side of their messenger (see note to this verse above) in such numbers that he was hemmed in. As a result of their acceptance, the world at this time was not destroyed (see particularly note to 72:14), and there ensued a rapid capitulation of huge territories to Muslim rule.

¶72.2 72:20[1] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

72:20[2] This was the extent of the Messenger's 'religion'. This is not enough for those who want something other than that which God sent down, however.

72:21[1] The Traditionalist would do well to consider this verse.

72:22[1] Arabic: *min dūni*. See note to 2:23.

72:24[1] Arabic: *ḥattā iḏhā*. See note to 3:152.

72:27[1] The argument is compact, but the implication is that Muḥammad is a messenger of the type mentioned as evinced by both the final instance in this sūrah of the mechanism which emphasises revelation which we identified at 72:1 and have noted throughout, combined with a disclosure from the Unseen in what remains of the sūrah. However, it is clear from other statements that the Messenger himself had no knowledge of the Hour (for example, 33:63, 46:9), which point is anticipated at 72:25.

72:27[2] Arabic: *salaka — to insert, cause to enter (a road)*. The imagery here is of placing a watcher ahead and behind one journeying along a road.

72:27[3] I.e. each '*messenger He has approved*'.

72:28[1] This closing statement is particularly relevant to what follows in sūrah 73 since that sūrah contains within its opening and closing portions fractions and calculations based thereon which comport exactly with the length of segments of the Qur'an between sūrahs 50 and 114 identified in our analysis of *the mysterious letters*. See Article MLQ.

73

73:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

73:0[2] The seventy-third chapter of the Qur'an is by convention called *al muzzammil* or *One Enwrapped*.

73:4[1] Arabic: *qur'ān — reading, recital, recitation, something which is read out.*

73:4[2] Muhammad Asad comments here: *[...]The term tartil primarily denotes "the putting [of something] together distinctly, in a well-arranged manner, and without any haste" (Jawhari, Baydawi; also Lisan al-'Arab, Qamus). When applied to the recitation of a text, it signifies a calm, measured utterance with thoughtful consideration of the meaning to be brought out.* While, certainly, this word has acquired this meaning as the standard nomenclature for a formalised style of Qur'anic singing, see 25:32 where God is the subject.

73:5[1] Arabic: *qawl — speech*; *teaching*, *doctrine*; *saying, word*.

73:6[1] Arabic: *waṭ' — low, smooth land between eminences*. The allusion here is to an easily traversed stretch of land between the 'mountains' of this day and the next. The verb also carries sense of *treading*. Implicit in the imagery is the idea that one can more easily cover spiritual distance at night.

73:6[2] Night is best suited to spiritual reflection and contemplation of Reality. It is worth mentioning that this verse is rendered across a range of assumptions resulting in a wide degree of divergence. At one end of the spectrum, non-sectarian A. J. Arberry has: *surely the first part of the night is heavier in tread, more upright in speech*; at the other, the vehemently Traditionalist Hilali & Khan have: *Verily, the rising by night (for Tahajjud prayer) is very hard and most potent and good for governing (the soul), and most suitable for (understanding) the Word (of Allah).* We might consider Saheeh International as the midway point between the two: *Indeed, the hours of the night are more effective for concurrence [of heart and tongue] and more suitable for words.*

73:7[1] Arabic: *ṭawīl — long; large, tall; high*. The rendering has been adapted to the requirements of the noun.

73:7[2] The Arabic noun here (*sabḥ*) is related to the form I verb *sabaḥa*. Lane (p. 1299) gives both *to swim* and *to travel far* and other concepts of movement among the primary meanings for the verb; I have been guided by this since it continues the image from 73:6.

73:8[1] Arabic: *tabattala*. This form V verb means: *to retire from the world, to devote one's life to God or to apply oneself to his service, to be pious, self-denying; to live in chastity*. This is the only instance of this form, and the only two instances of this root occur in this verse.

73:8[2] Arabic: *tabtīl — devotion*. This is the form II noun, although it clearly has much in common with the form V verb described above. Lit.: *devote thyself to Him with devotion.*

73:9[1] Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:62, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.

73:10[1] Or *avoid thou them with a comely avoidance*.

73:15[1] Arabic: *fīr'awn*. See note to 2:49.

73:16[1] Arabic: *fīr'awn*. See note to 2:49.

73:17[1] I.e. avoid through prudent action. See note to *al muttaqūn* at 2:2.

73:17[2] I.e. if you deny God and your duty to him.

¶73.2 73:20[1] Lit.: *and*.

73:20[2] Arabic: *tayassara*. This form V verb has the primary connotation of *to be (made) easy*, but also has the sense of *to be prepared* (i.e. by another). The form V verb based on this root occurs only twice, both times in this verse. See end of Article MLQ for its significance.

73:20[3] Arabic: *qur'ān — reading, recital, recitation, something which is read out.*

73:20[4] Arabic: *aqīmū al ṣalāt*; i.e. uphold such duty as is incumbent. See note to 2:3 and Article SZC.

73:20[5] Arabic: *ātū al zakāt*. See note to 2:43 and Article SZC.

73:20[6] I.e. wealth spent on fighting in the way of God. See note to 2:245.

73:20[7] Cf. 2:110.

74

74:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

74:0[2] The seventy-fourth chapter of the Qur'an is by convention called *al muddaththir* or *One Covering Himself*.

74:5[1] Or *avoid thou*.

74:9[1] I.e. the time of the sounding of the Trumpet.

74:9[2] Cf. 25:26.

74:10[1] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.

74:12[1] I.e. over the course of his life. Cf. 56:30.

74:14[1] Arabic: *mahhada* — as well as senses connected to *smoothing*, *levelling*, and *making easy*, it means to *smooth out* (i.e. a bed) or *make ready* (such as a cradle or cot).

74:14[2] Lit. *smoothing, spreading*.

74:16[1] The subject of this chapter is the complacent, comfortable man who rejects warning. His assumptions are countered here by *kallā* (*No, indeed!*). A number of chapters make use of what one might call defining mechanisms (i.e. particular words or word combinations which feature conspicuously in a given chapter). In this case, the defining mechanism or characteristic is *kallā*. It occurs four times in a staccato-like sequence throughout the chapter (thus drawing attention to itself), occurring twice at the very end of the chapter, after which we are told that it is *a reminder* (a formula which repeats at 80:11). My investigations show *kallā* to have a secondary function as a marker (or *reminder*) by means of which the attentive reader is directed to all other instances where *kallā* occurs — and that all these instances complement each other and are beneficial when read together. The central point of the set is here at 74:16 since this provides the most extensive treatment of the archetype with which the entire set deals, and does so within the dominant topic of the chapter. Thus, the student of the Qur'an finds he is given a single and extensive argument which comprehensively treats of one of his dominant concerns when he draws the text together by means of these easily identified coordinates. The complete set is found at 19:79, 19:82, 23:100, 34:27, 70:15, 70:39, 74:16, 74:32, 74:53, 74:54, 75:11, 75:20, 75:26, 78:4, 78:5, 80:11, 80:23, 82:9, 83:7, 83:14, 83:15, 83:18, 89:17, 89:21, 96:6, 96:15, 96:19, 102:3, 102:4, 102:5, 104:4. All instances reference this verse.

74:16[2] Arabic: *āyāt.* See Notepad VIII.

74:19[1] Lit.: *Killed is*.

74:20[1] Lit.: *Killed is*.

74:24[1] Arabic: *siḥr — sorcery*. See note to 2:102.

74:24[2] I.e. from people who lived before.

74:25[1] Arabic: *qawl — speech*, *teaching*, *doctrine, word.*

74:26[1] **Qur'anic definition**: *saqar — that which spares not and leaves not, scorching mortal man* (74:28-29).

74:27[1] See note to 74:26.

74:29[1] Rendered often *the flesh* or *the skins*, I retain my value for *bashar* here as throughout: *mortal* or *mortal man*. Muhammad Asad and N. J. Dawood render similarly here. Asad comments: *Most of the commentators interpret the above elliptic phrase in the sense of "changing the appearance of man" or "scorching the skin of man". The rendering adopted by me, on the other hand, is based on the primary significance of the verb laha - "it appeared", "it shone forth" or "it became visible". Hence, the primary meaning of the intensive participial noun lawwah is "that which makes [something] visible". In the above context, it relates to the sinner's belated cognition of the truth, as well as to his distressing insight into his own nature, his past failings and deliberate wrongdoings, and the realization of his own responsibility for the suffering that is now in store for him: a state neither of life nor of death. (cf. 87:12-13).*

74:30[1] See notes to *Guardians of the Fire* below; in a literal sense, since 19 instances of this key phrase are '*over it*' — i.e. over the word Saqar here — and the instance of *aṣḥāb al nār* which follows is the last in the text.

74:30[2] Typically understood — not without justification given the context — to be the number of those entrusted with the management of Saqar. I offer an alternative analysis (for which, see notes immediately above and below). Additionally, much is made by some of the number nineteen based on the work of Rashad Khalifa about whose mathematical computations (and later developments based thereon) there is plenty of information online. I am not a mathematician, so I cannot pronounce on the correctness or otherwise of his and other people's results, but it does seem like fishing for numbers to me. I can't help but find those thus enthused somewhat tedious given that they expend vast amounts of (what seems to me, anyway) autistic energy trying to prove something I already know: that the Qur'an is preserved and complete. I regard the Qur'an as a book of guidance, something one is supposed to *do* something with. My objective is to apply what I call *the God protocol* in order to allow 'the punishments of God to become binding', as a last-ditch checkmate against the New World Order's drive towards all-out and permanent tyranny. On this backdrop, the fact that certain ways of adding (occasionally arbitrary) features of the Qur'an result in the number nineteen is not something I can feel strongly about.

74:31[1] This expression, which I render outside the present instance *the companions of the Fire* (Arabic: *aṣḥāb al nār*), occurs a total of 20 times (2:39, 2:81, 2:217, 2:257, 2:275, 3:116, 5:29, 7:36, 7:44, 7:47, 7:50, 10:27, 13:5, 39:8, 40:6, 40:43, 58:17, 59:20, 64:10, 74:31) and in all cases outside the one under discussion at 74:31 unquestionably references those who are to suffer in Hell (see also note to 74:30 above). In the absence of explicit evidence to the contrary, a reasonable man must assume that what is meant in each of the remaining 19 instances is what is meant here also. However, we do have explicit evidence in the words 'Over it are nineteen'. I take this as recognition of the distinction between the meaning of *aṣḥāb al nār* in those cases and its meaning here; thus, the fact that there are nineteen cases different to the present one is allowed for by the text. This provides also a reasonable answer to what is referenced by the number nineteen here (which itself has served as the catalyst for so much generative and speculative output of a mathematical nature beginning with Rashad Khalifa), namely: all other cases of *aṣḥāb al nār*. Thus understood, the number nineteen found at 74:30 merely indicates the number of the remaining cases *aṣḥāb al nār* is found meaning something other than what it means here, which fact also provides a parity bit supportive of the Qur'an's claim to be complete and preserved.

74:31[2] I take *their* to refer not only to men in general, but in the first instance to the complacent rejecters discussed in the notes at 74:16, since an archetype of this category has occupied the majority of the narrative hitherto and is identified by name in this clause. A careful reading indicates that the force of *their number* extends to the additional categories of person which follow. Unlike the Khalifa interpretation (which considers that *their* relates a number of *angels* in the previous verse and

proceeds to make much hay on that basis), my attention is on the broader narrative, and my instinct is to corroborate or reject values on that basis. In recognition of the distinction made here between *aṣḥāb al nār* in all nineteen other cases and the one at hand — and given that other verses clearly reference angels in similar scenarios — I render this collocation here *Guardians of the Fire* which general line is taken by most other translators here.

74:31[3] The Arabic *'idda* is used both to denote a *cardinal number* and a *number of days* (count of time) throughout and so it is understandable that one might take it in the first sense, coming so close to mention of a cardinal number. However, if we regard the chapter as a whole, the broader narrative treats of human beings (and not *angels* which is what both the Traditionalist and Rashad Khalifa claim is being referenced in this clause) and therefore the stronger case is that the reference here is either to the number of human beings or to the number of days they live. Given what follows, the second of these two options is the one convincing to me. We each have a number of days to live, the core point of which is that we should decide for or against God. However, since we do not know how long we shall live, this fact allows those who reject to feel no great urgency about their heedlessness towards God — which serves as the cause of their denial. That same span of time allows those men who heed God's warning to respond in their respective ways also. Cf. 19:84-94.

74:31[4] Arabic: *fitnah*. See note to 2:102.

74:31[5] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

74:31[6] Arabic: *alladhīna ūtū al kitāb.* See Notepad IX.xi.

74:31[7] Arabic: *al kitāb*. See Notepad IX.ii.

74:31[8] Arabic: *yaqina*. See note to 2:4.

74:31[9] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

74:31[10] Arabic: *alladhīna ūtū al kitāb.* See Notepad IX.xi.

74:31[11] Arabic: *al kitāb*. See Notepad IX.ii.

74:31[12] See note to *(al) mu'minūn* at 8:2.

74:31[13] Because such people understand that their span of life has been set by God, and they proceed on that basis.

74:31[14] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.

74:31[15] Cf. 2:26.

¶74.2 74:32[1] Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.

74:35[1] I.e. the Fire.

74:38[1] Lit.: *a hostage*.

74:38[2] I.e. the soul itself is the ransom price for the deeds it did.

74:42[1] See note to 74:26.

74:43[1] Arabic root: *ṣ-l-w*. See note to 2:3 and Article SZC. Generically, *ṣallā* means *to perform duty*. The active participle of the form II verb (*muṣall–*) as here, occurs only at 70:22, 74:43, 107:4 — comparison of the instances of which is instructive.

74:45[1] See note to 4:140.

74:46[1] Arabic: *dīn.* See Notepad V. For *Day of Judgment* see 82:17-19.

74:48[1] Some Traditionalists hold that Muḥammad will intercede for them on the Day of Judgment. I see no confirmation for this in the Qur'an.

74:52[1] Arabic: *bal*. See note to 2:88.

74:52[2] I.e that he be sent an individual revelation on the wings of angels, as it were. Muhammad Asad comments here: *Lit., "everyone of them wants to be given wide-open scriptures", or "scriptures unfolded" (i.e., open to everyone's understanding): cf. 2:118 - "Why does not God speak unto us, nor is a message conveyed to us?" - i.e., directly, without the intervention of a prophet. The above is the earliest illustration of the "arrogance" or "false pride" to which the Qur'an so often refers.*

74:53[1] Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.

74:53[2] Arabic: *bal*. See note to 2:88.

74:53[3] I.e. the complacent, comfortable men outlined beginning at 74:11.

74:54[1] Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.

74:56[1] See note to *al muttaqūn* at 2:2.

75

75:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

75:0[2] The seventy-fifth chapter of the Qur'an is by convention called *al qiyāmah* or *The Resurrection*.

75:4[1] Arabic: *balā*. See note to 2:81.

75:5[1] Arabic: *bal*. See note to 2:88.

75:5[2] I.e. that which guides or lies ahead. Arabic: *imām — leader*; *master*; *plumb line*; *standard*, *criterion*; *example*, *model*. Cf. 15:79.

75:5[3] Muhammad Asad supplies the comment: *Literally, "to sin ahead of him." This refers to the disbeliever, who denies the Day of Account.* Arabic: *fajara*. At 17:90 (the only other instance of this verb in this form) *fajara* undeniably means *to cause to gush forth*. This being the case, my inclination is always to default to the established Qur'anic meaning of any word and render in keeping with that. However, I have done so here in a way which allows the reader to catch a sense of the verb's secondary meaning which is *give oneself up to sin, to fornication, to wrong action* and its tertiary meaning of *to deny, to disbelieve*.

75:8[1] Or *sinks* or *disappears*. Also rendered *darkens*.

75:11[1] Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.

75:12[1] Lit.: *the place of stopping*.

75:13[1] Cf. 74:37.

75:14[1] Arabic: *bal*. See note to 2:88.

75:14[2] Cf. 36:65, 41:20-23. I am indebted to Saheeh International for these references.

75:15[1] Sc. *they would not be sufficient.*

75:16[1] At 75:16-19 the Traditionalist — as is so often the case — has some stories he prefers to the Qur'an and around which he has constructed a mythology which now forms a lens through which he construes the verses themselves. But if we are to deal with the words on the page, the sense surely is: 75:16: *Move thou not thy tongue with it to hasten it* (*it* being the Day of Resurrection which has been the dominant subject of the chapter to this point) — that is: *do not claim it to be coming sooner than thou knowest or speak before thou knowest*; 75:17: *Upon us is its gathering and its recitation* (both the realisation of the material fact in the future and the creation of the reading which describes it are incumbent upon God); 75:18: *And when We recite it, follow thou the recitation thereof* (the Messenger is to follow only what God reveals concerning the Day of Judgment); 75:19 *Then upon Us is its clarification* (i.e. God has taken upon himself the clarification or elucidation of that day, or the implementation thereof as a reality — or both).

75:17[1] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.

75:18[1] Arabic: *qur'ān — reading, recital, recitation, something which is read out.*

75:19[1] Arabic: *bayān*. See note to 3:138.

75:20[1] Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.

75:20[2] Arabic: *bal*. See note to 2:88.

75:24[1] This is a direct reference to 74:22 which uses the same verb.

75:25[1] Lit.: *back-breaking*.

75:25[2] Or *will be done to them.*

75:26[1] Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.

75:26[2] I.e. the soul.

75:27[1] Lit.: *an enchanter*. In modern parlance: *a doctor*.

75:29[1] Lit.: *shin merges with shin*. Many explanations exist for this expression. Muhammad Asad provides the following: *Lit., "when shank is wrapped around shank" - an idiomatic phrase denoting "the affliction of the present state of existence... combined with that of the final state" (Lane IV, 1471. quoting both the Qamus and the Taj al-'Arus). As pointed out by Zamakhshari, the noun saq (lit., "shank") is often used metaphorically in the sense of "difficulty", "hardship" or "vehemence" (shiddah); hence the well-known phrase, qamat al-harb ala saq, "the war broke out with vehemence" (Taj al-'Arus).*

¶75.2 75:31[1] Arabic root: *ṣ-l-w*; i.e. to do such duty as is incumbent. See note to 2:3 and Article SZC. Generically, *ṣallā* means *to perform duty*. In this case, I believe it is a man's duty to respond to the call when he receives it to believe in and serve God alone.

75:36[1] Or *futilely, to no end*.

75:38[1] Arabic: *'alaqa.* See note to 22:5.

75:39[1] Arabic: *zawj — spouse, mate; kind, type; specie.*

75:40[1] Arabic: *alaysa*. See Notepad XIV.

76

76:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

76:0[2] The seventy-sixth chapter of the Qur'an is by convention called *al insān* or *Man*.

76:1[1] Views of this verse vary; my understanding of its import is: *is there a time that man remembers when he did not exist?*

76:4[1] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.

76:8[1] See note to 4:2.

76:10[1] My opinion is that rather than an imperative to say this to each and every person we help, these sentiments should inform our attitude and bearing; if the recipient of our charity wishes us to enlarge upon the reasons for our actions, that is a different matter and 76:9-10 provide us with the best answers.

76:14[1] Lit.: *are low[...] with lowness*; i.e. within easy reach.

76:15[1] Arabic: *ṭawafa*. Here in passive voice. See note to 2:125.

76:15[2] Lit.: *And cups are crystal*.

76:16[1] Lit.: *determined[...] with a determination.* Cf. 74:19-20.

76:18[1] Or *Seek Thou A Way*. Muhammad Asad comments here: *This is how Ali ibn Abi Talib - as quoted by Zamakhshari and Razi - explains the (obviously compound) word salsabilan, dividing it into its two components, sal sabilan ("ask [or "seek"] the way"): namely, "seek thy way to paradise by means of doing righteous deeds".*

76:19[1] Arabic: *ṭawafa*. See note to 2:125.

¶76.2 76:23[1] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.

76:23[2] Lit.: *(gradual* or *successive) sending down*.

76:26[1] Arabic: *sajada*. See Notepad IV.

76:26[2] See note to *s-b-ḥ* root at 2:30.

76:26[3] Muhammad Asad understands this clause in the following way: *I.e., "whenever unhappiness oppresses thee and all seems dark around thee".*

76:28[1] Or *joints.*

76:28[2] Lit.: *change[...] with a changing.*

76:31[1] Arabic: *ẓālimūn*. See note to 2:229.

77

77:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

77:0[2] The seventy-seventh chapter of the Qur'an is by convention called *al mursalāt* or *The Emissaries*.

77:1[1] Or *emissaries*.

77:1[2] Or *with benefit*. Highly subjective interpretations — and hence translations — of this verse exist. One will frequently see it translated as *successively* and synonyms, and I have followed this convention. Lane (p. 2067) records the main meanings as: *consecutively, like the [several portions of] the 'urf [or mane] of the horse; or the meaning is[...] with beneficence or benefit.*

77:4[1] I.e. truth from error.

77:5[1] Lit.: *hurling* — used also in Qur'anic Arabic in the sense of *to deliver* (e.g. a message or letter).

77:5[2] Arabic: *dhikr — calling to mind, recalling, reminding; remembrance (of something past); history*.

77:10[1] See note to 20:97.

77:11[1] Instances where speech either trails off or is clipped through interruption are found at 2:138, 6:143, 6:144, 10:22, 12:94, 26:24, 26:26, 26:28, 43:9, 58:22, 77:11, 84:5.

77:12[1] Or *appointed*. This form II verb occurs only here and at 6:128.

77:15[1] Found at 52:11, 77:15, 77:19, 77:24, 77:28, 77:34, 77:37, 77:40, 77:45, 77:47, 77:49, 83:10.

77:17[1] Arabic: *'atba'a.* See note to 2:262.

77:20[1] I.e. liquid (semen).

77:30[1] Lit.: *shadow of three branches* or *off-shoots*. After considering the lexicons, the context, and looking at a number of existing translations I agreed with Muhammad Asad's rendering of the close of this statement, and have followed his lead. His comment here reads: *I.e., of death, resurrection and God's judgment, all three of which cast dark shadows, as it were, over the sinners' hearts.*

77:32[1] Or *like the palace* — perhaps indicating a burning fortress made from wood.

77:33[1] Since being guided by Muhammad Asad at 7:40, I take his point here as well. While I do not admit Bukhari *et al* as authorities of any kind, I repeat Asad's note here with non-essential information only removed: *Lit., "like yellow twisted ropes", yellow being "the colour of fire" (Baghawi). The conventional rendering of jimalat (also spelt jimalat and jimalah) as "camels", adopted by many commentators and, until now, by all translators of the Qur'an, must be rejected as grossly anomalous; see[...] the second part of 7:40 - "they shall not enter paradise any more than a twisted rope can pass through a needle's eye". In the above verse, too, the plural noun jimalah (or jimalat) signifies "twisted ropes" or "giant ropes" - a connotation that has been forcefully stressed by Ibn Abbas, Mujahid, Sa'id ibn Jubayr and others (cf. Tabari, Baghawi, Razi, Ibn Kathir; also Bukhari, Kitab at-Tafsir). Moreover, our observation of the trajectory of shooting stars fully justifies the rendering "giant fiery ropes". Similarly, my rendering of qasr, in this context, as "[burning] logs" - instead of the conventional (and utterly meaningless) "castles", "palaces", etc. - goes back to all of the above-mentioned authorities.*

¶77.2 77:41[1] See note to *al muttaqūn* at 2:2.
77:48[1] Arabic: *rakaʿa — to be lowly* (i.e. *before God*). See Notepad III.
77:48[2] Arabic: *rakaʿa — to be lowly* (i.e. *before God*). See Notepad III.
77:50[1] Arabic: *ḥadīth — story; account; narrative*, *narration*. The Qur'an's usage of this term appears at times to anticipate the later abuse of it by Muslims.
77:50[2] I.e. the Qur'an.
77:50[3] The answer in the case of most professing Muslims is: a vast literature written much later and supported by the pseudo-science of *isnād*, and countless derivatives therefrom.

78

78:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
78:0[2] The seventy-eighth chapter of the Qur'an is by convention called *al naba'* or *The Report*.
78:2[1] I.e. the Day of Judgment.
78:3[1] The first three verses can be read together as a single question, in which case the implication is that those described are, in fact, not asking each other about the '*tremendous report*' (due to indifference). This is how I personally understand this segment. But this is not the standard understanding, and I have refrained from imposing my view upon the translation, confining my dissent to the notes. Muhammad Asad, who reads the segment as per its common parsing (and as I present it in the translation) supplies a comment which I reproduce for interest: *The question which preoccupies man above all others - the question as to whether there is life after death - has been variously answered throughout the ages. It is, of course, impossible to describe the innumerable variations of those answers; nevertheless, a few main lines of thought are clearly discernible, and their mention may be useful for a better understanding of the Qur'anic treatment of this problem. Some people - probably a minority - seem to be convinced that bodily death amounts to total and irreversible extinction, and that, therefore, all talk about a hereafter but an outcome of wishful thinking. Others are of the opinion that after individual death the human "life-essence" returns to the supposed source of its origin - conceived as the "universal soul" - and merges with it entirely. Some believe in a successive transmigration of the individual soul, at the moment of death, into another body, human or animal, but without a continuation of individual consciousness. Others, again, think that only the soul, and not the entire human "personality", continues to live after death - that is, in a purely spiritual, disembodied form. And, lastly, some believe in an undiminished survival of the individual personality and consciousness, and regard death and resurrection as the twin stages of a positive act of re-creation of the entire human personality, in whatever form this may necessarily involve: and this is the Qur'anic view of the life to come.*
78:4[1] Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.
78:5[1] Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.
78:6[1] Arabic: *mihād — a resting-place; bed.* The root conveys senses of *flattening* and *smoothing*.
78:7[1] The Qur'an is clear that the mountains are set firmly, they do not move, and they act as ballast, preventing the earth from shaking (cf. 15:19, 21:31, 79:32). This only makes sense within the broader context of the plane-earth conception which the Qur'an consistently describes. Some modern-leaning Muslim apologists attempt to square Qur'anic statements with what 'Science' currently claims, but their arguments require the Qur'an to mean something other than what it says.
78:8[1] Arabic: *azwāj — spouses, mates; kinds, types; species.*
78:11[1] Arabic: *maʿāsh*. This word occurs only once. It conveys the sense of *life, manner* (or *style*) *of living; livelihood, subsistence, living; means of subsistence; income* (Wehr, p. 775). Lane (p. 2262) includes senses such as *that by which one lives* and *time wherein one seeks sustenance*. Muhammad Asad comments: *According to Zamakhshari, the term ma'ash ("that whereby one lives") is here synonymous with "life". In the polarity of sleep (or "death") and wakefulness (or "life") we see the allusion to bodily death and subsequent resurrection already touched upon in 6:60.* I take *maʿāsh* to indicate here what we mean by *a living* in English in the expression *to earn a living*.
78:12[1] Understood generally to indicate *heavens*.
78:16[1] Muhammad Asad comments here: *Implying that the overwhelming evidence of purpose and plan in all observable nature points to the existence of a conscious Creator who has "not created [anything of] this without meaning and purpose" (3:191), and who - as is stressed in the sequence will one day pronounce His judgment on every human being's willingness or unwillingness to live up to the standards of morality made clear to him through inborn instinct as well as through divine revelation.*
78:22[1] Arabic: *ṭāghūn*. See *ṭāghūt* at 39:17. Cf. 38:55.
78:22[2] Arabic: *maʿāb — place of return; place to which one returns.*
78:25[1] Arabic: *ghassāq*. Lane (p. 2313) records various values for this word, including: *intense cold* or *stinking* (elsewhere it is found as *pus*). Occurs also at 38:57.
78:28[1] Arabic: *āyāt*. See Notepad VIII.
78:28[2] Lit.: *denied[...] with denial.*
78:29[1] Arabic: *kitāb*. See Notepad IX.iii.

¶78.2 78:31[1] See note to *al muttaqūn* at 2:2.
78:33[1] Arabic: *atrāb*. See Notepad XIX.
78:33[2] Arabic: *kawāʿib*. I am including Muhammad Asad's comment at this verse because I respect his mind and considerable academic and contemplative talents. While I am temperamentally inclined to agree with him on this point, in the event I cannot. The reading I have followed (which is the commonest one — from which Asad explains his divergence), is not only in full agreement with the best lexicons (which, of course, do not take precedence over the Qur'an's own definitions, nor are to be trusted blindly) but is also confirmed by my full analysis of this point (see Notepad XIX). I would add that while the Qur'an directs itself principally to men as head of tribes and families, while women and men have different essential functions, they are of equal value and their efforts are equally rewarded — a point which the Qur'an makes clearly. That being the case, when dealing with such metaphorical and highly symbolic parts of the text as this, one naturally extrapolates equivalent pleasures and rewards for women. I make this point not because I am infected with the current social viruses called political correctness and feminism, but because it is objectively the case. As a translator and interpreter and believer, I bear a responsibility for the words as they appear on the page, and it is with cognisance of that responsibility that I have both rendered as I have in this instance and felt moved to include the relevant part of Muhammad Asad's comment for the edification and broader perspective of the interested reader: *[...]it is to be remembered that the term ka'b - from which the participle ka'ib is derived - has many meanings, and that one of these meanings is "prominence", "eminence" or "glory" (Lisan al-Arab); thus, the verb ka'ba, when applied to a person, signifies "he made [another person] prominent", "glorious" or "splendid" (ibid.) Based on this tropical meaning of both the verb ka'ba and the noun ka'b, the participle ka'ib has often been used, in popular parlance, to denote "a girl whose breasts are becoming prominent" or "are budding" hence, many commentators see in it an allusion to some sort of youthful "female companions' who would entertain the (presumably male) inmates of paradise. But quite apart from the fact that all Quranic allegories of the joys of paradise invariably apply to men and women alike, this interpretation of kawa'ib overlooks the purely derivative origin of the above popular usage - which is based on the tropical connotation of "prominence" inherent in the noun ka'b - and substitutes for this obvious tropism the literal meaning of something that is physically prominent: and this, in my opinion, is utterly unjustified. If we bear in mind that the Quranic descriptions of the blessings of paradise are always allegorical, we realize that in the above context the term kawa'ib can have no other meaning than "glorious [or "splendid"] beings", without any definition of sex; and that, in combination with the term atrab, it denotes, "splendid companions well matched" - thus alluding to the relations of the blest with one another, and stressing the absolute mutual compatibility and equal dignity of all of them[...].*

78:35[1] I.e. of truth.
78:37[1] Grammar: dual.
78:37[2] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
78:38[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
78:39[1] Arabic: *al ḥaqq*. See Notepad XVII (al ḥaqq i.).
78:39[2] Lit.: *take to his Lord a journey's end.* Arabic: *maʿāb — place of return; place to which one returns.*
78:40[1] Arabic: *al kāfir*. Typically rendered *the unbeliever*. See note to 2:19 and Notepad II.iii.

79

79:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
79:0[2] The seventy-ninth chapter of the Qur'an is by convention called *al nāziʿāt* or *Those Who Remove*.
79:1[1] Or *violently*. Creative interpretations exist about what verses 79:1-5 refer to, none of them conclusive. I have abstained from interpretation and defaulted to those meanings of the words established elsewhere in the text or to acceptable lexical values, and list common renderings to illustrate the range of possible views. There follow five translations of the present verse: N. J. Dawood: *By those who snatch away men's souls*; A. J. Arberry: *By those that pluck out vehemently*; Saheeh International: *By those [angels] who extract with violence* (the translators note: *i.e., those who tear out the souls of those destined for Hell*); Muhammad Asad: *Consider those [stars] that rise only to set*; Hilali & Khan: *By those (angels) who pull out (the souls of the disbelievers and the wicked) with great violence.* The fact is that *ghariq* occurs also at 10:90 and objectively means there *drowning*, and the form IV verb *aghraqa* consistently means *to drown* (verb: 2:50, 7:64, 7:136, 8:54, 10:73, 17:69, 17:103, 18:71, 21:77, 25:37, 26:66, 26:120, 29:40, 36:43, 37:82, 43:55, 71:25; passive participle: 11:37, 11:43, 23:27, 44:24). Clearly, drowning is a violent event, but to elide the core sense entirely is to deprive the reader of what is plain in the Arabic, so I have rendered literally and supplied additional information in the notes. Muhammad Asad's thoughts here are characteristically mystical and scholarly, and are supplied for interest: *The early commentators differ widely in their explanations of verses 1-5 of this surah. The most popular interpretation is based on the view that the descriptive participles an-nazi'at, an-nashitat, as-sabihat, as-sabiqat and al-mudabbirat refer to angels and their activities with regard to the souls of the dying: an interpretation categorically rejected by Abu Muslim al-Isfahani, who - as mentioned by Razi - points out that the angels are never referred to in the Qur'an in the female gender, as is the case in the above five participles, and that the present passage cannot be an exception. Almost equally unconvincing - because somewhat laboured - are the explanations which link those five participles to the souls of the dying, or to warriors engaged in holy war, or to war-mounts, and so forth. The clearest and simplest interpretation is that advanced by Qatadah (as quoted by Tabari and Baghawi) and Al-Hasan al-Basri (quoted by Baghawi and Razi), who maintain that what is meant in this passage are the stars - including the sun and the moon - and their movements in space: and this interpretation is fully in tune with many other passages in the Qur'an in which the harmony of those celestial bodies in their multiform orbits and graded speeds is cited as an evidence of God's planning and creativeness. In accordance with this interpretation, the participle an-nazi'at occurring in the first verse denotes the daily "ascending" or "rising" of the stars, while their subsequent "setting" is indicated by the expression gharqan, which comprises the two concepts of "drowning" (i.e., disappearing) and, tropically, of the "completeness" of this daily phenomenon (Zamakhshari).*
79:2[1] Or *draw forth with drawing forth.* Arabic: *nashiṭa*. This root occurs only in this verse, so there is nothing to cross-reference with. Wehr (p. 1133) lists values including: *to be lively; to be energetic*. Lane (p. 2857) includes the value preferred by translators: *to draw forth* (i.e. like a bucket from the well). I have deferred to this reading, although I cannot tell whether the value is genuine, or an interpretative development based on common understandings of this context. N. J. Dawood renders: *and those who gently release them*; A. J. Arberry: *and those that draw out violently*; Muhammad Asad: *and move [in their orbits] with steady motion*; Hilali & Khan: *By those (angels) who gently take out (the souls of the believers).*
79:3[1] Lit.: *swimming with swimming.*
79:4[1] Lit.: *the foremost in (being) foremost.*
79:6[1] Taken to be the blast of the Trump.
79:7[1] I.e. the first convulsion or blast of the Trump.
79:7[2] I.e. the second convulsion or blast of the Trump.
79:9[1] Arabic: *khāshiʿūn*. See 2:45.
79:10[1] Arabic: *ḥāfira* — this word is originally connected with concepts related to *digging*, *making holes in the earth*, thence to those of *tracks* (i.e. those left by cattle and horses) and from there to: *the way by which one comes*. In finer extractions it has the connotation translators often give it of *former state.*
79:13[1] Cf. 37:19.
79:14[1] Arabic: *sāhira — sleepless, awake, wakeful*. The word is recorded by Lane (p. 1462) as a *tract of land*, *surface of the earth,* and some translators render accordingly. It is said to have this meaning due to the distance an Arab could traverse in a night. I am wary of these attributions and render according to the primary sense, as do also A. J. Arberry and Muhammad Asad.
79:15[1] Arabic: *ḥadīth — story; account; narrative*, *statement*.
79:16[1] See note to 20:12.

79:17[1] Arabic: *fir'awn*. See note to 2:49.
79:20[1] Arabic: *āya.* See Notepad VIII.
79:24[1] Muhammad Asad notes here: *Pharaoh's claim to divine status is the cardinal sin whereby "he has transgressed all bounds of what is right" (verse 17 above).*
79:25[1] Or *the Hereafter and this life* or *the last and first*; cf. 28:70. The Arabic may be read in more than one way. It could mean either for his last and first transgression, or it could indicate the last and first states (namely, the Hereafter and the world that is).

¶79.2 79:27[1] Distinct from modern image-assisted imaginings of the heavens, the Qur'an consistently describes the sky as something *built* as a *structure*.
79:28[1] Arabic: *samk — roof, ceiling*. This is the only instance of this root.
79:28[2] Or *levelled*. Arabic: *sawwā*. This form II verb conveys senses of to *fashion, to form*, and *to proportion*. It can also mean *to level*, and A. J. Arberry renders thus here.
79:29[1] Arabic: *ḍuḥan — forenoon; morning.*
79:30[1] Arabic: *daḥā — to spread out, to flatten*. This is the only instance of this root. Claims are made for this verb which attempt to associate it with ostrich eggs, and thereby to link it with that concept of roundness which is found in popular assertions about the shape of the earth. What is true is that there exists in Arabic the word *udḥiyy* (*ostrich nest*) which is based on the same root; however, this word derives from the fact that the female ostrich has no nest in the traditional sense, but rather spreads out and flattens a place on the ground where she lays her eggs. An ostrich nest comprises a flat circle edged about by a rim. N. J. Dawood, A. J. Arberry, Saheeh International, Muhammad Asad, and Hilali & Khan, likewise, all render here *to spread* or *to spread out*.
79:36[1] Cf. 26:91.
79:40[1] Arabic: *maqām.* See note to 2:125. Cf. 14:14.
79:40[2] Cf. 55:46.
79:42[1] Lit.: *resting* or *establishment*. I am indebted to Saheeh International here. Cf. 7:187.
79:43[1] Lit.: *In what art thou of any reminder thereof?* The frequent Qur'anic limitations on the remit of the Messenger are typically ignored by the Traditionalist — or, at least, he is does not see any contradiction between them and the character called Muḥammad in his non-Qur'anic material who demonstrates near-limitless knowledge of future events.
79:46[1] Muhammad Asad comments here: *As in many other places in the Qur'an (e.g., in 2:259, 17:52, 18:19, 20:103-104, 23:112-113, 30:55 etc.), this is a subtle indication of the illusory, earthbound nature of man's concept of "time" - a concept which, we are told, will lose all its meaning in the context of the ultimate reality comprised in the term "hereafter" (al-akhirah).*
79:46[2] Lit.: *an evening*.
79:46[3]Arabic: *ḍuḥan — forenoon; morning.*

80

80:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
80:0[2] The eightieth chapter of the Qur'an is by convention called *'abasa* or *He Frowned*.
80:3[1] I.e. for all thou knowest.
80:5[1] Or *rich*.
80:7[1] I.e. thou art not to blame.
80:8[1] I.e. for knowledge.
80:9[1] Lit.: *And he fears.*
80:11[1] Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.
80:13[1] The Qur'an regards itself as something carefully written down from the very beginning. The Traditionalist, perhaps predictably, has a different account of how the Qur'an came to be written down, one which contradicts the Qur'an both in terms of generalities and specifics.
80:17[1] Lit.: *Killed is.*
80:17[2] Or *ungrateful*.
80:23[1] Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.
80:23[2] I.e. man.
80:25[1] Lit.: *poured[...] with pouring.*
80:26[1] Lit.: *split[...] with splitting.*
80:33[1] **Qur'anic definition**: *al ṣākhkha*. Generally rendered, as here, *shout* or *blast*; the Qur'an provides us with a definition at 80:34-42.
80:41[1] Or *dirt*.

81

81:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
81:0[2] The eighty-first chapter of the Qur'an is by convention called *al takwīr* or *The Wrapping-Up*.
81:1[1] This is the passive voice of the verb which occurs also (in the active voice) twice at 39:5. It means *to roll, coil; to wind; to make round or ball-shaped*. Translators incline to values here which emphasise *darkness*, perhaps due to modern pressures.
81:2[1] The connotation here is of hawks or other birds dropping from the sky.
81:4[1] Lit.: *ten-month camels*. Ten months is the gestation period of camels, so young would be expected, providing an increase in wealth. The salient point is of worldly interests faded to nothing.
81:6[1] Or *set boiling*.
81:7[1] Understandings here include: with their past deeds; with another soul; or with those of their own group or sect.
81:8[1] Societies have repeatedly practiced the killing of children to curry favour with the gods. The Greeks practiced exposure; the Arabs practiced the killing of female infants. Today, unborn children are sacrificed in their millions on the altars of materialism, narcissism, and selfishness. The object is always the same no matter the cult: to improve one's lot.
81:9[1] Arabic: *dhanb*. See Notepad XI.iv.
81:16[1] Arabic: *jawār*. This word has been consistently rendered as *ships* (lit.: *those flowing*) throughout, a decision supported not only etymologically but contextually. While some translators choose to abandon that value here, I stay with it. I agree with the translators and others who say the reference is to stars. I believe the metaphor is twofold: that of ships passing over the horizon and that of stars traversing the sky and entering a hidden (safe) place.
81:16[2] The Arabic *khunnas* denotes something returning to — or hiding in — its place of origin, such as a fox to its covet.
81:17[1] Arabic: *'as'asa*. This quadrilateral verb occurs here only. It is derived from *'assa* which means *to go round by night and keep watch*. The verb *'as'asa* has two main meanings: *to depart* and *to grow dark, to darken*, and one will see both senses used by translators.
81:18[1] Or *pauses (for breath).*
81:19[1] Arabic: *qawl — speech, teaching, doctrine, word.*
81:19[2] The Traditionalist himself admits that the context discounts Muḥammad. He interprets the verse as a reference to Gabriel; within that framework, then, Muḥammad himself was

following both God and — in a literal sense — the Messenger.
81:23[1] I capitalise the masculine singular object here for reasons which comport with those which govern my understanding of 53:1-18 (see notes thereto).
81:23[2] Cf. 53:1-18.
81:25[1] Arabic: *qawl — speech, teaching, doctrine, word.*
81:25[2] Or *outcast*.
81:25[3] Or *adversary* (against the command of God). See Article SJC.
81:27[1] Arabic: *dhikr — calling to mind, recalling, reminding; remembrance (of something past); history*.

82

82:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
82:0[2] The eighty-second chapter of the Qur'an is by convention called *al infiṭār* or *The Splitting*.
82:2[1] Arabic: *intathara*. This form VIII verb occurs only here and has both a passive sense: *to be scattered about, to be strewn about, to be dispersed*, and an intransitive one: *to scatter, to disperse*.
82:5[1] Muhammad Asad comments here: *I.e., what he has done and what he has omitted to do. An alternative rendering would be "what he has placed forward and what he has placed behind", i.e., what he prized more and what less in his erstwhile, subjective valuation. Thus, at the moment of resurrection man will suddenly understand the true motivations and moral implications of whatever he did - or consciously refrained from doing - during his life in this world: and this applies to all the good deeds he did and the sins he refrained from, as well as to all the sins he committed and the good deeds he failed to do.*
82:6[1] Or *the Generous*.
82:7[1] Arabic: *'adala — to balance, make equal, act justly.* This phrase is rendered by A. J. Arberry: *and wrought thee in symmetry*; and by Hilali & Khan: *and gave you due proportion*.
82:9[1] Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.
82:9[2] Arabic: *bal*. See note to 2:88.
82:9[3] Arabic: *dīn.* See Notepad V. See 51:6 and note thereto.
82:15[1] Arabic: *dīn.* See Notepad V. For *Day of Judgment* see 82:17-19.
82:17[1] Arabic: *dīn.* See Notepad V. For *Day of Judgment* see 82:17-19.
82:18[1] Arabic: *dīn.* See Notepad V. For *Day of Judgment* see 82:17-19.
82:18[2] **Qur'anic definition**: *yawm al dīn*. Rendered throughout *Day of Judgment*, we have at 82:19 the Qur'an's own full definition. All instances appear in the notes and reference this verse.
82:19[1] Lit.: *a*.

83

83:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
83:0[2] The eighty-third chapter of the Qur'an is by convention called *al muṭaffifīn* or *The Unfair Traders*.
83:1[1] **Qur'anic definition**: *muṭaffifūn*. The definition is provided at verses 83:2-3 which is, in summary, that they take from men in full but cause loss when they give. This value is rendered variously (and correctly) by Traditionalist translators as *stinters, those who give less than is due*, or *those who deal in fraud*.
83:7[1] Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.
83:7[2] Arabic: *al kitāb.* See Notepad IX.ii.
83:8[1] **Qur'anic definition**: *sijjīn*. Verse 83:9 informs us what *sijjīn* is and 83:10-11 set out for us what the *kitāb* of *sijjīn* says.
83:9[1] Arabic: *kitāb.* See Notepad IX.iii.
83:10[1] Found at 52:11, 77:15, 77:19, 77:24, 77:28, 77:34, 77:37, 77:40, 77:45, 77:47, 77:49, 83:10.
83:11[1] Arabic: *dīn.* See Notepad V. For *Day of Judgment* see 82:17-19.
83:13[1] Arabic: *āyāt.* See Notepad VIII.
83:14[1] Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.
83:14[2] Arabic: *bal*. See note to 2:88.
83:14[3] Arabic: *rāna — to take possession of, seize, overcome* (said of passion); *to descend or come upon; to reign, prevail*. Often translated by means of *rusted* or *corroded* and synonyms.
83:15[1] Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.
83:18[1] Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.
83:18[2] Arabic: *al kitāb.* See Notepad IX.ii.
83:19[1] **Qur'anic definition**: *'illiyyūn*. Verses 83:20-21 inform us what *'illiyyūn* is and 83:22-23 set out for us what the *kitāb* of *'illiyyūn* says.
83:20[1] Arabic: *kitāb.* See Notepad IX.iii.
83:21[1] All references concerning *those brought near* in the life to come are found at 3:45, 56:88, 83:21, 83:28.
83:26[1] Or *let compete those who compete*. While I do not allow myself such flourishes, Muhammad Asad's rendering here is illustrative of the underlying sense: *To that [wine of paradise], then, let all such aspire as [are willing to] aspire to things of high account*.
83:27[1] **Qur'anic definition**: *tasnīm*. Verse 83:28 serves as an immediate definition of *tasnīm* with 83:29-36 providing, perhaps, further exposition. I include Muhammad Asad's comment here for interest: *Whereas most of the classical commentators regard the infinitive noun tasnim as the proper name of one of the allegorical "fountains of paradise ", or, alternatively, refrain from any definition of it, it seems to me that the derivation of tasnim from the verb sannama - "he raised [something]" or "made [it] lofty" - points, rather, to the effect which the "wine" of divine knowledge will have on those who "drink" of it in paradise. Hence, the tabi'i 'Ikrimah (as quoted by Razi) equates tasnim with tashrif, "that which is ennobling" or "exalting".*
83:28[1] All references concerning *those brought near* in the life to come are found at 3:45, 56:88, 83:21, 83:28.
83:29[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
83:34[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
83:34[2] Arabic: *kuffār*. See note to 2:109.
83:36[1] Arabic: *kuffār*. See note to 2:109.

84

84:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
84:0[2] The eighty-fourth chapter of the Qur'an is by convention called *al inshiqāq* or *The Splitting Asunder*.
84:2[1] Lit.: *and it is obliged*.
84:5[1] Lit.: *and it is obliged*. Instances where speech either trails off or is clipped through interruption are found at 2:138, 6:143, 6:144, 10:22, 12:94, 26:24, 26:26, 26:28, 43:9, 58:22, 77:11, 84:5.

84:7[1] Arabic: *kitāb*. See Notepad IX.iii.
84:10[1] Arabic: *kitāb*. See Notepad IX.iii.
84:14[1] Or *recede* or *decrease, be reduced*. This is the only instance of this form of the form I of the *ḥ-w-r* root.
84:15[1] Arabic: *balā*. See note to 2:81.
84:17[1] Arabic: *wasaqa*. The prosaic and general meaning of this verb is *to load*, *heap up* or *gather* yet it has a secondary meaning of *to enshroud*, *to cover* or *to envelop* (*with a covering*). This is the only instance of the form I of the *w-s-q* root; the only other instance of the root comes in the following verse.
84:18[1] Arabic: *ittasaqa*. The form VIII of the *w-s-q* root occurs just once. It means *to be in harmony*, *to reach full potential*, *to be well-ordered.* It also means *to be full* of the moon.
84:19[1] Or *state after state*.
84:20[1] Arabic: *lā yu'minūn*. Qur'anic usage implies: *(are those) lost in darkness*. See note to 2:6 and Notepad II.ii.
84:21[1] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.
84:21[2] Arabic: *sajada*. See Notepad IV. Here the Traditionalist assumes his value of physical prostration, naturally. However, physical prostrations in no way equate adherence to the message of the Qur'an, as is plain by observing life in any nominally Muslim community.
84:22[1] Arabic: *bal*. See note to 2:88.
84:22[2] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.
84:23[1] Understood generally here to have a nuance of *hoard within themselves* or *conceal within themselves*, or *gather (of good and bad deeds).* Cf. 70:18.
84:24[1] Elsewhere rendered *glad tidings*.
84:25[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

85

85:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
85:0[2] The eighty-fifth chapter of the Qur'an is by convention called *al burūj* or *The Constellations*.
85:1[1] Arabic: *burūj — constellations; signs (of the zodiac); towers*.
85:4[1] Lit.: *Killed are*.
85:4[2] The Traditionalist has some stories which he connects with these verses to derive particular meanings. I ignore them on the basis that whatever lessons we need to take from the Qur'an are found within it. Muhammad Asad here, as so often, provides an oasis of sanity and sense in a desert of intellectual torpidity and imitation: *Lit., "those responsible (ashab) for the pit of fire abounding in fuel". In order to explain this parabolic passage, the commentators interpret it - quite unnecessarily - in the past tense, and advance the most contradictory legends meant to "identify" those evildoers in historical terms. The result is a medley of stories ranging from Abraham's experiences with his idolatrous contemporaries (cf. 21:68-70) to the Biblical legend of Nebuchadnezzar's attempt to burn three pious Israelites in a fiery furnace (The Book of Daniel iii, 19 ff.), or the persecution, in the sixth century, of the Christians of Najran by the King of Yemen, Dhu Nawas (who was a Jew by religion), or the entirely apocryphal story of a Zoroastrian king who burnt to death those of his subjects who refused to accept his dictum that a marriage of brother and sister was "permitted by God"; and so forth. None of these legends needs, of course, to be seriously considered in this context. As a matter of fact, the very anonymity of the evildoers referred to in the above Qur'anic passage shows that we have here a parable and not an allusion to "historical" or even legendary events. The persecutors are people who, having no faith whatsoever, hate to see faith in others (see verse 8 below); the "pit of fire" is a metaphor for the persecution of the latter by the former: a phenomenon not restricted to any particular time or to a particular people but recurring in many forms and in varying degrees of intensity throughout recorded history.*
85:7[1] See note to *(al) mu'minūn* at 8:2.
85:8[1] See note to 58:4 for Qur'anic usage of *to believe in*.
85:10[1] See note to *(al) mu'minūn* at 8:2.
85:10[2] See note to *(al) mu'minūn* at 8:2.
85:10[3] See note to *fitnah* at 2:102.
85:11[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
85:17[1] Arabic: *ḥadīth — story; account; narrative, statement*.
85:18[1] Arabic: *fir'awn*. See note to 2:49.
85:19[1] Arabic: *bal*. See note to 2:88.
85:19[2] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.
85:20[1] Muhammad Asad notes here: *Lit., "from behind them", an idiomatic phrase denoting a happening imperceptible to those whom it closely concerns.*
85:21[1] Arabic: *bal*. See note to 2:88.
85:21[2] Arabic: *qur'ān — reading, recital, recitation, something which is read out*.

86

86:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
86:0[2] The eighty-sixth chapter of the Qur'an is by convention called *al ṭāriq* or *The Night-Comer*.
86:1[1] Arabic: *al ṭāriq*. Generally rendered as *night-star* or *night-comer* or synonyms; however, see note below.
86:2[1] **Qur'anic definition**: *al ṭāriq*. Verse 86:3 defines *al ṭāriq*. However, I include Muhammad Asad's comment here for interest: *Some commentators assume that what is described here as at-tariq ("that which comes in the night") is the morning-star, because it appears towards the end of the night; others - like Zamakhshari or Raghib - understand by it "the star" in its generic sense. Now if we analyze the origin of this noun, we find that it is derived from the verb taraqa, which primarily means "he beat [something]" or "knocked [at something]"; hence, taraqa 'l-bab, "he knocked at the door". Tropically, the noun signifies "anything [or "anyone"] that comes in the night", because a person who comes to a house by night is expected to knock at the door (Taj al-'Arus). In the Qur'anic mode of expression, at-tariq is evidently a metaphor for the heavenly solace which sometimes comes to a human being lost in the deepest darkness of affliction and distress; or for the sudden, intuitive enlightenment which disperses the darkness of uncertainty; or, finally, for divine revelation, which knocks, as it were, at the doors of man's heart... and thus fulfils the functions of both solace and enlightenment.*
86:7[1] Arabic: *tarā'ib*. The lexicons I consulted have *breast-bones* or (*higher*) *ribs*. Of note is the fact that *tarā'ib* shares a root with *turāb* (*dust*) from which man is made (3:59). The rendering I have used here is found in the least sectarian lexicons, and is used by A. J. Arberry. I include Muhammad Asad's comment for interest: *The plural noun tara'ib, rendered by me as "pelvic arch", has also the meaning of "ribs" or "arch of bones"; according to most of the authorities who have specialized in the etymology of rare Quranic expressions this term relates specifically to female anatomy (Taj al-'Arus).*
86:11[1] I.e. of clouds and heavenly bodies.
86:17[1] I.e. bear thou with them. Cf. 73:11.

86:17[2] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii.

87

87:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
87:0[2] The eighty-seventh chapter of the Qur'an is by convention called *al a'lā* or *The Most High*.
87:1[1] See note to *s-b-ḥ* root at 2:30.
87:5[1] Arabic: *ghuthā'* — *rubbish, particles of rubbish, refuse, scum, rotten leaves mixed with scum, dried-up or decaying herbage*. See also 23:41.
87:6[1] See latter part of following note.
87:7[1] Muhammad Asad comments here: *The classical commentators assume that the above words are addressed specifically to the Prophet, and that, therefore, they relate to his being taught the Qur'an and being promised that he would not forget anything thereof, "save what God may will [thee to forget]". This last clause has ever since given much trouble to the commentators, inasmuch as it is not very plausible that He who has revealed the Qur'an to the Prophet should cause him to forget anything of it. Hence, many unconvincing explanations have been advanced from very early times down to our own days, the least convincing being that last refuge of every perplexed Qur'an-commentator, the "doctrine of abrogation". However, the supposed difficulty of interpretation disappears as soon as we allow ourselves to realize that the above passage, though ostensibly addressed to the Prophet, is directed at man in general[...].* My own view is that the case is simpler: the classical commentators have not sufficiently embraced the Qur'an's use of implicit punctuation (i.e. how certain portions of the text cry out that they are asides and should be regarded as parenthetical); thus, this clause relates to the climax of 87:2-5 above. The outline of stages of growth such as we see at 87:2-5 is quite a common one (cf. 22:5, 23:14-15, 40:67), and the implication in such cases is that the continuance or completion of such growth or progression is contingent upon the will of God — a point stated explicitly here. The clause in parenthesis at 87:6 is merely a precursor to the only place in the Qur'an where the Prophet is told personally (i.e. in the second person singular imperative) to recite (Arabic root: *q-r-'*) — which occurs in chapter 96. This is another nail in the coffin of the Traditionalist's stock of fictions which holds that the ninety-sixth chapter was the first revelation Muḥammad received. On the basis of the internal Qur'anic evidence that view is unsustainable since 87:6 must have preceded chapter 96. The instance of the form IV of the same verb which means *to make recite* found here at 87:6 is the only one in the text.
87:15[1] Arabic root: *ṣ-l-w*; i.e. to do such duty as is incumbent. See note to 2:3 and Article SZC. Generically, *ṣallā* means *to perform duty*. In this case, I suggest it indicates a man's duty to respond to '*the reminder*' (87:9) when he receives it, and to believe in and serve God alone. Cf. 75:31 and note thereto.
87:16[1] Arabic: *bal*. See note to 2:88.
87:19[1] See 53:36-57.

88

88:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
88:0[2] The eighty-eighth chapter of the Qur'an is by convention called *al ghāshiyah* or *The Enveloping*.
88:1[1] Arabic: *ḥadīth — story; account; narrative, statement*.
88:2[1] Arabic: *khāshi'ūn*. See 2:45.
88:6[1] **Qur'anic definition**: *ḍarī'*. I have used one of the accepted meanings for this word. However, we have a contextual definition at 88:7.
88:13[1] See note to 52:20.
88:17[1] Arabic: *afalā*. See Notepad XIV.

89

89:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
89:0[2] The eighty-ninth chapter of the Qur'an is by convention called *al fajr* or *The Dawn*.
89:1[1] I take this to refer to the beginning of the day which opens upon those peoples who rejected God and his messengers and were destroyed (see below).
89:2[1] The Traditionalist has some stories he prefers here rather than to apply himself to the Qur'an. I am not interested in his stories and limit myself to the Qur'an, Arabic, real history, and the application of reason. The question at 89:5 is a challenge to think — and clearly indicates for whom what follows is intended; so let us presume to apply intelligence. This form (i.e. the plural form of *night*: *layāl*) occurs only four times (19:10, 34:18, 69:7 and here at 89:2). At 19:10 it says *'Thy proof is that thou shalt not speak to men three nights being sound'.* At 69:7 it says: *'Which he compelled against them seven nights[...]'.* If we take the three nights of 19:10 and the seven nights of 69:7 we have the ten nights of 89:2. The verse at 34:18 has no mention of number and simply states *nights*, and itself serves to connect this part of the riddle with the next (see note on *travel by night* below).
89:4[1] Or *it*, however I think *he* is what is meant. See note to *travel by night* below
89:4[2] This form I verb means to *travel by night* or *depart by night*. The instances where travelling or departing at night are portrayed in the Qur'an by means of this verb in this form all treat of destruction for the rejecters: 11:81, 15:65 (Lūṭ leaving his city prior to destruction), 20:77, 26:52, 44:23 (Mūsā crossing water prior to the destruction of Fir'awn), and 34:18 (the people of Saba' allowed the chance to travel by day and night prior to their destruction). Thus, there is a total of six instances (even number) treating of a total of three scenarios (odd number). The narrative then picks up at 89:6-13 with reminders of those whom God destroyed.
89:5[1] Arabic: *lidhi ḥijr* — this collocation means *for one of understanding* or *for one of intelligence.*
89:6[1] Arabic: *alam tara*. See note to 2:243.
89:10[1] Arabic: *fir'awn*. See note to 2:49.
89:14[1] Cf. 78:21.
89:17[1] Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.
89:17[2] Arabic: *bal*. See note to 2:88.
89:17[3] See note to 4:2.
89:19[1] Lit.: *consume[...] with consuming*. Abdullah Yusuf Ali comments here: *Inheritance is abused in two ways. (1) Guardians and trustees for the inheritance of minors or women or persons unable to look after their own interests should fulfil their trusts with even more care than they devote to their own interests. Instead of that they selfishly "devour" the property. (2) Persons who inherit property in their own rights should remember that in that case, too, it is a sacred trust. They must use it for the purposes, objects, and duties which they also inherit. It gives them no licence to live in idleness or waste their days in riotous show.* Cf. 4:8.
89:21[1] Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.
89:21[2] Lit.: *levelled with levelling* or *crushed with crushing*.

90

90:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

90:0[2] The ninetieth chapter of the Qur'an is by convention called *al balad* or *The Land*.

90:1[1] Said by the Traditionalist to refer to Mecca. Mecca cannot be shown to have existed at the time of the revelation and, according to Dan Gibson (*Quranic Geography,* 2011), appears on no map until around 900 CE. See Notepad XVI.

90:4[1] Arabic: *kabad — difficulty; distress; affliction; trouble*. I have rendered as *adversity* in order to encompass as many of these nuances as possible. This is the only instance of this root.

90:6[1] Lit.: *destroyed*.

90:10[1] I.e. that of right, and that of wrong.

90:15[1] See note to 4:2.

90:17[1] Arabic: *alladẖīna āmanū*. See note to 2:257 and Notepad II.iv.

90:17[1] Or *mercy*.

90:18[1] See beginning at 56:27.

90:19[1] Arabic: *āyāt.* See Notepad VIII.

90:19[2] See beginning at 56:41.

91

91:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

91:0[2] The ninety-first chapter of the Qur'an is by convention called *al s̲hams* or *The Sun*.

91:5[1] Lit.: *what*.

91:6[1] Lit.: *what*.

91:7[1] Lit.: *what*.

91:8[1] See note to *al muttaqūn* at 2:2.

91:9[1] I.e. his soul.

91:9[2] Arabic: *zakkā*. See note to 2:129.

91:10[1] Arabic: *dassa — to put, slip, thrust; bury; instil, infuse*. This is the only instance of this root in the text. Without a broader context, it is not possible to claim the correct nuance here with a high degree of confidence. With Muhammad Asad, I feel that *bury* best suits the context, my own reasons for choosing *bury* being that it is related to the concept of *kufr* (*to deny, to hide, to cover over*) and in consideration of the levelling of the earth which follows at 91:14. N. J. Dawood has: *corrupted*; A. J. Arberry has: *seduces*; Saheeh International has: *instils it [with corruption]*; meanwhile Hilali & Khan present: *who corrupts his ownself (i.e. disobeys what Allah has ordered by rejecting the true Faith of Islamic Monotheism or by following polytheism, etc. or by doing every kind of evil wicked deeds).*

91:10[2] I.e. his soul. I read the segment at 91:11-14 as an aside.

91:12[1] I.e. the one who killed the she-camel of God.

91:13[1] Lit.: *and her drink*.

91:14[1] Cf. 7:64, 10:73, 16:113, 26:139, 26:189, 29:37, 37:127, 91:14.

91:14[2] Muhammad Asad comments here: *The verb ʿaqara primarily denotes "he hamstrung [an animal]"- i.e., before slaughtering it, so that it might not run away. This barbarous custom was widely practiced in pre-Islamic Arabia, so that ʿaqr ("hamstringing") gradually became synonymous with slaughtering in a cruel manner (Razi; see also Lane V, 2107 f.).*

91:14[3] Cf. 7:77.

91:14[4] Arabic: *dẖanb*. See Notepad XI.iv.

91:15[1] I read the segment at 91:11-14 as an aside. To me, it is obviously intended as such, but it is not recognised as such by the Traditionalist; at this juncture, his reading is that it is God who does not fear.

92

92:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

92:0[2] The ninety-second chapter of the Qur'an is by convention called *al layl* or *The Night*.

92:3[1] Lit.: *what*.

92:5[1] See note to *al muttaqūn* at 2:2.

92:6[1] I.e. the best reward in the Hereafter.

92:9[1] I.e. the best reward in the Hereafter.

92:11[1] Or *what will his wealth avail him when he falls?* In Arabic both readings are possible here.

92:13[1] Or *Hereafter*.

92:13[2] Or *temporal life*.

92:15[1] Cf. 87:11.

92:17[1] See note to *al muttaqūn* at 2:2.

92:17[2] This is a passive verb, and I have rendered to convey that. Also commonly rendered *avoid* or *far removed*.

92:19[1] I.e. not in order that the recipient should owe him a favour.

93

93:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

93:0[2] The ninety-third chapter of the Qur'an is by convention called *al ḍuḥā* or *The Morning Light*.

93:2[1] Arabic: *sajā — to grow dark; to grow still.* This word has a connotation of *covering* which I have included.

93:4[1] Or *Hereafter*. Cf. 92:13.

93:4[2] There are at least two readings here. One is that the Hereafter (the latter) is better than the former (this life); the other that what is to come is better than what went before. Cf. 92:13.

93:6[1] See note to 4:2.

93:7[1] The assertion that messengers of God were sinless (which the Traditionalist claims) is comprehensively undone. The Qur'an is clear: the recipient of the Qur'an was astray and then guided (cf. 26:20). Guidance comes from God. It is not complicated to grasp once one gets past tribalism, non-Qur'anic invented stories, and man-worship shoehorned into the mind of the intellectually passive under the auspices of respect for a messenger. Those who respect a messenger follow what he himself brought, not hearsay later ascribed to him by others.

93:9[1] See note to 4:2.

93:10[1] This refers — in the light of Qur'anic usage — to one who asks either for material or spiritual assistance.

94

94:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

94:0[2] The ninety-fourth chapter of the Qur'an is by convention called *al s̲harḥ* or *The Expansion*.

94:4[1] Raised, in addition, above the untruths later ascribed to the Messenger both by those openly against him and many of those who claim to follow him. Part of the remit of the Qur'an is to restore the reputations of the messengers of God of previous times from the insinuations and calumnies levelled against them — most often at the hands of those who claim to follow them.

94:4[2] Arabic: *dẖikr — calling to mind, recalling, reminding; remembrance (of something past); history*.

94:7[1] Arabic: *naṣaba*. This verb has a range of meanings, which includes: *to raise, rear, erect; set up, put up; prepare, get ready*. Non-sectarian A. J. Arberry uses *labour* here, and N. J. Dawood uses *resume your toil*. Sectarian translators tend to see here an imperative to stand up for worship.

95

95:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

95:0[2] The ninety-fifth chapter of the Qur'an is by convention called *al tīn* or *The Fig*.

95:2[1] Namely, a tree-covered or fertile mountain. See note to 2:63.

95:2[2] Assumed by the Traditionalist to mean Sinai (however, see 23:20 and notes thereto). Badawi-Haleem say of this word: *sīnīn [n. occurring once in the Qur'ān] the commentators differ as to the origin and meaning of this word. The majority consider it a modification of saynā' (q.v.) [Sinai] but some others regard it as a borrowing from Ethiopic meaning splendour. Others derive it from the Arabic root s-n-w meaning splendour or blessings, while others regard it as a plural of sīniyyatun, a type of tree.* This is a question concerning which the Arabia Felix thesis merits further investigation. See Notepad XVI.

95:3[1] Assumed by the Traditionalist to refer to Mecca. The Petra thesis — or, at least, the Petra pilgrimage thesis — points to the fact that Petra was a city of sanctuary. The Arabia Felix thesis makes an alternative claim here. Mecca is unsustainable as a value since, according to Dan Gibson (*Quranic Geography,* 2011) it cannot be shown to have existed as a fortified or dominant location at the time in question. See Notepad XVI.

95:4[1] Arabic: *taqwīm — mould, symmetry, form, nature, constitution*.

95:6[1] Arabic: *alladẖīna āmanū*. See note to 2:257 and Notepad II.iv.

95:7[1] Arabic: *dīn.* See Notepad V. This is translated by many here to convey the Day of Judgment. Muhammad Asad stays firm on his value here, however, as do I. I include his comment with light editing: *I.e., to the validity of the moral law - which, to my mind, is the meaning of the term din in this context - outlined in the preceding three verses. The above rhetorical question has this implication: Since the moral law referred to here has been stressed in the teachings of all monotheistic religions (cf. verses 1-3), its truth ought to be self-evident to any unprejudiced person; its negation, moreover, amounts to a negation of all freedom of moral choice on man's part and, hence, of justice on the part of God, who, as the next verse points out, is - by definition - "the most just of judges".* Cf. 107:1.

95:8[1] Arabic: *alaysa*. See Notepad XIV.

96

96:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

96:0[2] The ninety-sixth chapter of the Qur'an is by convention called *al ʿalaq* or *The Clinging Thing*.

96:1[1] Claimed by the Traditionalist to be the first chapter revealed, the preponderance of Qur'anic evidence is strongly against him (see latter part of note to 87:7).

96:2[1] See note to *min ʿalaq* at 22:5.

96:3[1] Or *Most Generous*.

96:6[1] Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.

96:9[1] Arabic: *a ra'ayt-*. See note to 6:40.

96:10[1] Arabic root: *ṣ-l-w*; i.e. to do such duty as is incumbent. See note to 2:3 and Article SZC. Generically, *ṣallā* means *to perform duty*. In this case, I believe it is a man's duty to respond to the call to believe in and serve God alone when he receives it.

96:11[1] Arabic: *a ra'ayt-*. See note to 6:40.

96:12[1] See note to *al muttaqūn* at 2:2.

96:13[1] Arabic: *a ra'ayt-*. See note to 6:40.

96:13[2] This formula is found at 20:48, 75:32, 92:16, 96:13.

96:15[1] Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.

96:16[1] Arabic root: *k̲h-ṭ-ʿ*. See Notepad XI.vi.

96:18[1] Arabic: *al zabāniyah*. The root senses of this word are *to push*, *to thrust*. Said to be *the guards of Hell which thrust into the Fire*.

96:19[1] Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.

96:19[2] Arabic: *sajada*. See Notepad IV.

97

97:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

97:0[2] The ninety-seventh chapter of the Qur'an is by convention called *al qadr* or *The Determination*.

97:1[1] I.e. the Qur'an. For why we know the Qur'an to be the reference see note to 6:92. There is much to unpack in this chapter. The first question here is: *what* is sent down? The Traditionalist asserts that the pronoun object refers to *revelation*, his view being confirmed as the correct one (albeit for reasons other than those he typically offers). In treating the Traditionalist's existing presentation, we must address 44:3-4 where some see a foreshadowing of, or reference to, what we have here at chapter 97, namely, *layla al qadr* — the value of which such people assume to be *the night of divine decree* in which all affairs are destined for the year ahead, an assumption based entirely on sources other than the Qur'an (for more on which see notes below). Verses 44:3-4 read: "*We sent it down on a blessed night, — We are warning — Wherein is separated every wise command*"; the context there indisputably treats, at least to some degree, of revelation (see 44:2); moreover, we agree with the Traditionalist that it is only reasonable that the same is the case here at chapter 97: that which is referenced by '*it*' is, likewise, *revelation*. However, at chapter 44, the Traditionalist tends to concentrate on the sending down of the revelation to Muḥammad as a special, private event focused on the Prophet himself, and he leverages and extends that assumption in order to inform the sense one is to derive under his guidance here at chapter 97 — and it is this aspect of this topic we now wish to address. To the extent that the revelation of God reaches those men who are not prophets, God '*sent it down*' to them also (albeit in a general and more diffused sense — a sense which the Traditionalist also accepts where it suits him) and it must be this broader, more general sense which is implied in 44:3-4 since the following context (in fact, the entire chapter) treats of *warning* — that is: the emphasis throughout is not on the private receipt of revelation from God by the Prophet, but on the delivery of that revelation to people more generally. If we are to claim a correlation between 44:3-4 and chapter 97 — and the Traditionalist does — on the strength of the similarities in their references to God sending down revelation on a particular night (and I certainly accept that correlation) then we should insist upon equivalence between the two segments: if receipt of revelation (whether heeded or not) by the generality of men (rather than an initial, private receipt by the Prophet) be accepted as operative in the first case, it should be accepted in like manner in the second case also.

97:1[2] The etymological options available to the Arabic *qadr*

(often rendered here *divine decree*) may be gathered into five general groupings, which are separated by semi-colons: *extent, scope, quantity, amount, scale, rate, measure, number; sum, amount; degree, grade; worth, standing, value, rank; divine decree*. My opinion is that the sense of *divine decree* is a lexical development originating in another place. Be that as it may, it is certainly the case that such a value for *qadr* occurs nowhere outside of the present chapter, even according to the Traditionalist's own assessment. In order to find which of the remaining semantic groupings is referenced here, we should look to all remaining instances of *qadr* in the text (6:91, 22:74, 39:67, 65:3). We find that at 6:91, 22:74 and 39:67 *qadr* means *measure* in the sense of *appraisal* or *estimation* ("*and they measured God not with the measure due Him...*"). In the sole remaining case outside the present chapter the context is also that of *extent* or *measure* (*the limits of God* at 65:1, and [waiting] *term* at 65:2.). Thus in all cases outside the present chapter, *measure* or *extent* is either the explicit sense, the dominant context, or both. I must, therefore, assume it to be the sense here also. Since at 6:91, 22:74 and 39:67 the connotation of *measure* implied is that of *appraisal* or *determination* (in the sense of *evaluation*), this is the value I identify and use here. The question remains as to who the active agent is in the determination on such a night: God or man. The Traditionalist assumes the former (typically, that God is referenced here, seen as establishing his decree on this special night over all affairs for the coming year). However, this is an assumption, and one for which one can point to no explicit Qur'anic support. The only other place at which the construction *night + definite article + noun* occurs in the Qur'anic text is at 2:187 ("*On the night of the fast*"); the active agents — i.e. the doers of the noun value — in that case are men (for it is not God who fasts but men). If we are interested in consistency — and the Qur'an cites consistency in support of its claim to originate with God — we should incline to the view that the operation of "*al qadr*" here pertains, likewise, primarily to men rather than to God (although, naturally, in both cases — that of *determination* as here and of *fasting* as at 2:187 — God is the ultimate instigator, witness, and giver of reward). The above points accepted, the import of this collocation here is that God sent down the Qur'an on the night on which men are — or were — to make a determination, evaluation or assessment; but a determination, evaluation or assessment of what? The key to this question is grasped by understanding the full sense of the word *salām* as found at 97:5 (for which see notes thereto) as well as the points covered in the remainder of the notes to this chapter. However, in summary: the believers are to form a determination of the hearers (to decide whether they be friends, believers, rejecters, ignorant ones, etc.) based upon the hearers' own determination of that portion of the Qur'an recited to them by the believers. Additional contextual and linguistic support for the points found in this note will be gained by reading 74:18-25.

97:2[1] The formulation here is telling. The convention *'And what will convey to thee...?'* always indicates something which Muḥammad is not expected to understand, and for which there follows an explanation (69:3, 74:27, 77:14, 82:17, 82:18, 83:8, 83:19, 86:2, 90:12, 97:2, 101:3, 101:10, 104:5). Such is the case here; thus, at 97:2 the Qur'an presents a Muḥammad ignorant of the meaning of *layla al qadr* — a point which contrasts starkly with the *ḥadīth* literature, which ascribes to Muḥammad here — as so often — knowledge the Qur'an denies him. The *ḥadīth* literature has Muslims looking for a special night in the hopes of gaining some uncommon access to God who, on the correct night — so it is claimed — determines all affairs for the year ahead. Such exegesis supplies superficial but Qur'anically unfounded support to those who are temperamentally inclined to abdicate personal responsibility to do so. Thus, they can refuse to correlate the results of their lives with their actions, and look rather for benefit to particular times — instead of to the observation of the extant and operative laws of God — which practice is properly regarded as a form of polytheism.

97:3[1] Arabic: *shahr — moon, month*. A thousand months is equal to just over 83 solar years — a long life by any reckoning. Thus '*the Night of Determination*' is better than a long life — and as the second clause of 97:4 shows — no matter how spent.

97:4[1] Having properly understood and parsed the rest of the chapter the present clause falls naturally into a nested parenthetical statement; thus, on '*the Night of Determination*' it is '*by the leave of their Lord*' (i.e. by the leave of the Lord of those who make the determination or, possibly, the Lord of the angels and the Spirit themselves) that the angels and the Spirit descend — and not because one happened rightly to guess at and observe a particular night, one whose expectation is drawn from an entirely different literature and whose characteristics require (in order for such a phenomenon to seem to be discerned within the Qur'an) the mangling of Arabic usage in the local context out of all alignment with those senses established throughout the corpus (for more see notes below).

97:4[2] Arabic: *min kulli*. See note to 2:164.

97:4[3] The translators render *min kulli* here as *[...]on every (errand)* or *[...]with each (decree)*. Nowhere in the remaining 44 instances of *min kulli* in the Qur'an do we find anything close to such a value. The task in hand is not to try to bend the Qur'an to what one's favourite school of 'Islam' has constructed on the basis of the *ḥadīth*, but to seek coherence and sense within the integrity of the Qur'an's own fabric. On such a basis, *min kulli* can only mean *every sort of, of every, among every* or *from (among) every*. And '*amr* means *command, matter* or *affair*. By treating the phrase above as a nested statement (see note thereto) and *min kulli* in accordance with its commonest pan-textual value (for more see note to 2:164) the sense becomes *The Night of the Determination is better than a thousand months[...] of every sort of affair* — the import of the second part of this statement being: no matter how lived, or of any type whatsoever.

97:5[1] Arabic: *salām — soundness, well-being; peace, peacefulness; safety, security*. Contextual comparison of all instances of *salām* as found here (i.e. without following modifiers such as '*be unto you*') outside the present one (10:10, 11:69, 11:69, 14:23, 15:52, 33:44, 36:58, 43:89, 51:25, 51:25, 56:26, 56:26, 56:91) reveals this convention to possess the following applications: 1. as a general greeting (for persons either known or not known); 2. as a means of respectfully extricating oneself from interaction with those who are either ignorant or who reject faith; 3. God's greeting to the believers (specifically, upon their being received into the joys of the Fuller Life). The first two applications are fully consonant with the present context as understood and expounded upon here, and the third is aptly and beautifully prefigured (see also note below).

97:5[2] Grammar: feminine pronoun agreeing with *night*. Based on the totality of my investigations — the results of which comprise this translation and the notes thereto — the collocation '*the Night of Determination*' is a function of what is identified in the broader work as '*the Submission*' (Arabic: *al sujūd*), i.e. that night

vigil to which others are invited to hear the word of God (see Notepad XXI; cf. 48:29, 50:40, 68:42, 68:43) the chapters for which comprise a subset of the Qur'an (and of which subset the present chapter forms part of the closing section); on '*the Night of Determination*' men make their determinations: some among those outside the fold of believers accept, and others reject; meanwhile, believers themselves make their determinations concerning those to whom the words of God have been recited, whether they should be regarded as believers, rejecters, friends or ones lost in ignorance. Understood as presented here and expounded in the supporting notes, this chapter forms an entirely natural precursor to the next.

98

98:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

98:0[2] The ninety-eighth chapter of the Qur'an is by convention called *al bayyinah* or *The Clear Evidence*.

98:1[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

98:1[2] Arabic: *ahl kitāb*. See Notepad IX.iv.

98:1[3] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

98:1[4] Arabic: *munfakkīn*. This is the form VII active participle of the *f-k-k* root and the only instance of this verb form from this root. Lane (p. 2486) lists meanings as diverse as *desisting, experiencing rest* and *separating* (*into parties*). Given the clear and uncontested meaning at 98:4 — and given that 98:4 itself contains echoes of 98:1 — I personally identify the last of the three options forwarded by Lane as the most likely, however, I have complied with the dominant view (that of *desisting*) in my translation, and confined my thoughts to the notes.

98:3[1] Arabic: *kutub*. See Notepad IX.ii.

98:4[1] Arabic: *alladhīna ūtū al kitāb*. See Notepad IX.xi.

98:4[2] Arabic: *al kitāb*. See Notepad IX.ii.

98:4[3] I.e. that mentioned above at 98:2-3.

98:5[1] Arabic: *dīn*. See Notepad V.

98:5[2] Arabic: *ḥanāfa — inclining to a right state or tendency; spurning falsehood*. See note to 2:130.

98:5[3] Arabic: *al ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part — commitment to which also satisfies the pre-existing obligation every man has to acknowledge God's authority (see 7:172).

98:5[4] Arabic: *al zakāt*. See note to 2:43 and Article SZC.

98:5[5] Arabic: *dīn*. See Notepad V.

98:5[6] I have rendered grammatically consistently as does A. J. Arberry. It is debatable whether it refers here finally to God or to one who follows the doctrine of God.

98:6[1] Arabic: *alladhīna kafarū*. See note to 2:6 and Notepad II.i.

98:6[2] Arabic: *ahl kitāb*. See Notepad IX.iv.

98:6[3] See note to Arabic root: *sh-r-k* at 6:78 and Notepad VI.

98:7[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.

99

99:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

99:0[2] The ninety-ninth chapter of the Qur'an is by convention called *al zalzalah* or *The Shaking*.

99:1[1] Lit.: *shaken[...] with its shaking.*

99:4[1] Arabic: *akhbār — news; information; reports, communications; stories*. Occurs at 9:94, 47:31, 99:4.

99:5[1] See note to *waḥī* and *awḥā* at 3:44.

99:6[1] Often rendered to indicate *separated groups*; however, see the only other instance of this word at 24:61 where the sense is clearly *separately* (i.e. alone, individually). Muhammad Asad supplies the following thought which confirms the point just made but by another route: *Lit., "as separate entities" (ashtatan). Cf. 6:94 - "And now, indeed, you have come unto Us in a lonely state, even as We created you in the first instance": thus stressing the individual, untransferable responsibility of every human being.*

100

100:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

100:0[2] The one-hundredth chapter of the Qur'an is by convention called *al ʿādiyāt* or *The Chargers*.

100:9[1] Arabic: *afalā*. See Notepad XIV.

100:11[1] Arabic: *afalā*. See Notepad XIV.

101

101:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

101:0[2] The one-hundred-and-first chapter of the Qur'an is by convention called *al qāriʿa* or *The Calamity*.

101:1[1] See note to 101:3.

101:2[1] See note to 101:3.

101:3[1] **Qur'anic definition**: *al qāriʿa*. Rendered throughout as per its primary value, we have at 101:4-11 the full Qur'anic definition. All instances appear in the notes and reference this verse.

101:9[1] Or *home*. Lit.: *mother*. (Arabic: *ummah — mother; community, nation.*) Muhammad Asad comments here: *Lit., "his mother [i.e., goal] will be an abyss", sc., of suffering and despair. The term "mother" (umm) is used idiomatically to denote something that embraces or enfolds.*

102

102:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

102:0[2] The one-hundred-and-second chapter of the Qur'an is by convention called *al takāthur* or *The Competition For Increase*.

102:1[1] Muhammad Asad comments here: *The term takathur bears the connotation of "greedily striving for an increase", i.e., in benefits, be they tangible or intangible, real or illusory. In the above context it denotes man's obsessive striving for more and more comforts, more material goods, greater power over his fellow-men or over nature, and unceasing technological progress. A passionate pursuit of such endeavours, to the exclusion of everything else, bars man from all spiritual insight and, hence, from the acceptance of any restrictions and inhibitions based on purely moral values - with the result that not only individuals but whole societies gradually lose all inner stability and, thus, all chance of happiness.*

102:3[1] Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.

102:4[1] Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.

102:5[1] Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.

102:5[2] Sc. *You would have put everything into the Hereafter.*

102:8[1] I understand this to mean that a man will be asked about that for which he strove. Each of us wants bliss. In what we consider bliss to consist is the measure of who we are.

103

103:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

103:0[2] The one-hundred-and-third chapter of the Qur'an is by convention called *al 'aṣr* or *The Span Of Time* (see note to 103:1).
103:1[1] Or *time*. Arabic: *al 'aṣr*. Translated often as *time* and also as *afternoon*, such renderings deprive the reader in English of a crucial point. A wider acquaintance with Arabic reveals that *'aṣr* is used for *age* (as in Ice Age, Bronze Age, etc.), and *epoch*, and *period*. That is, *'aṣr* denotes a *span of time*, *time with a beginning and an end*. Both *time* and *afternoon* have some connection with this most important point rattling about in them somewhere, but to render thus in English excludes the reader from the core point. The salient sense here is a *span of time* (i.e. a period with a beginning and an end), not simply *time* as an open-ended concept, or as something which happens after lunch. Muhammad Asad has a similar perspective and renders this word: *the flight of time,* and supplies the following comment: *The term "asr denotes "time" that is measurable, consisting of a succession of periods (in distinction from dahr, which signifies "unlimited time", without beginning or end: i.e., "time absolute"). Hence, asr bears the connotation of the passing or the flight of time - time which can never be recaptured.*
103:3[1] Arabic: *alladhīna āmanū*. See note to 2:257 and Notepad II.iv.
103:3[2] Arabic: *bil ḥaqqi*. See Notepad XVII (bil ḥaqqi i.).

104

104:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
104:0[2] The one-hundred-and-fourth chapter of the Qur'an is by convention called *al humazah* or *The Slanderer*.
104:4[1] Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.
104:4[2] **Qur'anic definition**: *al ḥuṭama*. I have rendered in line with the commonest readings, however the Qur'an's own definition is found at 104:6-9.
104:7[1] Frequently rendered *will rise over* and similar. However, Wehr (p. 660) lists this form VIII verb with *'alā* (as it is found here) with values which include *to see; to look; to behold; to study, come to know; to inspect, to examine*. In the event, I have followed Lane (p. 1920), whose exact turn of phrase allowed me to convey something of the more typical renderings also.
104:8[1] I.e. the Fire.

105

105:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
105:0[2] The one-hundred-and-fifth chapter of the Qur'an is by convention called *al fīl* or *One Weak In Judgment* (see note to 105:1).
105:1[1] Arabic: *alam tara*. See note to 2:243.
105:1[2] The expression *the companions of* can be used to mean *those belonging to* or *those living in* or *those forming part of* or *those possessing* (a particular quality).
105:1[3] Arabic: *fīl*. The Traditionalist has some fanciful ideas about this chapter whose origins have no Qur'anic basis, and which posit that *fīl* here means *elephant*. It is true that one of the meanings of *fīl* is *elephant*. However, *fīl* also means *base, weak; a man weak in judgment or opinion; ignoble;* (see Lane, p. 2529). For those interested in the Qur'an rather than in hearsay, the following points are worth noting: firstly, this instance of *fīl* is the only one in the Qur'an, so there is nothing to cross-reference the word with; secondly, we find in this chapter *ḥijārati min sijjīl* which means — and is rendered as — *stones of baked clay*. This exact expression occurs twice more (at 11:82 and 15:74) and in both instances unequivocally references the people of Lūṭ. We also know that the people of Lūṭ are described as lacking *'a right-minded man'* among them (11:78). Thus, if we are to judge this chapter on the basis of the Qur'anic evidence as opposed to something else, *al fīl* denotes *one weak in judgment, base, weak, ignoble* — which we should correlate with an inhabitant of the city of Lūṭ.
105:2[1] Given our identification of this as a reference the inhabitants of the city of Lūṭ (see note to 105:1), this statement is demonstrably correct within the bounds of the Qur'anic narrative: God frustrated the people of Lūṭ in their designs against him and his guests.
105:3[1] Arabic: *ṭayr*. This does mean *bird* (as per the Traditionalist's stories), however the word for *bird* is simply the active participle from *ṭāra — to fly* and also means *flying things, flights* and *omens*.
105:3[2] Arabic: *abābīl — flocks, droves; successive waves*.
105:4[1] Arabic: *sijjīl*. Occurs at 11:82, 15:74, 105:4.

106

106:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
106:0[2] The one-hundred-and-sixth chapter of the Qur'an is by convention called *quraysh* or *Quraysh* (see note to 106:1).
106:1[1] The Traditionalist claims 106:1 to refer to the tribe known as Quraysh and 106:3 to a house used during pilgrimage. He may be right; I really cannot say with certainty. And nor can he — at least not on the basis of the Qur'an. Certainly the Arabs made pilgrimage to Petra; according to Dan Gibson's work (*Quranic Geography,* 2011), no such evidence exists for Mecca until well after the Qur'anic revelation. Today, Petra is a ruin and its interest merely historical; in any case the point is moot (see note to 9:28 and Notepad XVI). The text does not say *serve the lord at this house*, it says *serve the lord of this house*. One can do that anywhere. Whether the Quraysh tribe pre-existed the Qur'anic revelation or was concocted along with the *ḥadīth* literature afterwards in order to benefit certain people is a question which requires objective historical investigation. We do know that various groups claimed to be Sabaeans in order to garner privileges under Muslim kings and priesthoods, and that there are countless millions more in the world today who claim direct descent from the Prophet than can genuinely be the case. Such points are of anthropological, social, and political interest but do not have a direct bearing on the chapter in question. What was of more immediate interest to me is the fact that *quraysh* means *shark* (*Blackwell Companion to the Qur'an*, p. 130, Michael Carter, contributor, writes concerning the foreign source of certain words: '*It is only the word quraysh "shark" which is traced to Greek [via Syriac][...]*') and that, as recently as the 1980s, it was discovered that many sharks migrate — travelling great distances across oceans in summer and winter — to feed or reproduce; prior to that it was believed that they lived regionally. Lastly, *bayt* — rendered here *house* — also means *family*. While it is not a point of doctrine with me, I entertain the idea that what is meant is the family (in the generic sense of *species*) of the shark. Such thoughts — as with the Traditionalist's assertions on this point — are purely speculative, and God knows best.
106:2[1] Arabic: *riḥla — journey, travel, trip, tour.* This word is frequently bent into *caravan* by Traditionalist translators to make it comport with expectations derived from other sources. The word for *caravan* (Arabic: *'īr*) is found in the Qur'an at 12:70, 12:82, 12:94.

107

107:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
107:0[2] The one-hundred-and-seventh chapter of the Qur'an is by convention called *al mā'ūn* or *Small Things*.
107:1[1] Arabic: *a ra'ayt-*. See note to 6:40.
107:1[2] Arabic: *dīn.* See Notepad V. See note to 95:7.
107:2[1] See note to 4:2.
107:4[1] Arabic root: *ṣ-l-w*. See note to 2:3 and Article SZC. Generically, *ṣallā* means *to perform duty*. The active participle of the form II verb (*muṣall–*) as here, occurs only at 70:22, 74:43, 107:4 — comparison of the instances of which is instructive.
107:5[1] Arabic: *ṣalāt*; i.e. such duty as is incumbent. See note to 2:3 and Article SZC.
107:7[1] Muhammad Asad notes here: *the term al-ma'un comprises the many small items needed for one's daily use, as well as the occasional acts of kindness consisting in helping out one's fellow-men with such items. In its wider sense, it denotes "aid" or "assistance" in any difficulty.*

108

108:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
108:0[2] The one-hundred-and-eighth chapter of the Qur'an is by convention called *al kawthar* or *Abundance*.
108:1[1] Arabic: *kawthar — abundance.* The Traditionalist makes claims for the meaning of *kawthar* which have no Qur'anic basis; the plain meaning of *kawthar* is as rendered here.
108:2[1] Arabic root: *ṣ-l-w*; i.e. to do such duty as is incumbent. See note to 2:3 and Article SZC. Generically, *ṣallā* means *to perform duty*. What God gave the Prophet in abundance was that revelation contained in the Qur'an. It is my opinion that this chapter serves to encourage the Messenger (and those who would follow him) to share this revelation with others. See end of Article MLQ.
108:2[2] Arabic: *naḥara*. This root occurs only once, which fact makes it vulnerable to corruption by interested parties. This form I verb has come to mean *to slaughter, to butcher* and it is claimed in the sense of *to sacrifice*, generally speaking, by the Traditionalist in support of one of his favourite pastimes: killing things. I argue that this meaning has attached itself over time. The concept of animal sacrifice is demonstrably alien to the Qur'an as we see *'[...]Their flesh does not reach God, nor their blood. But prudent fear reaches Him from you[...]'* (22:37). These values at 22:37 are uncontested and fully supported pan-textually. On that basis, it is impossible to consider *slaughter* or *sacrifice* the meaning at 108:2 because the text reads '*to thy Lord*' (which is a natural object for both imperatives in the verse — and the Traditionalist himself typically assumes as much). But God cannot expect one to sacrifice to Him that which He has told us does not reach Him. We must, if we are to be intellectually honest and consistent, look to other accepted meanings for *naḥara*. It has two: *to master (superlatively)* (Lane, p. 2835); and *to do something as soon as it becomes due* (meanings which both Lane and Badawi-Haleem include). Since to my mind, if one has fully mastered something one does it in a timely manner, I feel that *to master* includes within it mastery of time as a given, and I render on that basis.

109

109:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
109:0[2] The one-hundred-and-ninth chapter of the Qur'an is by convention called *al kāfirūn* or *The False Claimers Of Guidance* (see note to 2:19).
109:1[1] Arabic: *al kāfirūn*. See note to 2:19 and Notepad II.iii. This is the only instance where this category of person is addressed directly (i.e. in the vocative). This chapter is typically understood — and thus rendered in translation — in a way which strikes a sadly mistaken tone. The dominant assumption — given a wrong value for *al kāfirūn* – is that those addressed are '*unbelievers*' (i.e. a fundamentally distinct group; one possessed of a wildly different set of beliefs to those held by believers) and that God is directing the Messenger to say something along the lines of: *you and I have different doctrines, so let's just accept the fact.* But this is not exactly what is being said. The function of the chapter is to distance the speaker (one who truly believes and whose actions issue forth from that fact) from a group which wears the garb of faith — that is, from people who put themselves about as believers but whose actions are not commensurate with their claims. Thus, this chapter is making a point entirely different to the one claimed by the Traditionalist; namely: *that religion you have — that which simulates virtue but which rejects the requisite guidance virtue demands — that is not what I believe (no matter how much you might like to have it otherwise).*
109:6[1] Arabic: *dīn.* See Notepad V.
109:6[2] Arabic: *dīn.* See Notepad V.

110

110:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
110:0[2] The one-hundred-and-tenth chapter of the Qur'an is by convention called *al naṣr* or *Help*.
110:2[1] Arabic: *dīn.* See Notepad V.
110:3[1] See note to *s-b-ḥ* root at 2:30.

111

111:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
111:0[2] The one-hundred-and-eleventh chapter of the Qur'an is by convention called *al masad* or *The Twisted Strands*.
111:1[1] Grammar: dual. In Arabic the word for *hand* also denotes *power, wealth, substance*.
111:1[2] Arabic: *'abu lahab*. The Traditionalist has stories which he attaches to this chapter which have no Qur'anic basis, and which I ignore. The type of person this denotes is made perfectly clear in the chapter.
111:2[1] Or *What will his wealth avail him or what he earned?* In Arabic both readings are visually identical. Muhammad Asad, for example, renders here in the interrogative mood.
111:4[1] Arabic: *ḥaṭab — fuel, firewood; tales, slander*. Both senses are certainly contained here.
111:5[1] Muhammad Asad comments here: *The term masad signifies anything that consists of twisted strands, irrespective of the material (Qamus, Mughni, Lisan al-Arab). In the abstract sense in which it is evidently used here, the above phrase seems to have a double connotation: it alludes to the woman's twisted, warped nature, as well as to the spiritual truth that "every human being's destiny is tied to his neck"[...].*

112

112:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.
112:0[2] The one-hundred-and-twelfth chapter of the Qur'an is by convention called *al ikhlāṣ* or *Sincerity*.
112:2[1] Arabic: *ṣamad — eternal, everlasting*; *one to whom one repairs or appeals in cases of extremis*; *one without whom no*

affair is accomplished; one upon whom all creation is dependent. One struggles to render succinctly here in English. Muhammad Asad, for example, renders freely as *the Eternal Uncaused Cause of All Being*.

113

113:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

113:0[2] The one-hundred-and-thirteenth chapter of the Qur'an is by convention called *al falaq* or *Daybreak*.

113:3[1] Lit.: *becomes dark or gloomy*.

113:4[1] I include Muhammad Asad's comment here for interest despite the fact that he appears to treat witchcraft as something capable only of imagined results, a position with which I do not agree: *[...]"of those that blow (an-naffathat) upon knots": an idiomatic phrase current in pre-Islamic Arabia and, hence, employed in classical Arabic to designate all supposedly occult endeavours; it was probably derived from the practice of "witches" and "sorcerers" who used to tie a string into a number of knots while blowing upon them and murmuring magic incantations. The feminine gender of naffathat does not, as Zamakhshari and Razi point out, necessarily indicate "women", but may well relate to "human beings" (anfus, sing. nafs, a noun that is grammatically feminine).'*

114

114:0[1] Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23 and note thereto, note to 1:1, and Notepad I.

114:0[2] The one-hundred-and-fourteenth chapter of the Qur'an is by convention called *al nās* or *Mankind*.

114:4[1] Arabic: *al khannās*. The *kh-n-s* root denotes *that which retreats, goes back, recedes*. Generally, *al khannās* is said to be an epithet for the *shayṭān* since he retires — or hides himself — and retreats when God is remembered. That *shayṭān* treats of an adversary (against the command of God). See Article SJC.

114:4[2] Arabic: *waswās*. The core meanings of this word are *devilish insinuation, temptation; wicked thought; doubt, misgiving, suspicion; delusion, fixed idea; uneasiness, anxiety, concern; melancholy;* and is an epithet for the *shayṭān*.

114:6[1] Arabic: *min — of, among, from, from among.* While this verse is generally understood in the same light as 114:4 (i.e. as referencing that from which the speaker seeks refuge in God), it can be read also to reference that by means of which 'the evil of the retreating whisperer' reaches the breasts of men.

114:6[2] Signifies *hidden forces* (of the unseen realm), or fully demonic or demonised humans. Arabic: *al jinna.* See Article SJC.

114:6[3] An allusion also, surely, to the phrase '*I will fill Gehenna with the jinna and mankind all together*' found at 11:119 and 32:13 — the only other formula (and the only other places) in which the exact phrase '*min al jinnati wa al nās*' (*among, from,* or *with al jinna and men*) occurs.

The God Protocol
Sam Gerrans

THE GOD PROTOCOL

THE QUR'AN claims to be a complete revelation to mankind from the creator of the heavens and the earth.

Traditionalist Islam, while paying lip service to the Qur'an, is predicated chiefly upon other texts — the *aḥādīth* — and interpretations and schools of thought derived from the same, the result of which is an ossified and increasingly discredited cultural narrative.

SAM GERRANS is an English writer and independent thinker with backgrounds in languages, media, strategic communications, and technologies. He is driven by commitment to ultimate meaning and focused on authentic approaches to revelation and *Realpolitik*. Whereas most translations and expositions of the Qur'an assume Traditionalist Islam's conclusions, his principal work *The Qur'an: A Complete Revelation* is built upon a system of hermeneutics in which preference is given to definitions originating in the Qur'an itself and to values derived by processes of pan-textual analysis. Values for key terms thus demonstrated are enforced across the text and documented.

While *The Qur'an: A Complete Revelation* exposes unambiguous tensions between Traditionalist Islam and the book that religion claims as its foundational scripture, that result was not Gerrans' motivation for writing it. Sam Gerrans believes in God and accepts the veracity of the Qur'an. His identification of Traditionalist Islam's preoccupations as a usurping narrative is a function of his process of due diligence upon the contents of the Qur'an rather than his primary interest. The motivation driving *The Qur'an: A Complete Revelation* was to provide a textual corpus in the English language which could supply a legitimate formal basis for his principal objective which is described now in full in his book *The God Protocol*.

The God Protocol identifies that mechanism in the Qur'an by which miscreant ruling elites of the past were made accountable before God and applies the same principle to the worldwide ruling elite of today.

THE GOD PROTOCOL

SAM GERRANS

The God Protocol

Second Edition

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The author asserts the moral right to be identified as the author of this work.

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Dedicated to those who remember that the practice of God does not change.

O my people: yours is the dominion this day, you being dominant in the land, but who will help us against the wrath of God if it comes to us?

O my people: I fear for you the like of the day of the parties, the like of the case of the people of Noah, and ʿĀd, and Thamūd, and those after them; and God desires not injustice for the servants.

And O my people: I fear for you the Day of Calling, the day you will turn and go having not against God any defender; and whom God sends astray, for him there is no guide. And Joseph brought you the clear signs before, but you ceased not to be in doubt about what he brought. When he had perished, you said: 'Never will God raise up after him a messenger.' Thus does God lead astray him who is a committer of excess and a baseless sceptic: those who dispute concerning the proofs of God without an authority having come to them; great is the hatred in the sight of God and in the sight of those who heed warning; thus does God seal every proud and tyrannical heart.

O my people: follow me; I will guide you to the path of rectitude.

O my people: the life of this world is but an enjoyment; and the Hereafter — that is the house of the fixed lodging. Whoso does evil will not be rewarded save with the like thereof; and whoso works righteousness — whether male or female — and is a believer: those enter the Garden, wherein they are given provision without reckoning.

And O my people: how is it that I invite you to deliverance, and you invite me to the Fire? You call me to deny God, and to ascribe a partnership to Him with that whereof I have no knowledge; and I invite you to the Exalted in Might, the Forgiver. Without doubt, you but invite me to that to which there is no calling in the World or in the Hereafter; and our return is to God. And the committers of excess will be the companions of the Fire. And you will remember what I say to you. And I commit my affair to God; God sees the servants.

The Qur'an: A Complete Revelation, from 40:29-44

Acknowledgements

My first debt of gratitude is to God, the Subtle, the Aware: for His guidance; for this task and everything necessary for its fulfilment, and for my inability to be truly satisfied with anything other than its completion.

My next debt of gratitude is to my wife, Karina Gerrans. Her faith, kindness, and belief in this mission have never wavered for a moment, and her reflections, observations and questions have helped greatly.

Our daughter Edith also saw much less of Daddy in her early years than she should have due to my commitment to this project. I tell myself that one day she will understand why this was important, and that we can make up for lost time.

I gratefully acknowledge all those who made financial contributions to this project. They were seeking the pleasure of God, and I understand that, but the fact is that their donations and personal messages of support (all of which I read) helped sustain me during this project. The result is the new edition of *The Qur'an: A Complete Revelation*, publication of *The God Protocol*, and a substantially improved solution to *the mysterious letters.* None of this would have been possible without their support.

I wish to acknowledge Hakim Sahin for his kind assistance expunging minor errors from the final manuscripts.

And I wish particularly to thank Said Mirza. His generous support on all fronts as well as his personal friendship made a difficult path easier to walk.

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Preface

The premise for this book is that individual societies are ruled by individual, small castes of dominant men; that it is natural for societies to be ruled by small castes of dominant men; and that the world today comprises a single and unified system ruled by a single, small caste of dominant men. This book does not argue against the model of "elite" governance; rather, it calls the ruling elite to engage in its proper function: of training its populations along trajectories which tend to godly fear and righteousness.

It is clear today that the ruling elites have abandoned all semblance of *noblesse oblige*, having detached their interests entirely from those of the peoples they rule. They have destroyed traditional forms of religions, perverted norms of gender, race, and caste, and dismantled all objective standards of modesty and morality. And they are presently engaged in removing the last vestiges of reason and instinct for God within those they manage and in establishing a perfected form of slavery for those they leave alive to serve them.

In short, the ruling elites of the present unified system are aberrant, miscreant, deviant — and highly effective.

Conspicuous among the elites' practices of dealing with those they rule is the principle of issuing notifications or warnings prior to executing certain policies, usually via entertainment or news media outlets, but by other means also. The elites follow a protocol of warning because it is important to them that one be morally and legally culpable. But what is sauce for the goose is sauce also for the gander.

The Qur'an contains within it a clear protocol of warning — one which was used by many messengers and prophets — for holding miscreant elites to account. This mechanism has nothing to do with the Traditionalist Islamist's dominant preoccupations; rather, it comprises a legal framework for warning a ruling elite that has transgressed all bounds, and serves as the prerequisite for the punishments of God to become binding thereafter upon a society whose rulers reject that warning. I call this mechanism *the God protocol*. Historically, such punishment impacted a limited area only. Since today the world is effectively under a single ruling elite, the implication is that the impact of an execution of the same protocol in such circumstances would be universal.

This book features anthologies of verses from the Qur'an attended by introductions, summaries, comments and conclusions which together support a formal warning under the *protocol* to the ruling elite of today's one world government.

One can press the wrong buttons as many times as one likes — it won't make any difference. But one has only to press the right button once. This is that button. I am not pressing it because I want to, but because the alternative is a future which, in conscience, I cannot leave to my children.

S.G.

Publications Overview

Books treating of the Qur'an published to date comprise the following:

- *The Qur'an: A Complete Revelation*
- *The Mysterious Letters of the Qur'an: A Complete Solution*
- *The God Protocol*

These books may be downloaded in pdf free or hardback editions purchased at quranite.com.

The Qur'an: A Complete Revelation
This comprises:
- *Background*
- *Translation* (parallel text)
- *Notes & Commentary*

The Mysterious Letters of the Qur'an: A Complete Solution
This comprises:
- *Framework for Qur'anic Methods of Exegesis*
- *Solution to the Mysterious Letters of the Qur'an* (marked *Article MLQ* in *Notes & Commentary*)

The God Protocol
This book forms the point and purpose of the works above.

•

Addenda to The Qur'an: A Complete Revelation
This publication comprises:
- *Notepads*
- *Al Ṣalāt and Al Zakāt Considered* (marked *Article SZC* in *Notes & Commentary*)
- *Shayṭān, Jinn, and Related Terms Considered* (marked *Article SJC* in *Notes & Commentary*)

This document may be downloaded in pdf free at quranite.com.

•

The *Translation* (parallel text) and *Notes & Commentary* are found also at reader.quranite.com.

Quranite Reader provides fast navigation across the body of the work, text-based searches, root searches, lexical information, and much besides. It was kindly contributed by Said Mirza.

Introduction to the protocol

Introduction to the protocol

Introduction

I have resisted the temptation to burden the reader here with much information about myself.[1] And I have aimed also to keep each section as streamlined as possible.

The Preface to the present work provides a short summary of our premises and approach. As stated there, this book largely features anthologies of verses from the Qur'an attended by introductions, summaries, comments and conclusions.

The present work is intended in support of that warning already delivered to a visible portion of the ruling elite (discussed later in this book), and is supplemented extensively by *The Qur'an: A Complete Revelation*.[2]

It is not the object here to convince the reader of the relevance of the Qur'an, or to disentangle that scripture from the interpolations and impositions practiced upon it by the religion which claims it as its foundational scripture. Those duties are covered principally by *The Qur'an: A Complete Revelation*.

Nor do I attempt here to convince the reader of the existence of the ruling elite or to supply proof of their operations. A primary audience for this work is the ruling elite themselves for whom such details are unnecessary, and it is expected that other readers will have either conducted such investigations for themselves or be motivated to do so now, if it is still possible.

I have also resisted the temptation to base this presentation upon extensive external references, the Qur'anic imperative to remind by means of the Qur'an[3] here being the principal guide.

In this work, I outline a process of warning demonstrated by a number of messengers whose histories are found in the Qur'an, leveraging facets of the text to derive a core set of actions required of a warner under that mechanism we will be calling here *the God protocol*.

I then identify within the text of the Qur'an what I call the detonating statement: the single component required to activate Muḥammad's second, unique and universal mission of warning to a single world elite such as we live under today.

Finally, I summarise the means by which we have executed that protocol with regard to the ruling elite of our day.

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1 For those interested in my background, this is covered in brief in the first few pages to *Solution to the Mysterious Letters of the Qur'an*.

2 My principal work. For details see quranite.com.

3 See 50:45.

The Preface to my larger work *The Qur'an: A Complete Revelati*on is replicated below by way of further introduction to the present project:

> The Qur'an claims to be a complete revelation to mankind from the creator of the heavens and the earth. Within that framework, *The Qur'an: A Complete Revelation* has two principal objectives.
>
> The first is to provide the technical and legal platform for my book *The God Protocol*. That work shows that the Qur'an repeatedly demonstrates a formal protocol of warning as the mechanism by which aberrant ruling elites are held to account before God. It catalogues how former messengers followed this protocol, as did Muḥammad himself. That protocol of warning was in each case the legal prerequisite — the switch, if you will — for the punishments of God thereafter to become binding upon a community resulting in its total destruction, absent a meaningful change of direction by the elites of those times.
>
> The principal intended audience for both works is the ruling caste of our time, which comprises a small coterie of elites united in purpose to degrade, enslave, and then to eradicate most of those over whom they rule. Their policies over the last century or more have resulted in such debasement of the human stock that there can be no doubt that, left to their present course, they will be entirely successful in effecting a profitable genocide and a total and unending tyranny over those whom they leave alive to serve them.
>
> Most historical implementations of the *protocol* I mention pertained to areas ruled by elites with limited geographical reach. The ensuing destructions were, likewise, local in nature. Today, as at no other time in history, the world comprises a single community with a single ruling elite. Thus, the application of the same *protocol* in our time has worldwide implications.
>
> While potentially providing the detonator to the Eschaton is an unenviable task, the consequences of not doing so will be infinitely worse for all but the elites themselves.
>
> Identification of the *protocol* is in no way dependent upon my translation, but it was necessary to clear away some of Traditionalist Islam's more unhelpful impositions upon the Qur'an before proceeding to the main task. A legal protocol is a matter of meeting certain requirements, beginning with the fact that persons served under a protocol must have full access to the legal foundation upon which that protocol rests, even if they choose not to acquaint themselves with its details. The legal foundation in this case is the text of the Qur'an. As the language of the present ruling elite is English, the Qur'an must be presented in English. To import the meanings of certain key words as the Traditionalist does from an extraneous literature would compromise the validity of the English text as the basis for the application of the protocol. Thus, a hermeneutic was developed which treats the Qur'anic text itself as the source of definitions for important key terms. Additionally, norms of due process require that documentation and annotations attend principal legal texts in order to ensure maximum transparency. *The Qur'an: A Complete Revelation* meets both these requirements.

> The elites are most particular about the legal processes they use against the general population; they understand the principle of *culpability*: once one has been formally warned on the basis of a body of laws, he enters a fresh context legally, a context in which he is either newly culpable, or still culpable but in new way. But no one ever uses the same principles against the elites themselves. This denotes a lack of strategic awareness given that the elites' observance of legal conventions itself demonstrates that they recognise them as binding. Therefore, what is sauce for the goose may be sauce also for the gander.
>
> The second principal objective behind *The Qur'an: A Complete Revelation* is to offer the Qur'anic text to a wider audience free of the impositions made upon it by what I call brand Islam. I am not on a crusade against the Traditionalist Muslim, but I am obliged to critique his claims and check his excesses in order to illustrate where and how they are at unambiguous variance with the book he claims as his foundational scripture. I accept that righteous Traditionalist Muslims exist, as I accept that righteous men exist in a number of religions. But since the Traditionalist's religion is the principal obstacle to meaningful access to the Qur'an I am bound to address it on that basis.

•

I will now provide an expanded overview of the present work.

Expanded overview

This work proceeds upon the Qur'an's estimate of itself: that it is a revelation from God; that it is complete; that it is preserved — that is, that it is a complete textual narrative, one which contains the material and tools necessary within its own purview to understand its core teachings.

Within this framework, it is clear that the principle of a warner addressing his own people — and with a focus on the elites thereof — with a message urging repentance to God and submission to His laws, followed by denial on the part of those warned and the destruction of that people *in toto* in an act of God as a consequence is standard.[4] Moreover, it is clear that the recipient of the Qur'anic narrative was himself following in this tradition as the latest in the sequence of warners.

The Qur'an relates a number of histories pertaining to former peoples in some detail (e.g. the people of ʿĀd, and the people of Thamūd) and refers to others for which little or no detail is supplied (e.g. the people of Tubbaʿ). One narrative is found in significantly greater detail than all others, namely the mission of warning by Moses to Pharaoh. That narrative is referenced within the Qur'an as 'a precedent and an example for those who came later'[5] and thus is seen here as the one with the greatest application both for Muḥammad's missions within his

4 With one exception: the case of Jonah.

5 See 43:56.

lifetime,[6] as well as for the implications of Muḥammad's unique, universal mission pertinent at this time.

By means of what we call here generic narrative summaries (i.e. statements which list events which happened in all cases of warning), we are able to construct a set of core actions which must be undertaken by a warner to fulfil the requirements of *the God protocol*. This list of core actions, then, comprises the bulk of that mechanism of warning which we are calling here *the God protocol* and which must, in the event of denial by the ruling elite, result in annihilation in an act of God.

Since all previous communities thus warned were of limited geographic extent and ruled locally by their respective elites, the instances of annihilation which pertained to them were locally contained. In the present context the world is a single community ruled — *de facto* if not yet openly *de jure* — by a single elite. The expectation here is that execution of the *protocol* in this time will, in the event of the punishments of God becoming binding under that protocol, result in universal destruction. On that basis, we infer that implementation of the *protocol* in such a context effectively implies also the advent of what the Qur'an calls the Hour — or what is referred to in Christian literature as the eschaton — namely, the end of the current age and the appearance of all men before the Judgment of God.

We noted above the relevance of Moses' mission of warning to Pharaoh and the relative wealth of detail that narrative provides. In our study of that mission we shall see that Moses himself is not able to deliver a single core component required by the *protocol* for the reason that he was not a member of that society; that is, he was unable to address Pharaoh and his people on the basis of shared affiliation. In that case, this vital component is supplied by a man who belonged to the people of Pharaoh, and is described in the text simply as a 'believing man'. This expansion in our understanding of the mechanism of the *protocol* will provide the key to the execution of the same mechanism in our time.

We will come to appreciate also that Moses had two key missions to Pharaoh — one to deliver warning to Pharaoh under the *protocol*, and another to deliver the children of Israel out of his hand — and then see the multiplicity of Moses' missions reflected in the narrative which treats of Muḥammad.

Muḥammad preached to his community of origin as per *the God protocol*. While mention of its destruction is elided from the text, the fact of its annihilation must be taken as given since no alternative exists within the framework of the mechanics of that tradition of warning Muḥammad was following.

However, it is clear also from the broader narrative that, subsequent to the original destruction

6 It is certain that Muḥammad fulfilled the requirements of *the God protocol* to the people of his place of origin, and clear also under the *protocol* that they must have been destroyed as a result. The text of the Qur'an provides further narratives which treat of later successes and of Muḥammad's later role as a leader and judge. Many of those details are part of the narrative present, i.e. related to Muḥammad's missions current in his lifetime the specifics of which are history for us now.

visited by God upon his place of origin, Muḥammad removed to a new location and led a successful campaign to win people to the Faith:

> **1** When the help of God and the victory come,
> **2** And thou seest mankind enter the doctrine[1] of God in crowds,
> **3** Give thou glory[1] with the praise of thy Lord, and ask thou forgiveness of Him; He is accepting of repentance.
> (110:1-3)

But, as already indicated, Muḥammad had a further mission:

> **158** (Say thou: "**O mankind: I am the messenger of God to you all together** — to whom belongs the dominion of the heavens and the earth. There is no god save He.[1] He gives life and He gives death." So believe in[2] God and His messenger, the unschooled[3] prophet, who believes in[4] God and His words; and follow him,[5] that you might be guided.)
> (7:158)

This mission is one Muḥammad could not fulfil within the constraints of *the God protocol* for the same reason Moses could not appeal on the basis of shared affiliation to Pharaoh. In his role as "the messenger of God to you all together" Muḥammad could not, while living, have correctly addressed a unified, single world community as a member thereof. Such a community did not exist within his lifetime, nor did there exist a single language uniting all peoples in which he could have addressed them. Muḥammad belonged to a geographically limited community in 7th century Arabia and spoke the local language.

But all parts of the *protocol* which pertain to Muḥammad's universal mission are preserved within the revelation he was given, including what we are calling the detonating statement required to initiate his universal mission.

And today, there exists in effect a single world state under a single ruling elite — one to which a single message of warning *can* be delivered. And today also, the elites of this one-world state understand a single language.

And that language is English.

•

This work provides the detonating statement of warning required to initiate Muḥammad's mission to "mankind[...] all together" and delivers that statement to the elites of our times. That statement is supported in the first instance by the present work and, beyond that, by our larger work *The Qur'an: A Complete Revelation*.

Details of those to whom the detonating statement has been addressed may be found at warningtotheelite.org.

Both *The God Protocol* and *The Qur'an: A Complete Revelation* may be accessed in their entirety free at quranite.com.

•

All Qur'anic quotes in *The God Protocol* are from *The Qur'an: A Complete Revelation*, and the reference numbers included in those quotes indicate items from the Notes & Commentary section of *The Qur'an: A Complete Revelation*. The notes to the verses cited in *The God Protocol* which have been reproduced here may be found both at reader.quranite.com and in the Notes & Commentary section of *The Qur'an: A Complete Revelation*.

•

While every effort has been made to produce a work equal to its purpose, the later writing stages of *The God Protocol* were completed at a time of intense pressure;[7] at a certain point[8] I judged the need for publication to outweigh whatever benefit that could possibly accrue from time spent on further improvements to style, syntax, or grammar.

7 I mean here principally for those who understand what the roll-out of the Covid agenda signifies.

8 This work was first published in May, 2021.

Chapter One

Warning

1. Warning

The manufacture of culpability

Before we look at the details of the Qur'an's own statements, we should note that man's societies accept — and have accepted for millennia — the legal force of warning as the means to manufacture culpability.

Let us take the *Miranda warning* the opening section of which is known to most from American movies; this reads:

> You have the right to remain silent. Anything you say can and will be used against you in a court of law. You have the right to have an attorney. If you cannot afford one, one will be appointed to you by the court. With these rights in mind, are you still willing to talk with me about the charges against you?

While other countries have their own formulas, all such protocols have in common a shift in legal status as a function of this type of issuance of warning.

Other protocols with similar outcomes exist. In the UK for example, before work requiring planning permission is undertaken, a notice must be placed in public view near the location the permission has been applied for. A notice is typically placed in a local newspaper also. Some areas require that inhabitants adjacent to the site be informed. In short, in order to achieve what may be considered consent, the relevant agencies simply have to provide local residents with reasonable opportunity to become apprised of the facts, an opportunity which they may or may not avail themselves of.

Non-action by the same implies consent. *Black's Dictionary of Law* defines consent as:

> A concurrence of wills. Express consent is that directly given, either *lira voce* or in writing. **Implied consent is that manifested by signs, actions, or facts, or by inaction or silence, which raise a presumption that the consent has been given**.[1]

The significance of this point will be clear towards the end of this work.

1 Emphasis added.

The elites' use of warning

The ruled rarely understand the law; they assume an understanding of the words used in law, but rarely possess the same understanding of those words as those who write them.

The elites understand the meaning of laws; and when they inform — that is, issue legal warnings to — the populous they rule, the implications are clear to those who issue those warnings even if they are not to those to whom they are directed.

The format of the elites' general warnings vary. Some are issued in the form of blockbuster films, some via major news outlets or other corporate media, all of which are owned or controlled by the elites themselves. The fact that the population at large will not understand the legal implication of a particular warning is immaterial, or even that most individuals choose not to apprise themselves of its substance. Once the masses have been warned, the elite's hands, as they see it, are clean.[2]

We find also certain public monuments functioning as warnings. For example, the Georgia Guidestones logically require for realisation of their premises the reduction of the present world population by some seven billion people.[3]

At the time of writing,[4] the Agenda item called Covid-19 is in its second year of implementation. To date, to my knowledge, nowhere has there been enacted a law which compels the population to take the so-called vaccines; the decision to comply with the Media imperatives remains for now technically the choice of the individual. This is yet another demonstration of the importance to those rolling out the Agenda that culpability for compliance rest with the individual.

In summary, the ruling elites follow strict protocols as they implement their plans at the heart of which lies the concept of the manufacture of culpability.

Warning is the mechanism by which God makes men culpable

Despite what the elites may believe about themselves and their role and destiny, they are men and subject to the common fate of men, being created by God and destined to stand before Him at the Judgment. And the elites are able to leverage warning in order to manufacture culpability

2 These types of warnings function also as what is known as *predictive programming*: that is, as cultural narratives which serve to produce in the target audience a sense of inevitability or naturalness in the events described by the propaganda becoming fact.

3 The Georgia Guidestones open in English with: *Maintain humanity under 500,000,000[...].* I have personally visited the Georgia Guidestones; the main feature at the site is an astrological monument comprising large stones on which a single statement is found in eight languages: English, Spanish, Swahili, Hindi, Hebrew, Arabic, Chinese and Russian. I was interested to note that while the English is grammatically correct, the Russian contains multiple basic errors, as do several of the other languages. On that basis, I conclude that English is the only language at the site with legal force.

4 July, 2021.

only because that mechanism is itself expressive of principles extant in the creation of God. Thus, the principle of warning which the elites practice with such punctiliousness upon the populations they rule may be applied also to them, and that expectation is implicit in the Qur'anic method.

It is true that the Qur'an cites God's mercy frequently. However, it is unfounded wishful thinking to proceed upon the basis that the punishments of God upon the guilty are anything but terrible and permanent. God allows men time in which to repent and seek forgiveness and, if they do so, He is entirely merciful. But when man is obdurate in the face of warning and dies unrepentant, the result is Hell:

> **71** And those who ignore warning[1] **will be driven into Gehenna in companies**. When[2] they have come to it, the gates thereof will be opened, and the keepers thereof will say to them: **"Came there not to you messengers from among you, reciting to you the proofs[3] of your Lord, and warning you of the meeting of this day of yours?"** They will say: "Verily."[4] But the word of punishment is binding[5] upon the false claimers of guidance.[6]
> **72** It will be said: "Enter the gates of Gehenna, abiding eternally therein"; and evil is the dwelling of the proud.
> (39:71-72)

Refusal to acknowledge God's warning is no defence

Just as most of those who comprise the populations managed and owned by today's elites mock or flatly refute the veracity of the words of those who attempt to explain to them the workings of the systems by which they are controlled, so certain categories of men treat lightly the warnings brought through the ages by messengers of God. But failure to take seriously warning originating with God does nothing to mitigate the consequences.

> **11** Woe, that day, to the deniers[1]
> **12 — Who in vain discourse[1] are playing —**
> **13 The day they are shoved, with violence,[1] into the fire of Gehenna!**
> **14** "This is the Fire which you denied:
> **15** "Is this sorcery?[1] Or do you not see?
> **16 "Burn therein! And be you patient or be you not patient — it is the same for you; you are but being rewarded for what you did."**
> (52:11-16)

The Qur'an uses the word translated above *deniers* frequently. While the cultural narrative I call brand Islam would have one believe that it signifies those who reject the construct it calls Islam, systematic analysis[5] shows that such a value contradicts many Qur'anic contexts.

5 For a full dissection of the Traditionalist's conflation of his later religion with terms found throughout the Qur'an, see *The Qur'an: A Complete Revelation*.

Rather, the emphasis is upon one's response to the warnings brought either directly by a man sent by God or, indirectly, via a scripture:

> **35** And We said: "O Adam: dwell thou and thy wife in the garden, and eat[1] thereof freely wheresoever you[2] will; but approach[3] not this tree lest you[4] be of the wrongdoers."[5]
> **36** But the satan[1] caused them[2] to fall therefrom, and turned them[3] out of what they[4] were in; and We said: "Get you all[5] down, an enemy to one another; and for you in the earth are a dwelling-place and provision for a time."
> **37** Then received Adam words from his Lord, and He[1] turned towards him; He is the Accepting of Repentance, the Merciful.
> **38** We said: "Get you down from it all together. **And if[1] there comes to you guidance from Me, whoso follows My guidance: no fear will be upon them, nor will they grieve.**
> **39** "**But those who ignore warning[1] and deny Our proofs:[2] those are the companions of the Fire; therein they abide eternally."**
> (2:35-39)

A further category of men chooses to ignore warning, something akin to the manner in which some choose to disregard the clear statements of warning and intent which the ruling elite issue. But here again, the fact that a man elected to remain ignorant of the existence of such statements does nothing to mitigate or modify his culpability:

> **45** And those before them denied; **and they attained not a tenth[1] of what We gave them but they denied My messengers — then how was My rejection!**
> **46** Say thou: "I but exhort you to one thing: that you stand up for[1] God in twos and alone, then reflect."[2] Your companion is not possessed;[3] he is only a warner to you before[4] a severe punishment.
> (34:45-46)

Summary

We have seen that issuance of warning is the means to manufacture culpability under their own laws practiced by the elite upon those they rule, and that issuance of warning, even when disregarded, places the burden of responsibility upon the one addressed.

We have seen that warning is also the mechanism by which God makes men culpable, and in what follows we will identify the details of this mechanism from the Qur'an. We are calling this mechanism and its application *the God Protocol*. It is a formal process, and one implemented many times in the past, under which the punishments of God were made binding upon communities ruled by men who had become miscreant and tyrannical.

Given the worldwide system of tyranny now in place, this protocol is of central relevance today.

Chapter Two

Warners in the Qur'an

2. Warners in the Qur'an

Warning in times past: messengers, prophets, and lay believers

One who reads the Qur'an (at least, one who reads the text unencumbered by Traditionalist Islam's pre-existing commitment to assert itself as the Book's purpose and expression) cannot fail to note a recurring pattern: a warner comes to a people from God; that people — and generally the ruling elites thereof — reject that warning; the people are destroyed suddenly.

Most conspicuous in the text among those prophets and messengers whose historical narratives treat of *the God protocol* are the following:

- Noah: sent to the people of Noah[1]
- Hūd: sent to ʿĀd
- Ṣāliḥ: sent to Thamūd
- Lot: sent to the people of Lot[2]
- Shuʿayb: sent to Madyan
- Moses: sent to Pharaoh
- Jonah: sent to the people of Jonah
- Muḥammad: sent both to his people and to mankind "all together"

We will cover these messengers of warning in some detail further into our presentation. Of note at this juncture is the fact that, according to the Qur'anic narrative, repentance and avoidance of destruction occurs in one case only:

> **98 Oh, that a city had but**[1] **believed and profited by its faith save the people of Jonah!**[2] When they believed, We removed from them the punishment of disgrace in the life of this world, and gave them enjoyment for a time.
> (10:98)

A point elided from the Islamist's presentation is that, according to the Qur'an, common believers are called upon also to convey a message to mankind:

> **143** And thus[1] We made you [i.e. adherents of the Qur'an] an intermediary community **that you might be witnesses to mankind, and that the Messenger might be a witness to you.**[2]
> (2:143)

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1 In my translation, I use the anglicised naming conventions wherever possible, but that should not be seen as a full endorsement of all dominant geographical claims regarding location. For our purposes, it does not matter where precisely the events covered in our review took place. In those cases where positive identification with known Bible figures is not possible, I render using transliteration from the Arabic.

2 Also referred to as 'the cities thrown down' in the Qur'an.

In support of this assertion, we point to the fact that the Qur'an presents narratives which treat of laymen who supported messengers of warning. For example, consider the following:

> **20 And a man came running from the furthest part of the city**.[1] **He said: "O my people: follow the emissaries!**
> **21** "Follow those who ask of you no reward, and they are guided.
> **22** "And why should I not serve Him who originated me, and to whom you will be returned?
> **23** "Shall I take gods besides[1] Him? If the Almighty[2] intends me harm, their intercession will avail me nothing, nor can they rescue me;[3]
> **24** "Then should I be in manifest error.
> **25** "I believe in[1] your Lord; so hear me!"
> **26** It was said: "Enter thou the Garden."[1] He said: "I would that my people knew
> **27** "Of how my Lord has pardoned me, and placed me among the honoured!"
> **28** And We sent not down upon his people after him any host[1] from the sky; — and nor would We have sent down —
> **29** It was only one Blast, and then were they extinguished.
> (36:20-29)

And as we shall come to appreciate, it is a Qur'anic principle that, to be effective, the mechanism of warning delivered to a community must include an expression of affiliation by a member of that community. In the case of the house of Pharaoh — a people to which Moses, though sent, did not belong — this office is supplied by one of his own house:

> **28 And there said a believing man**[1] **of the house of Pharaoh**[2] **who concealed his faith:** "Would you kill a man because he says: 'My Lord is God,' and has brought you clear signs from your Lord? If he is lying, then upon him is his lie; and if he is truthful, some of what he promises you will befall you. God guides not him who is a committer of excess and a liar.
> **29** "**O my people:** yours is the dominion this day, you being dominant[1] in the land, but who will help us against the wrath of God if it comes to us?" Pharaoh[2] said: "I only show you what I see, and I only guide you to the path of rectitude."
> **30** And he who heeded warning[1] said: "**O my people:** I fear for you the like of the day of the parties,
> **31** "The like of the case[1] of the people of Noah, and ʿĀd, and Thamūd, and those after them; and God desires not injustice for the servants.[2]
> **32** "**And O my people:** I fear for you the Day of Calling,
> **33** "The day you will turn and go[1] having not against God any defender; and whom God sends astray, for him there is no guide.
> (40:28-33)

We will consider the role of the 'believing man' of the segment above in detail later in our presentation.

Summary

We have noted that the process of warning, followed (almost invariably) by denial and thus in destruction in an act of God, is a pattern which occurs multiple times in the Qur'an.

Delivery of all parts of God's warning to a people as the mechanism for making that people culpable before God is, within the Qur'anic narrative, normally the preserve of chosen messengers and prophets, but we have seen that laymen are found to take a role in this mechanism on occasion.

Lastly, we have noted that *the God protocol* requires an expression of affiliation as one of its components, and have pointed to the precedent of a layman supplying that component in the case of a prophet and messenger who himself could not do so, as was the case of Moses in his mission of warning to Pharaoh and his house.

Chapter Three

Muḥammad and the protocol of warning

3. Muḥammad and the protocol of warning

Introduction

The purpose of the present chapter is to provide a broader context for our principal analysis. Here we will show that Muḥammad's mission was presented to him, and was to be understood by him, as that of a further warner following in a sequence of earlier warners admonishing their communities prior to events of localised destruction, but with an emphasis also in his case on the Hour itself; that the revelation he received, the Qur'an, was to form the basis of his message of warning; that his principal obligation was to convey that message, with responsibility for their fate lying with those who heard it and responsibility for the outcome of that process resting with God alone; and that the imperative to warn placed upon Muḥammad remains operative today for his mission as the messenger of God to mankind "all together" noted in the Introduction.

Following the sections comprising segments of verses below we will summarise the system and format by which we will consider each of those messengers of warning in that sequence which begins with Noah and ends with Muḥammad, and then indicate what will follow from that analysis.

Following in a tradition of former warners

The revelation Muḥammad received assumes the model of former warners — of warning issued to a people, and of complete destruction at the hand of God in the event of denial[1] — with his own role being entirely consonant with that model:

> **50** And that He destroyed the former ʿĀd,
> **51** And Thamūd He spared not,
> **52** And the people of Noah before — they were worse in wrongdoing,[1] and worse in transgression —
> **53** And the overthrown cities[1] He cast down,[2]
> **54** And covered them with what He covered.
> **55** Then which of the blessings of thy Lord dost thou dispute?
> **56** **This is a warner**[1] **like**[2] **the former warners.**[3]
> (53:50-56)

The evidence of the outcome of previous implementations of that mechanism of warning we are calling *the God protocol* was abundant, annihilation having occurred at various times and places, the proof of which remained for those with eyes to see.

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1 What responses constitute denial is addressed later in this presentation.

36 And We raised up in every community a messenger: "Serve God and avoid idols."[1] And among them was he whom God guided; and among them was he upon whom misguidance was binding.[2] **So travel in the earth and see how was the final outcome of the deniers.**
(16:36)

The protocol followed by Muḥammad's predecessors was fixed and its principles unchanging:

42 And they swore by God their strongest oaths that if a warner came to them, they would be more guided than any of the communities; but when a warner came to them, it increased them only in aversion,
43 Waxing proud in the land, and scheming evil; but the evil scheme surrounds none save its authors.[1] **Then look they save for the practice[2] of the former peoples? And thou wilt not find in the practice of God any change; and thou wilt not find in the practice of God any alteration.**
44 Have they not travelled in the earth and seen how was the final outcome of those who were before them? And they were stronger than them in power; but God is not such that anything in the heavens or in the earth should frustrate[1] Him; He is knowing and powerful.
(35:42-44)

This, then, was the backdrop on which Muḥammad himself was commissioned by God to stand up and warn:

1 O thou, one covering himself:
2 **Arise thou and warn thou!**
3 And magnify thou thy Lord,
4 And purify thou thy garments,
5 And forsake thou[1] defilement,
6 And show thou not favour seeking gain,
7 And to thy Lord be thou patient.
(74:1-7)

While his mission contained the immediate emphasis common to former warners, he was to stress also a universal event, one for which all instances of temporal destruction at the hand of God served as signposts and were prefigurements: the end of all things:

39 **And warn thou them of the Day of Regret, when the matter will be concluded**; but they are in heedlessness, and they do not believe.[1]
40 We will inherit[1] the earth and whoso is thereon, and to Us will they be returned.
(19:39-40)

18 **And warn thou them of the Day of the Drawing Near,[1] when the hearts will choke[2] in the throats:**[3] — No loyal friend for the wrongdoers![4] No intercessor who is obeyed!
19 He knows the treachery of the eyes and what the breasts conceal.
20 And God decides in justice.[1] And those to whom they call besides[2] Him decide not anything; God, He is the Hearer, the Seeing.
(40:18-20)

In keeping with those in whose footsteps he was following (as we shall come to appreciate more later in our presentation), Muḥammad himself had no knowledge of when the punishment of God might occur:

187 They ask thee concerning the Hour: "When is its arrival?"[1] Say thou: "Knowledge thereof is but with my Lord; none reveals its time save He. It weighs heavily in the heavens and the earth; it comes not upon you save unexpectedly." **They ask thee as though thou wert privy[2] thereto; say thou: "Knowledge thereof is but with God"**;[3] but most men know not.
188 Say thou: "**I have no power to do myself benefit or harm save that God should will.** And had I knowledge of the Unseen, I would have acquired abundance of wealth, and evil would not have touched me; **I am only a warner and bearer of glad tidings to people who believe.**"
(7:187-188)

105 And We decreed in the Psalms[1] after the remembrance:[2] "My righteous servants will inherit the earth."
106 In this[1] is a notification for people who serve.[2]
107 And We sent thee only as a mercy for all mankind.
108 Say thou: "It is revealed[1] to me that your God is One God. Will you then be submitting?"[2]
109 **And if they turn away, say thou: "I have proclaimed to you all alike;[1] and I know not whether near or far is what you are promised.**
110 "He knows what is public of speech, and He knows what you conceal.
111 "And I know not; it might be a means of denial[1] for you and enjoyment for a time."
(21:105-111)

As we have said, Muḥammad was also to understand his mission in terms of the sequence of denials, rejections, and subsequent destruction which preceded him:[2]

184 **And if they deny thee, then denied were the messengers who were before thee,** who came with the clear signs, and the writings,[1] and the Illuminating Writ.[2]
(3:184)

And, in the event of denial, as per the template provided by the narrative histories of the previous messengers, Muḥammad was to disavow those who opposed him:

214 And warn thou thy relatives.
215 And lower thou thy wing[1] to those who follow thee among the believers.[2]
216 **And if they oppose thee, say thou: "I am quit of what you do."**
(26:214-216)

2 That the place of Muḥammad's initial preaching was destroyed also is elided from the text but amenable to identification on the basis of correlations between certain textual phenomena. These will be presented in due course.

Muḥammad was to warn by the Qur'an itself

The source material for Muḥammad's mission of warning is contained within the scripture he was given: the Qur'an:

> **2 A Writ**[1] **sent down to thee** — so let there be no distress in thy heart therefrom — **that thou warn thereby**, and as a reminder to the believers.[2]
> **3** Follow what has been sent down to you from your Lord, and follow not allies besides[1] Him; little do you take heed.
> **4** And how many a city have We destroyed! Our might came upon it by night, or while they slept at noonday,
> **5** And their cry when Our might came to them was only that they said: "We were wrongdoers!"[1]
> **6** Then will We question those to whom were sent, and We will question the emissaries,[1]
> **7** And We will relate to them with knowledge; and We were not absent.
> (7:2-7)

> **9 This Qur'an**[1] **guides to what is most upright**, and brings glad tidings to the believers[2] who do righteous deeds, that they have a great reward,
> **10** And that those who believe not in[1] the Hereafter: — We have prepared for them a painful punishment.
> (17:9-10)

Moreover, the Qur'an formed the sum total of that repository of knowledge which informed Muḥammad's mission of warning; he had access to no other:

> **50** Say thou: "I say not to you: 'I possess the treasuries of God,' or: 'I know the Unseen,'[1] nor do I say to you: 'I am an angel.' **I follow only what is revealed**[2] **to me.**" Say thou: "Are the blind and the seeing equal?" Will you then not[3] take thought!
> **51 And warn thou thereby**[1] **[i.e. with the Qur'an]** those who fear that they will be gathered to their Lord, — they have no ally or intercessor besides[2] Him — that they might be in prudent fear.[3]
> (6:50-51)

Finally, Muḥammad's message of warning as contained in the revelation he was given was pertinent not only to his immediate audience but to all that it should later reach:

> **19** Say thou: "What thing is greatest in witness?" Say thou: "God is witness between me and you; **and this Qur'an**[1] **has been revealed**[2] **to me that I might warn you thereby, and whom it reaches**. Do you bear witness that there are other gods with God?" Say thou: "I bear not witness." Say thou: "He is but One God, and I am quit of that to which you ascribe a partnership."[3]
> (6:19)

The Qur'an: responses and features

As with previous messengers of warning, Muḥammad himself would be denied and rejected, as we shall see later. But more than that, the Qur'an itself — the sole source and expression of his mission — would also be ignored and denied:

> **41** And We have expounded[1] in this Qur'an,[2] that they take heed; **but it increases them only in aversion.**
> (17:41)

> **89** And We have expounded[1] for men in this Qur'an[2] every[3] similitude,[4] **but most men refuse save denial.**
> (17:89)

> **54** And We have expounded[1] for men in this Qur'an[2] every[3] similitude,[4] **but man is, more than anything, contentious.**
> (18:54)

> **58** And We have struck for men in this Qur'an[1] every[2] similitude.[3] **And if thou come to them with a proof,**[4] those who ignore warning[5] will say: **"You**[6] **are only creators of vanity."**
> **59** Thus does God seal the hearts of those who know not.
> (30:58-59)

> **31** And those who ignore warning[1] say: "**We will never believe in**[2] **this Qur'an,**[3] nor in what was before it."[4] But if thou couldst see when the wrongdoers[5] are brought before their Lord, refuting each other's word[...].[6] Those who were despised will say to those who had waxed proud: "Were it not for you, we would have been believers!"
> (34:31)

At a time when the language of the Torah was no longer in wide use and understanding thereof had become the preserve of a religious elite, the Qur'an was revealed in a language which the common people of Muḥammad's time and place spoke: Arabic.

> **27** And We have struck for mankind in this Qur'an[1] every[2] similitude,[3] that they might take heed;
> **28 An Arabic recitation,**[1] free of deviation,[2] that they might be in prudent fear.[3]
> (39:27-28)

The purpose of the Arabic tongue[3] is clarified:

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3 Some among the Traditionalist sects exalt Arabic as a holy language. Modern Arabic is, in fact, a basket of dialects and these are the base languages in which modern Arabs converse generally and grow up speaking. In addition, there is Modern Standard Arabic which is used as a *lingua franca* among educated Arabs as well as within education itself, literature, and Media. Then there is Classical Arabic. This is the language of the Qur'an. It is similar to MSA, but MSA includes the neologisms necessary for modern life, often applies different meanings to the shared stock of words, and is used with a simplified grammar. So, strictly speaking, the Arabic of the Qur'an is no more a spoken language today as is Latin, although it is much more in evidence than is Latin today. That said, while Arabic possesses a number of features which make it a highly effective means for preserving (and recovering) the meanings of words, claims for the "holiness "of Arabic (the implication being the exclusivity both of Arabic as the means for reading the Qur'an and Arabs as those most qualified to understand it) made by some are not only regrettable, they are also — if not dishonest — at least lacking full

97 And We have made it[1] easy[2] in thy tongue,[3] **only that thou bear glad tidings therewith to those of prudent fear,**[4] **and thou warn therewith a contentious people.**
(19:97)

Nevertheless, on the Day of Judgment the Messenger will lament the fact that his own people, descendants of those who spoke his language, will have abandoned the Qur'an:[4]

30 And the Messenger will say: "O my Lord: **my people took this Qur'an**[1] **as a thing abandoned.**"[2]
(25:30)

But despite attempts made upon the Qur'an both from within and without the religion which claims it as its scripture, God appointed Himself its custodian:

9 We sent down the remembrance,[1] **and We are its custodian.**[2]
(15:9)

Principal responsibility only to convey message

Like those in whose footsteps he was following, Muḥammad's task was to follow what he was given by God and to communicate that as a message of warning:

35 And those who ascribe a partnership[1] say: "Had God willed, we would not have served, besides[2] Him, anything — neither we nor our fathers — nor would we have forbidden anything contrary to[3] Him";[4] thus did those before them. **Then is there upon**[5] **the messengers save the clear notification?**
36 And We raised up in every community a messenger: "Serve God and avoid idols."[1] And among them was he whom God guided; and among them was he upon whom misguidance was binding.[2] So travel in the earth and see how was the final outcome of the deniers.
37 Though[1] thou desire their guidance, God will not guide him whom He leaves to stray; and they have no helpers.
(16:35-37)

20 And if they argue with thee, then say thou: "I have submitted my face[1] to God, as have[2] those who follow me." And say thou to those given[3] the Writ[4] and to the unschooled:[5] "Have you submitted?"[6] And if they have submitted, then are they guided; **but if they turn away, then upon thee is only the notification**; and God sees the servants.[7]
(3:20)

92 And obey God and obey the Messenger,[1] and beware;[2] but if you turn away, then know that **upon Our messenger is only the clear notification**.
(5:92)

99 **Upon the Messenger is only the notification**; and God knows what you reveal and what you conceal.
(5:99)

40 And whether We show thee part of what We promise them, or We take thee, **but upon thee is the notification**; and upon Us is the reckoning.
(13:40)

82 And if they turn away, **upon thee is only the clear notification**.
(16:82)

54 Say thou: "Obey God and obey the Messenger." Then if you turn away, then upon him is what he has been given to bear, and upon you is what you have been given to bear. And if you obey him,[1] you will be guided. **And upon the Messenger is only the clear notification**,
(24:54)

12 And obey God, and obey the Messenger;[1] but if you turn away — then **upon Our messenger is only the clear notification.**
13 God, there is no god save He.[1] And in God then let the believers[2] place their trust.
(64:12-13)

Such was a longstanding principle, and one known to the great Patriarch Abraham:

16 And Abraham: when he said to his people: "Serve God, and be in prudent fear[1] of Him; that is best for you, if you would know.
17 "You but serve, other than[1] God, idols,[2] and create falsehood; those whom you serve, besides[3] God, possess for you no provision. So seek provision with God, and serve Him. And be grateful to Him; to Him will you be returned.
18 **"But if you deny, then communities have denied before you; and upon the Messenger**[1] **is only the clear notification."**
(29:16-18)

Muḥammad, then, would bear no responsibility for those who denied his message; that lay squarely with those who heard it. Meanwhile, responsibility for the outcome lay with God:

119 We sent thee with the truth[1] as a bearer of glad tidings and a warner; **and thou wilt not be questioned about**[2] **the companions of Hell.**
(2:119)

disclosure. Certainly, there is an advantage to learning to read the Qur'an in the original Arabic, not least because it is the only means by which it is possible to see for oneself where and how impositions are made upon the text by externally derived exegesis. However, the fact is that one may legitimately be warned or given glad tidings (which is the emphasis above) only in a language which one understands.

4 Furthermore, as has long been the case with those who claim most vociferously to follow Muḥammad, they follow, rather, a literature of their own contrivance which they ascribe to him but which he never saw, and upon which basis they have constructed a religion with a number of tributary ideologies, certain strains of which are today called Islam. While this subject is beyond the remit of the present work, the interested reader will find much to sustain him in my work *The Qur'an: A Complete Revelation*.

44 So leave thou Me with those who deny this narrative.[1] We will lead them by degrees, whence[2] they know not;
(68:44)

11 And leave thou Me with the deniers, the possessors of prosperity, and grant thou them respite a little.
(73:11)

11 Leave thou Me with him whom I created alone,
(74:11)

The Messenger had no power to induce those who heard him to believe and, like those before him, was to remain steadfast in his mission of warning and not to seek to accelerate the punishments of God:

41 And if they deny thee, then say thou: "To me be my work, and to you be your work; you are quit of what I do, and I am quit of what you do."
42 And among them are some who listen to thee **— canst thou make the deaf to hear, though they do not reason?**
43 And among them is he who looks at thee — **canst thou guide the blind when they do not see?**
44 God wrongs not men in anything; but men wrong their souls.
(10:41-44)

35 So be thou patient, as those of determination among the messengers were patient, and seek thou not to hasten for them.[1] The day they see what they are promised, it will be as though they had not tarried an hour of a day. **Notification!**[2]
And will there be destroyed save the perfidious[3] people?
(46:35)

Finally, the act of imparting the warning to its intended audience was the only protection the Messenger himself had against punishment:

20 Say thou: "I but call to my Lord, and ascribe not a partnership[1] with Him to anyone."[2]
21 Say thou: "I have no power over you for harm or for rectitude."[1]
22 Say thou: "None will grant me protection against God, nor will I find, besides[1] **Him, a refuge**
23 "Save notification from God and His messages." And whoso opposes God and His messenger, for him is the fire of Gehenna; they abiding eternally therein forever.
(72:20-23)

Muḥammad: the messenger of God to mankind "all together"

But beyond his mission of warning to the people of his own time, Muḥammad was uniquely tasked also as the messenger of God to all mankind:

158 (Say thou: "**O mankind: I am the messenger of God to you all together** — to whom belongs the dominion of the heavens and the earth. There is no god save He.[1] He gives life and He gives death." So believe in[2] God and His messenger, the unschooled[3] prophet, who believes in[4] God and His words; and follow him,[5] that you might be guided.)
(7:158)

This distinction conferred upon Muḥammad is central to our broader analysis and one to which we will return.

And, finally, while Muḥammad was mortal and his role that of a messenger, his work was not to end with his demise but to be continued by those who followed him:[5]

143 And thus[1] We made you [i.e. adherents of the Qur'an] an intermediary community **that you might be witnesses to mankind, and that the Messenger might be a witness to you**.[2]
(2:143)

144 And Muḥammad is only a messenger; messengers have passed away before him. If then he dies or is killed, will you turn back on your heels? And he who turns back on his heels does no harm to God at all; and God will reward the grateful.
(3:144)

Summary

Warning as the means of creating culpability is central both to the function of the Qur'an as a whole and to the message and missions of Muḥammad as contained within it. It informs each of the historical narratives which treat of those warners in whose footsteps Muḥammad was following, and we will examine each case in some detail in subsequent chapters.

The means by which Muḥammad was to warn was the Qur'an itself, which book both provided the source material for his own mission and is explicitly intended to reach people outside the Messenger's own time, location, and community. Meanwhile, God named Himself its guardian.

We have seen that while Muḥammad is told to declare himself the messenger of God to mankind "all together" — a distinction bestowed upon no other warner — the fact of his own mortality and eventual natural demise was not to discourage men of faith from following what he had brought.

Despite his honoured role and mission, Muḥammad had no information beyond that communicated to him, and via him to us, in the Qur'an.

5 This expectation is elided from the Traditionalist's presentation having been supplanted by (often unthinking) re-enactments of a later imagining of Muḥammad's example drawn from an entirely different literature.

We have seen also that the Qur'an would be denied by those who rejected the Messenger, scorned by many it was to reach, and later abandoned by the descendants of those who first followed him.

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This, then, comprises a useful backdrop upon which to consider the principal narrative segments treating of the historical messengers of warning contained in the revelation given to Muḥammad, and in the light of which we will be best able to understand the details of Muḥammad's own missions of warning.

Notes on structure and approach

Our default structure in presenting each in that sequence of warners which begins with Noah and ends with Muḥammad which comprises much of this study will be to present some introductory information on the warner who forms the subject of the chapter, then to list the principal segments of the Qur'an which treat of his implementation of that mechanism we are calling here *the God protocol*. Following each segment or multiples thereof any commentary will be provided.

When the principal segments are exhausted, we will list the features of that warner's mission using a set of standardised descriptions attended by a set of Qur'anic references drawn from the segments supplied under the following headings:

- *Characteristic sins of those the warner addressed*
- *Actions of the warner*
- *Actions of those the warner addresses*
- *Other key features*[6]
- *The conclusion of the matter*

The use of standardised descriptions[7] to list the features of each warner's mission allows us to compile and then to compare the presence or otherwise of such features across multiple missions, our goal being to identify patterns of comparable behaviour where they exist across multiple cases. The results are also summarised in visual form in the Tables section at the end of this book.

Finally, we provide a commentary under a further heading entitled *Contemporary echoes of sins*

6 Where required.

7 It may be felt that the set of standardised descriptions we are using is subjective; that particular features could be better named in particular cases; or that the application of a term used fits some instances more perfectly than others. However, we are attempting to create a system of taxonomy to describe the topography of histories each of which has its own colour, emphasis, and linguistic and narrative features, and in order that our results should not become unduly atomised and unwieldy, we are willing to err on the side of approximation in some cases so that the output should be a dataset we can work with.

characteristic of that time. We shall see as we progress that those sins characteristic of each of the individual communities to which messengers were sent are all actively promoted today by the unified worldwide system under which we live, one directed, as we have said, by a single cabal of ruling elites.

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While our intention is to keep our personal commentary and annotations to a minimum, we are required by the nature of our primary object of identifying the *protocol* to supply on occasion some extended analysis, particularly in our consideration of the cases of Abraham and Moses.

Additionally, we supply a full discussion of what we are calling generic narrative summaries in Chapter 8 upon which platform we will be able to summarise those actions required by a warner in order to execute a legitimate implementation of *the God protocol*.

Towards the close of our presentation we will consider the detonating statement mentioned in the Introduction in the case of Muḥammad's mission to mankind "all together" and how it is to be delivered in the present context: that of a unified world under a single ruling elite.

Chapter Four

Noah

4. Noah

Noah: the first warner

The basic storyline of Noah's flood is known across the world, and a summary of the Biblical narrative follows:

> Noah was a righteous man and walked with God. Seeing that the earth was corrupt and filled with violence, God instructed Noah to build an Ark in which he, his sons, and their wives, together with male and female of all living creatures, would be saved from the waters. Noah entered the Ark in his six hundredth year, and on the 17th day of the second month of that year "the fountains of the Great Deep burst apart and the floodgates of heaven broke open" and rain fell for forty days and forty nights until the highest mountains were covered to a depth of 15 cubits, and all earth-based life perished except Noah and those with him in the Ark.[1]

The Biblical account seems woven together from two versions which are in some tension with each other. It also includes notions found nowhere in the Qur'anic account such as Noah as 'a drinker of wine'.

From the point of view of our analysis, the Qur'an's account of Noah is the first historical instance of the application of that mechanism of warning followed by destruction which we are calling *the God protocol*.

While it is clear from the historical record that a major deluge affected a wide geographical area in the ancient world, we leave here the question of whether the Flood impacted the entire earth and proceed to the features of this implementation of *the God protocol* as outlined in the Qur'an.

We list nine principal segments in this chapter and provide any commentary in note form below.

Segment 1

> **1** We sent Noah to his people: "Warn thou thy people before a painful punishment come[1] to them."
> **2** He said: "O my people: I am to you a clear warner:
> **3** "Serve God, and be in prudent fear[1] of Him, and obey me.[2]
> **4** "He will forgive you of your transgressions,[1] and delay you to a stated term; the term of God, when it comes, cannot be delayed, if you but knew."
> **5** He said: "My Lord: I have called my people night and day,

1 https://en.wikipedia.org/wiki/Genesis_flood_narrative

6 "But my calling increased them not save in flight.
7 "And whenever I called them, that Thou mightest forgive them, they put their fingers in their ears and covered themselves with their garments, and persisted, and waxed proudly insolent.[1]
8 "Then I called to them openly;
9 "Then I proclaimed to them, and confided to them in secret,
10 "And I said: 'Ask forgiveness of your Lord: — He is all-forgiving[1] —
11 "'He will send the sky upon you in torrents,
12 "'And will supply you with wealth and sons, and make for you gardens, and make for you rivers.'"[1]
13 What ails you that you look not for majesty in God,
14 When He has created you in stages?
15 Have you not considered how God created seven heavens in harmony,[1]
16 And made the moon therein a light[1] and made the sun a torch?
17 And God caused you to grow as a growth from the earth.
18 Then He will return you into it, and bring you forth again.[1]
19 And God made for you the earth as a carpet,[1]
20 That you might follow the broad ways thereof.
21 Noah said: "My Lord: they have opposed me, and followed him whose wealth and children increase him not save in loss.
22 "And they have schemed a mighty scheme,"
23 (And they said: "You are not to leave your gods;[1] and you are not to leave Wadd,[2] or Suwāʿ,[3] or Yaghūth,[4] and Yaʿūq,[5] and Nasr."[6])
24 "And they have led many astray. And increase Thou not the wrongdoers[1] save in error!"[2]
25 Because of their offences[1] they were drowned, and made to enter a Fire, and they found for them, besides[2] God, no helpers.
26 And Noah said: "My Lord: leave Thou not upon the earth, among the false claimers of guidance,[1] an inhabitant.
27 "If Thou leave them, they will lead Thy servants astray, and beget not save licentious ingrates.[1]
28 "My Lord: forgive Thou me and my parents, and him who enters my house as a believer,[1] and the believing men,[2] and the believing women.[3] And increase Thou not the wrongdoers[4] save in ruin!"
(71:1-28)

The wording of the opening verse implies that punishment was conditional upon the response of the people to whom Noah was sent.

It is clear from the broader context that idolatry and polytheism were rife. We note Noah's statement of affiliation with his people in "O my people", a formula with which we shall become increasingly familiar.

The people of Noah then reject him and follow the powerful among them who appeal to them to follow the gods[2] current at that time.

2 It is worth knowing that *wadd* in Arabic means love, and *suwāʿ* is connected with the concept of time. If one considers contemporary popular idols, that pantheon contains a mental altar to the god of Love (in a highly sexualised form devoid of higher purpose); and if one considers the dumbed down philosophical sound bites such as *Just Do It* or *yolo* (you only live once) — what are they when properly understood but mantras at the altar of the god of Time?

When it becomes clear to Noah that the case is hopeless, he asks God to show no mercy.

Verse 71:27 indicates degeneration of the genetic strain; we touch on this again towards the end of the chapter.

Segment 2

59 We sent Noah to his people, and he said: "O my people: serve God; you have no god but He; I fear for you the punishment of a tremendous day."
60 Said the eminent ones among his people: "We see thee in manifest error."
61 He said: "O my people: there is no error in me; but I am a messenger from the Lord of All Creation:
62 "I convey to you the messages of my Lord, and give sincere counsel to you; and I know from God what you know not.
63 "Do you marvel that there has come to you remembrance[1] from your Lord through a man among you, that he should warn you, and that you should be in prudent fear,[2] and that you might obtain mercy?"
64 Then they denied him;[1] so We delivered him and those with him in the ship, and drowned those who denied Our proofs;[2] they were a blind people.
(7:59-64)

One concludes that the ruling elite of the day was Noah's principal audience (called 'the eminent ones' in the text), since it is they who respond to him. We will see as we proceed through the sequence of warners that addressing the elites is standard under *the God protocol*.

Segment 3

71 And recite thou to them the report of Noah, when he said to his people: "O my people: if my presence[1] and my reminding you of the proofs[2] of God be grievous to you, then in God have I placed my trust; so resolve upon your plan[3] and your partners;[4] then let not your plan[5] be unclear[6] to you;[7] then move decisively[8] against me, and grant me no respite.
72 "And if you turn away, then have I asked of you no reward; my reward is only upon[1] God; and I have been commanded to be among those submitting."[2]
73 Then they denied him;[1] so We delivered him, and those with him in the ship, and made them successors, and We drowned those who denied Our proofs.[2] Then see thou how was the final outcome of those who had been warned!
(10:71-73)

Noah here resorts to what we will come to see is a common stratagem: he places his affair entirely in the hands of God and challenges the unbelievers to do their worst.

We see also that denial on the part of those warned triggers destruction, while Noah and those with him are saved. This too is a motif with which we will become familiar as we progress through the sequence of warners, denial, and resultant destruction.

Segment 4

25 And We sent Noah to his people: "I am to you a clear warner,
26 "That you serve not save God; I fear for you the punishment of a painful day."
27 Then said the eminent ones who disbelieved[1] among his people: "We see thee not but as a mortal like us; and we see not that any follow thee save those who are the abject among us, at first appearance;[2] and we see not in you[3] over us any merit.[4] The truth is,[5] we think you are liars."
28 He said: "O my people: have you considered:[1] if I be upon clear evidence from my Lord, and there has come to me mercy from Him, but made obscure to you: should we compel you to it when you are averse to it?"
29 And: "O my people: I ask of you for it no wealth; my reward is only upon[1] God. And I am not one to drive away those who heed warning;[2] they are going to meet their Lord. But I see you are a people in ignorance."
30 And: "O my people: who will save me from God if I drive them away? Will you then not[1] take heed!"
31 And: "I say not to you: 'I have the treasuries of God,' or: 'I have knowledge of the Unseen,' nor do I say: 'I am an angel,' nor say I to[1] those whom your eyes disdain: 'God will not give them good.'" — God best knows what is in their souls — "Indeed, I would then be of the wrongdoers."[2]
32 They said: "O Noah: thou hast disputed with us — and hast greatly disputed with us — so bring thou upon us what thou promisest us, if thou be of the truthful."
33 He said: "God will but bring it upon you, if He wills; and you cannot escape.
34 "And my sincere counsel will not profit you, if I desire to give you sincere counsel, if God has desired to cause you to err; He is your Lord, and to Him will you be returned."
35 (If[1] they say: "He has invented it,"[2] say thou: "If I have invented it, then upon me is my crime — but I am quit of what you commit."[3])
36 And Noah was instructed:[1] "None of thy people will believe but he who has believed already; so despair thou not at what they did.
37 "And make thou the ship under Our eyes and Our instruction;[1] and address thou Me not concerning those who have done wrong; they will be drowned."
38 And he made the ship. And every time eminent ones among his people passed by him they derided him. He said: "If you deride us, yet will we deride you just as you deride,
39 "And you will come to know to whom comes a punishment that disgraces him, and upon whom there descends a lasting punishment."
40 When[1] Our command had come to pass, and the oven[2] boiled over, We said: "Load thou therein of every pair, two; and thy household — save him against whom the word has gone forth — and him who believes." And there believed with him only a few.
41 And he said: "Embark therein! In the name of God be her passage and her anchorage.[1] My Lord is forgiving and merciful."
42 And it sailed with them amid waves like mountains; and Noah called to his son: — and he was set apart — "O my son: embark thou with us, and be thou not with the false claimers of guidance."[1]
43 Said he: "I will take shelter in a mountain that will protect me from the water." He said: "There is no protector this day from the command of God save for him upon whom He has mercy." And the waves came between them;[1] and he was among the drowned.
44 And it was said: "O earth: swallow thou thy water," and: "O sky: desist thou," and the water subsided and the matter was concluded. And it came to rest[1] upon Al-Jūdī.[2] And it was said: "Away with the wrongdoing[3] people!"
45 And Noah called to his Lord, and said: "My Lord: my son was of my household — and Thy promise is the truth;[1] and Thou art the most just of judges."
46 He said: "O Noah: he was not of thy household. He was a deed not righteous;[1] so ask thou Me not of that whereof thou hast no knowledge; I admonish thee lest thou be of the ignorant."
47 Said he: "My Lord, in Thee do I seek refuge lest I ask of Thee that whereof I have no knowledge; and save Thou forgive me, and have mercy on me, I will be among the losers."
48 It was said: "O Noah: get thee down in peace from Us, and blessings upon thee and upon nations[1] out of those with thee. And nations will We give enjoyment — then a painful punishment from Us will touch them."
49 That is from the reports of the Unseen that We reveal[1] to thee; thou knewest it not, neither thou, nor thy people before this. So be thou patient; the final outcome is for those of prudent fear.[2]
(11:25-49)

Verse 11:35 is an aside addressed primarily to the Prophet.

At 11:36 God tells Noah that no more will believe than have believed already, and we know from the broader text that in the event very few believed with Noah. According to the Qur'anic presentation overall the warners' missions which ended in destruction under the *protocol* do not seem ever to have generated wide support.

Verses 11:45-47 indicate that Noah's son was not of his loins, but may suggest also that he was in some way genetically compromised.[3]

The close of the segment at 11:48-49 both anticipates a time at which a future punishment or punishments will again descend upon mankind, and establishes that those who fear God are the ultimate winners.

Segment 5

76 And Noah: when[1] he called before, then We responded to him and delivered him and his household from the great distress.

3 See also 71:27 above. There exists a mass of material in the literature — religious, philosophical, and secular — from Ancient Greek and Hebrew texts through to modern writers which develops the theme of genetic corruption at this time, the details of which we elide here in the interests of concentrating upon the text of the Qur'an.

77 And We helped him against the people who denied Our proofs;[1] they were a people of evil, so We drowned them all together.
(21:76-77)

This segment rehearses in compact form salient points of the broader narrative.

Segment 6

23 And We sent Noah to his people, and he said: "O my people: serve God; you have no god but He. Will you then not[1] be in prudent fear!"
24 Then said the eminent ones who disbelieved[1] among his people: "This is only a mortal like you, desiring to take precedence over you. And had God willed, He would have sent down angels. We heard not of this among our fathers of old.
25 "He is only a man possessed;[1] so wait for him for a time."[2]
26 He said: "My Lord: help Thou me because they have denied me."
27 And We instructed[1] him: "Make thou the ship under Our eyes and Our instruction;[2] then when Our command comes and the oven[3] boils over, load thou therein of each kind two, and thy household save him against whom the word has gone forth among them. And address thou Me not on behalf of those who do wrong; they will be drowned.
28 "And when thou art seated — thou and whoso is with thee — upon the ship, say thou: 'Praise belongs to God who has delivered us from the wrongdoing[1] people.'"
29 "And say thou: 'My Lord: set Thou me down at a blessed landing-place; and Thou art the best of those who set down.'"
30 In that are proofs;[1] and We are testing.
(23:23-30)

Of additional interest here is the fact that the ruling elites to which Noah is addressing himself accuse him of lacking sanity ("possessed" in the text).

Segment 7

105 The people of Noah denied the emissaries
106 When their brother Noah said to them: "Will you not be in prudent fear?[1]
107 "I am to you a trustworthy messenger,
108 "So be in prudent fear[1] of God, and obey me.[2]
109 "And I ask of you for it no reward; my reward is only upon[1] the Lord of All Creation;
110 "So be in prudent fear[1] of God, and obey me."[2]
111 They said: "Are we to believe thee when the abject follow thee?"
112 He said: "And what knowledge have I of what they did?
113 "Their reckoning is only upon[1] my Lord, were you to perceive.
114 "And I am not one to drive away the believers.[1]

115 "I am only a clear warner."
116 They said: "If thou cease not, O Noah, thou wilt be of those stoned."
117 He said: "My Lord: my people have denied me,
118 "So decide Thou between me and them,[1] and deliver Thou me and those with me among the believers."[2]
119 So We delivered him and those with him in the laden ship.
120 Then We drowned thereafter those remaining.
121 In that is a proof,[1] but most of them are not believers.[2]
122 And thy Lord: He is the Exalted in Might, the Merciful.
(26:105-122)

The segment above rehearses in compact form salient aspects of the broader narrative, adding two points to what we have already seen: firstly, the people of Noah threaten to kill him if he does not relent in his mission and, secondly, most people to whom the proofs of this narrative come deny it.[4]

Segment 8

14 And We sent Noah to his people, and he tarried among them a thousand years save fifty years; and the Flood took them when they were wrongdoers.[1]
15 But We delivered him and those with him in the ship; and We made it a proof[1] for all mankind.
(29:14-15)

This segment rehearses points already made, and adds confirmation of the lifespan ascribed to Noah in the Hebrew scriptures of 950 years.[5]

Segment 9

9 The people of Noah denied before them; they denied Our servant, and said: "One possessed"; and he was repelled.
10 So he called to his Lord: "I am defeated, so help Thou."
11 Then opened We the gates of heaven with water pouring,
12 And caused the earth to gush forth with springs; and the waters met for a predetermined purpose.[1]
13 And We bore[1] him upon that of planks and nails,
14 Sailing[1] before Our eyes as reward for one denied.

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4 That is, they deny such proofs as are contained within the Qur'anic text, in the physical record which attests to a widespread flood, and in the remains of the physical Ark — a subject which is beyond the bounds of this work.

5 The fact that in the distant past men lived what today would be considered impossibly long lives is attested to by Hesiod and others. That period is referred to within the Greek philosophical tradition as the Golden Age. Under that system of understanding history, we are living presently in the Iron Age which corresponds in the Vedic tradition with Kali Yuga.

15 And We left it[1] as a proof;[2] so is there any who will remember?
16 Then how were My punishment and My warnings?
17 And We have made the Qur'an[1] easy for remembrance;[2] so is there any who will remember?
(54:9-17)

This segment rehearses in compact form salient aspects of the broader narrative. Of additional interest here is the fact that sūrah 54 as a whole contains a series of summaries of cases where messengers delivered messages of warning of destruction to ruling elites, were rejected, and each community was utterly destroyed in an act of God as a result,[6] of which the story of Noah is but one.

Characteristic sins of the warner's people

- Idolatry (taking a god other than God).
- Polytheism (worship of multiple gods).
- Preference for idolatry when presented with a call to God.
- Genetic manipulations and / or miscegenation.
- Sexual coupling outside legal limits.
- Refusal to heed legitimate warning.

Actions of the warner

- Presents a punishment which is contingent on response by hearers (71:1-4).
- Receives a commission from God (7:59, 11:25, 23:23, 54:14).
- Approaches a people to which he belongs (7:59, 10:71, 11:25, 23:23, 26:106, 29:14, 54:9, 71:1).
- Uses the appeal: "O my people:" (7:59, 10:71, 11:28, 11:29, 23:23, 71:2).
- Says God can delay to a stated term (71:4).
- Calls the hearers to serve God (7:59, 23:23).
- Warns of the Resurrection (71:18).
- Calls the hearers to serve God only (11:26).
- Asserts that there is but one true God (23:23).
- Calls the hearers to fear God (23:23, 26:108, 26:110).
- Exhorts the hearers to obey him (26:108, 26:110).
- States that he is a warner or messenger (11:25, 26:107, 26:115, 71:2).
- Calls the hearers to seek forgiveness of God (71:4).
- Cites the favours of God (71:11-12).

6 The motifs at 54:16 and 54:17 are found in that sūrah four times and nowhere outside it. We shall consider the broader context in some detail in Chapter 11.

- Cites God as creator of all things (71:14-16).
- Warns of punishment (71:4).
- Anticipates (punishment of) a "tremendous day" (7:59, 11:26).
- Told by God that the wrongdoers will be destroyed (11:36-37, 23:27).
- Stresses the message given by God (7:61-62).
- Addresses himself to the elites of his time (7:60, 11:27, 23:24).
- Advances reasoned arguments (11:28-31).
- States that he seeks no reward from those to whom he is conveying warning (10:72, 11:29, 26:109).
- Addresses subject of those who follow him (11:29-30, 11:31, 26:112-114).
- States that he is nothing more than a mortal (11:31).
- States that destruction is the decision of God alone (11:33-34).
- Responds to derision or accusation (11:38-39).
- Appeals to God (21:76, 23:26, 26:117-118, 54:10, 71:5-12, 71:21-22, 71:24, 71:26-28).
- Challenges the unbelievers to do their worst (10:71).
- Places his affair entirely in the hands of God (10:71).

Actions of those the warner addressed

- Deny, oppose, or disregard the warner (10:73, 26:117, 54:9, 71:5-12).
- Follow the wealthy or powerful (71:21).
- Fail to believe (11:36).
- Reject God alone or appeal to their existing cult (71:23).
- Cite the warner's mortality as a reason to reject (11:27, 23:24).
- Cite absence of custom as reason to reject (23:24).
- Claim lack of evidence as reason to reject (23:24).
- Dismiss on basis of abject followers (11:27, 26:111).
- Accuse the warner of insanity or sorcery (23:25, 54:9).
- Claim that time will put paid to the warner (23:25).
- Claim the warner to be a liar (11:27).
- Call for the punishments of God (11:32).
- Deride or mock the warner (7:60, 11:38).
- Plan to kill the warner (26:116).

Other key features

- Only a few believed with the warner (11:40).
- Appeal to the Qur'an as something which should be remembered (54:17).

- Reference to ‘My punishment and My warnings’ (54:16).

The conclusion of the matter

- God annihilates those who reject the warner (7:64, 10:73, 21:77, 26:120, 29:14, 54:11-12, 71:25).
- God delivers the warner and those who believed with him (7:64, 10:73, 21:76-77, 26:119, 29:15, 54:13-14).
- The rejecters will go to Hell (71:25).
- The idolaters’ cult fails them (71:25).
- It was said: “Away with[...]” (11:44).
- The conclusion of the matter entails a proof (23:30, 26:121, 29:15, 54:15).

Contemporary echoes of sins characteristic of that time

Mention of God has all but been removed from education and approved culture in the present cult, and reference to the Creator in the broader society is now socially inappropriate, if not verboten.

Idolatry and polytheism are today standard, with the masses trained to worship the so-called stars of the prescribed culture, or in the form of solipsism and Humanism which comprise worship of self.

Much of what is called science is today but polytheism and pantheism in narrative form.

The ruling elites have their own cults to which the profane are not admitted, but in which the masses unthinkingly participate through symbolism and ritual. The ruling elites themselves are Satanists and idolaters and pantheists and follow practices which claim their genesis in the Mystery School cults.

The naturally productive races are being systematically degraded by programs of mass integration and miscegenation, while the DNA of the broader human stock is debased by means of diet and other mass systems of weapons delivery. We also see a move to merge humans with computers, creating a trans-human or post-human society for those allowed to survive under the new order.

Sexual profligacy, degeneracy, and lack of moral standards have been made the norm.

Solipsism, unhinged delusion, and refusal to acknowledge arguments which do not comport with the existing cult of egoism have been made standard via systems of so-called training, self-improvement, and low-level esoterica, as well as by passive means through mental downloads delivered via approved culture.

Additionally, people are inured to the big questions of life, being sheltered, at least in Western society, from the facts of birth and death, and kept in an infantile state by means of inferior arts, music, and other forms of cultural programming.

Scriptures in which warning of the consequences of contravening the laws of God are contained, derided, ignored, dismissed, or undermined by so-called sciences, ideologies which in fact promote a materialistic religion.

Chapter Five

Hūd

5. Hūd

Hūd: the messenger to ʿĀd

The story of Hūd and the people of ʿĀd follows that of the people of Noah chronologically; and a short current introduction to the subject is supplied below.

> Judaism and Christianity do not venerate Hud as a prophet and, as a figure, he is absent from the Bible. However, there are several pre-Quranic references to individuals named Hud or possessing a name which is connected to Hud as well as references to the people of ʿĀd.[1]

The Qur'anic narrative treating of Hūd bears the common stamps: a man warns the ruling elite of the community to which he belongs; rejection of that man's message by the people to whom he is sent; that community's subsequent destruction at the hand of God.

We list seven principal segments in this chapter and provide any commentary in note form below.

Segment 1

> **65** And to ʿĀd, their brother Hūd. He said: "O my people: serve God; you have no god but He. Will you then not[1] be in prudent fear?"[2]
> **66** Said the eminent ones who disbelieved[1] among his people: "We see thee in foolishness; and we consider thee a liar."[2]
> **67** He said: "O my people: there is no foolishness in me; but I am a messenger from the Lord of All Creation:
> **68** "I convey to you the messages of my Lord; and I am a sincere counsellor to you, one trustworthy.
> **69** "Do you marvel that there has come to you remembrance[1] from your Lord through a man among you, that he should warn you? And remember when He made you successors after the people of Noah, and increased you in creation[2] abundantly; then remember the favours of God, that you might be successful."
> **70** They said: "Hast thou come to us that we should serve God alone and leave what our fathers served? Then bring thou us what thou promisest us,[1] if thou be of the truthful."
> **71** He said: "There have come upon you from your Lord abomination and wrath; dispute you with me concerning names[1] which you have named, you and your fathers? God sent not down for these any authority. Then wait — I am with you waiting."[2]
> **72** So We delivered him and those with him by mercy from Us, and We cut off the root[1] of those who denied Our proofs;[2] and they were not believers.[3]
> (7:65-72)

1 From Wikipedia as of March, 2021.

The words 'And to ʿĀd, their brother Hūd' continue the force of 7:59 where we read 'And We sent Noah to his people[...]'. This means that Hūd also was 'sent' — that is, he received a commission from God.

As we shall understand to be the default requirement, the call of the warner in this case is also to his own people.

As in the case of Noah's people, the warner calls to God alone, indicating that the people of this community had also fallen into idolatry.

Hūd is rejected here by the ruling elite ('the eminent ones' in the text) — which fact indicates that the elite was again the primary target of the message of warning — with them delivering an *ad hominem* attack against him.

Hūd is then challenged to do what is beyond his power: to initiate the punishments about which he is warning.

The warner's response in this case is to challenge the inventions of the ruling elite and, having delivered his message, to announce that both he and they are waiting for the final outcome.

God then delivers the Messenger and those with him, and destroys the rejecters.

Segment 2

50 And to ʿĀd, their brother Hūd. He said: "O my people: serve God; you have no god but He; you are only inventing."[1]
51 "O my people: I ask of you for it no reward; my reward is only upon[1] Him who created me. Will you then not[2] use reason!"
52 And: "O my people: ask forgiveness of your Lord; then turn to Him. He will send the sky upon you in abundant rains, and increase you in strength to your strength. And turn not away as lawbreakers."
53 They said: "O Hūd: thou hast not brought us clear evidence; and we will not leave our gods at thy word; and we do not believe thee.
54 "We say only that some of our gods have afflicted thee with evil."[1] He said: "I call God to witness — and bear you witness[2] — that I am quit of that to which you ascribe a partnership,[3]
55 "Besides[1] Him; so scheme against me all together; then grant me no respite.
56 "I have placed my trust in God, my Lord and your Lord. There is no creature save He holds it by its forelock.[1] My Lord is on a straight path.[2]
57 "Then if you turn away: I have conveyed to you that wherewith I was sent to you; and my Lord will make succeed you[1] a people other than you; and you will not harm Him at all. My Lord is custodian over all things."
58 And when Our command came, We delivered Hūd and those who heeded warning[1] with him, by mercy from Us; and We saved them from a stern punishment.
59 And those were ʿĀd; they rejected the proofs[1] of their Lord, and opposed His messengers, and followed the command of every obstinate tyrant.
60 And they were followed[1] by a curse in the World; and on the Day of Resurrection[...].[2]
In truth,[3] ʿĀd denied their Lord — so away with ʿĀd, the people of Hūd![4]
(11:50-60)

The words 'And to ʿĀd, their brother Hūd' continue the force of 11:25 wherein we read 'And We sent Noah to his people[...]', which again establishes the fact of Hūd's commission.

We find a reference to polytheism at 11:53.

Hūd states that he has no interest in personal gain for his efforts beyond the rewards that God grants.

It is noteworthy that Hūd does not call the people to a particular religion — and certainly not to anything resembling what the Traditionalist calls Islam; rather, supplication and sincere repentance to God are taken to be sufficient, and Hūd asserts that blessings will follow repentance to God.

The people call for physical proof of the destruction about which they have been warned and refuse to credit Hūd's words without that evidence, remaining committed to their gods. However, as we shall see, the Qur'anic principle is not one of warners as miracle-workers; rather, they are men who deliver messages of warning according to a set protocol.

The people of ʿĀd claim also that their gods are the cause of Hūd's actions. One notes here a parallel between what might be regarded as more primitive forms of idolatry and polytheism and modern manifestations of the same in Psychology and Psychiatry within which ideologies a subject is deemed ill if he diverges too far from prescribed viewpoints approved by the dominant cult.

Hūd's policy after a certain point is to make full and uncompromising declaration of his dependence upon God alone, a standard feature of the *protocol*.

Hūd's role was only to deliver the warning which policy was the great tradition in which Muḥammad himself was following, as we have noted previously.

A characteristic feature of the people of ʿĀd was to oppose God's messengers and follow 'the command of every obstinate tyrant'. The expression 'every obstinate tyrant' indicates those who respect no moral consideration in either peace or war.

Segment 3

123 ʿĀd denied the emissaries

124 When their brother Hūd said to them: "Will you not be in prudent fear?[1]
125 "I am to you a trustworthy messenger,
126 "So be in prudent fear[1] of God, and obey me.[2]
127 "And I ask of you for it no reward; my reward is only upon[1] the Lord of All Creation.
128 "Build you a proof[1] on every prominence, amusing yourselves[2]
129 "And take you constructions, that you might abide eternally,
130 "And when you lay hold, lay you hold as tyrants?[1]
131 "So be in prudent fear[1] of God, and obey me.[2]
132 "And be in prudent fear[1] of Him who has supplied you with what you know:
133 "Supplied you with cattle and sons,
134 "And gardens and springs.
135 "I fear for you the punishment of a tremendous day."
136 They said: "It is the same to us whether thou admonishest, or be not of the admonishers.
137 "This is only the tradition[1] of the former peoples,
138 "And we are not to be punished."
139 And they denied him,[1] then We destroyed them. In that is a proof,[2] but most of them are not believers.[3]
140 And thy Lord: He is the Exalted in Might, the Merciful.
(26:123-140)

Of additional note here are the facts that the people of ʿĀd are reproved for glorying in their construction of high buildings and that they claim Hūd's message to be mere legend.

Segment 4

This segment cites the peoples of ʿĀd and Thamūd as examples of communities known to have been destroyed by God. We look at Thamūd in the next chapter.

13 Then if they turn away, say thou: "I warn you of a thunderbolt like the thunderbolt of ʿĀd and Thamūd,"
14 When the messengers had come to them from before them and from after them:[1] "Serve not save God," they said: "If our Lord had willed, He would have sent down angels, so we are deniers of that wherewith you have been sent."
15 Then as for ʿĀd: they had waxed proud in the land without cause,[1] and they said: "Who is stronger than us in power?" Had they not considered[2] that God who created them, He was stronger than them in power? And they rejected Our proofs.[3]
16 Then We sent upon them a howling wind in days of calamity, that We might let them taste the punishment of disgrace in the life of this world; and the punishment of the Hereafter is more disgracing, and they will not be helped.
(41:13-16)

Additional points here are ʿĀd's (and Thamūd's) denial of the Messenger on the basis of faulty theology,[2] and their overweening hubris.

Segment 5

21 And remember thou the brother of ʿĀd,[1] when he warned his people of[2] the wind-curved sandhills: — and warners have passed away before him and after him — "Serve not save God; I fear for you the punishment of a tremendous day,"
22 They said: "Hast thou come to us to delude us away from our gods? Then bring thou us what thou promisest us, if thou be of the truthful."
23 He said: "The knowledge is but with God, and I convey to you that wherewith I have been sent; but I see you are a people in ignorance."
24 Then when they saw it[1] as a wide cloud suddenly[2] approaching their valleys they said: "This is a cloud bringing us rain!" — "Nay,[3] it is that which you sought to hasten: a wind wherein is a painful punishment,
25 "Destroying everything by the command of its Lord." And morning found them — there was nothing to be seen save their dwellings. Thus reward We the lawbreaking people.
26 And We had established them in that wherein We have not established you, and We gave them hearing and sight and hearts; but their hearing and sight and hearts availed them nothing when they rejected the proofs[1] of God; and there surrounded them that whereat they mocked.
27 And We have destroyed what surrounds you[1] of cities; and We expounded[2] the proofs,[3] that they[4] might return.
28 Oh, that there had but[1] helped them those whom they had taken as gods, besides[2] God, as a means of approach![3] Nay,[4] they strayed from them; and that was their falsehood, and what they invented.
(46:21-28)

The additional information here is that the people of ʿĀd were fully deluded away from any sensitivity to their impending destruction, choosing to see its first manifestations as a source of further benefit to themselves; it is clear also that they had achieved a high intellectual level, though this was of no avail to them as they ultimately remained devoted to false gods and reaped the reward of so doing.

Segment 6

18 ʿĀd denied. Then how were My punishment and My warnings?
19 We sent against them a howling wind in a day of enduring calamity,
20 Removing men as if they were stumps of uprooted date-palms.
21 Then how were My punishment and My warnings?
22 And We have made the Qur'an[1] easy for remembrance;[2] so is there any who will

2 Verse 41:14 conveys information about both peoples. We will be considering statements which pertain to multiple communities in Chapter 8.

remember?
(54:18-22)

This segment rehearses key themes met previously.

Segment 7

We are including this segment here for the sake of completion, as well as by way of gentle introduction to a textual feature which will be central to our analysis in due course: generic narrative summaries.[3]

Although Hūd is not mentioned by name, the generic nature of the segment includes all messengers and means that, while the narrative details are elided, the principle must apply in the case of Hūd also:

> **5** There denied before them the people of Noah, and the parties after them; and **every community purposed against their messenger to seize him**, and disputed with falsehood to refute thereby the truth.[1] Then I seized them — and how was My retribution![2]
> (40:5)

Thus the people of ʿĀd can be known to have planned to kill Hūd though no explicit mention of the fact is made in the text.

Characteristic sins of the warner's people

- Idolatry (taking a god other than God).
- Polytheism (worship of multiple gods).
- Preference for idolatry when presented with a call to God.
- Refusal to heed legitimate warning.
- Excessive cruelty.
- Unbridled hubris.

Actions of the warner

- Receives a commission from God (7:65, 11:50).
- Told by God that the wrongdoers will be destroyed (7:71).
- Approaches a people to which he belongs (7:65, 11:50, 26:124, 46:21).

3 We expand upon this subject in Chapter 8.

- Uses the appeal: "O my people:" (7:65, 7:67, 11:50, 11:51, 11:52).
- Calls the hearers to serve God (7:65, 11:50, 46:21).
- Calls the hearers to serve God only (41:14).
- Exhorts the hearers to obey him (26:126, 26:131).
- Asserts that there is but one true God (7:65, 11:50).
- Calls the hearers to fear God (7:65, 26:124, 26:131, 26:132).
- Cites the favours of God (7:69, 26:132-134).
- Addresses himself to the elites of his time (7:66).
- Responds to derision or accusation (7:67).
- Stresses the message given by God (7:67-68).
- States that he is a warner or messenger (7:67).
- Advances reasoned arguments (26:132-134).
- Warns of punishment (7:71).
- Anticipates (punishment of) a "tremendous day" (26:135, 46:21).
- States that destruction is the decision of God alone (46:23).
- States that he is nothing more than a mortal (7:69).
- Cites previously destroyed peoples (7:69).
- Accuses the hearers of invention of falsity (7:71, 11:50).
- Appeals to his hearers to wait as he is waiting (7:71).
- States that he seeks no reward from those to whom he is conveying warning (11:51, 26:127).
- Calls the hearers to seek forgiveness of God (11:52).
- States that his task is to convey message (7:68, 11:57, 46:23).
- Challenges the unbelievers to do their worst (11:55).
- Places his affair entirely in the hands of God (11:54, 11:56).
- Comes with clear signs, writings, or the Illuminating Writ (9:70).[4]

Actions of those the warner addresses

- Accuse the warner of error (7:66).
- Fail to believe (7:72, 11:53).
- Accuse the warner of insanity or sorcery (11:54).
- Claim the warner to be a liar (7:66, 11:53).
- Reject God alone or appeal to their existing cult (11:53).
- Cite absence of custom as reason to reject (7:70).
- Dismiss arguments as ancient legends (26:137).
- Call for the punishments of God (7:70, 46:22).
- Claim lack of evidence as reason to reject (11:53).
- Cite own gods as cause of warner's actions (11:54).
- Deny, oppose, or disregard the warner (11:59, 26:123, 26:136-139, 41:14, 54:18).

4 Established in Chapter 7.

- Plan to kill the warner (40:5).[5]
- Cite the warner's mortality as a reason to reject (41:14).
- Interpret incipient destruction as blessings (46:24).
- Await angels or the command of God to come to them (41:14).

Other key features

- Appeal to the Qur'an as something which should be remembered (54:22).
- Reference to 'My punishment and My warnings' (54:18, 54:21).

The conclusion of the matter

- God delivers the warner and those who believed with him (7:72, 11:58).
- God annihilates those who reject the warner (7:72, 11:58, 26:139, 41:16, 46:24-25, 54:19-20).
- The rejecters will go to Hell (11:60, 41:16).
- The idolaters' cult fails them (46:28).
- It was said: "Away with[...]" (11:60).
- The deniers are surrounded by that at which they mocked (46:26).
- The conclusion of the matter entails a proof (26:139).
- God does not wrong them, but they wronged their souls (9:70).[6]

Contemporary echoes of sins characteristic of that time

We note the theme of tall buildings and the vanity associated with them. The most impressive buildings in any major city tend to be those of the dominant cult. Historically, those were the buildings of religion; later they were associated with kings. Today, they are dedicated to the materialistic cult and owned by either businesses or banks.

Idolatry and polytheism are standard today, as noted in Chapter 4. We might add that the modern god of Psychology (combined with philosophies such as Behaviourism) are employed to curb the natural impetus in man towards God, ascribing that impetus to names it has invented; these doctrines are, rightly considered, modern equivalents to the gods to which the people of ʿĀd referred when rejecting Hūd.

On the theological front, today's main religious movements are often little more than elite-

5 Derived by means of generic narrative summary. We will examine this feature in detail in Chapter 8.

6 Established in Chapter 7.

owned systems of control. They frequently promote ideologies and eschatological precepts which produce passivity (typically — as in the case of ʿĀd's assertions — with emphasis upon the need to await the intervention of some superior or mystical personality, with normal human responsibility to engage with the substance of what has been received by way of scripture dismissed as insanity or simply elided as a possibility from the presentation).

The present system is nothing if not tyrannical (cf. 'every obstinate tyrant'). It seeks not only functional obedience, but is engaged in occupying, controlling, and surveilling the minds of those it rules. It systematically starves swathes of the world while keeping the remainder in the grip of an economic vise.

The delusional state of the people of ʿĀd whereby they initially perceive their incipient destruction as blessings for themselves is writ large in the current age wherein unhinged entitlement in the form of positivism, solipsism, egoism, and demands for unearned rewards and recognition have been normalised among the herd — so much so that many moderns remain little more than infants all their lives.

The intellectual achievements[7] of the people of ʿĀd find an echo in the industrial and technological advances of our own age. There is nothing wrong with technological advancement when a society gives due credit to God. However, in our time the ideology underpinning such advancement is termed Progress, which itself is an idol whose precepts form part of the culture in which the population is trained. In this regard, we note that the achievements and insights attained by the people of ʿĀd 'availed them nothing when they rejected the proofs of God; and there surrounded them that whereat they mocked'.

Lastly, we note the unbridled hubris of the people of ʿĀd (cf. "Who is stronger than us in power?"). The present cult has it that it represents the pinnacle of all achievement; that no previous civilisation could rival it technologically, militarily, or in any other way. Meanwhile, cognisance of God's supremacy over all things is entirely elided from both its foundational myths and ongoing narrative about itself.

7 Cf. 46:26.

Chapter Six

Ṣāliḥ

6. Ṣāliḥ

Ṣāliḥ: the messenger to Thamūd

The Hebrew Bible does not treat of Ṣāliḥ and the people of Thamūd.

For its part, Islamic history places Ṣāliḥ and the people of Thamūd after Hūd and the people of ʿĀd, and this is borne out in general terms by the Qur'an; Ṣāliḥ says to his people:

> **74** "**And remember when He made you successors after ʿĀd**, and settled you in the earth; you make castles out of its plains and hew the mountains into houses. Then remember the favours of God and commit not evil in the earth, working corruption."
> (7:74)

A short current introduction to this subject is supplied below.

> The Thamud were a tribal confederation in the northwestern region of the Arabian Peninsula, mentioned in Assyrian sources in the time of Sargon II. The tribe's name continues to appear in documents into the fourth century CE, but by the sixth century they were regarded as a group that had vanished long ago.
>
> According to the Quran, the city that Saleh was sent to was called al-Hijr, which corresponds to the Nabataean city of Hegra. The city rose to prominence around the first century CE as an important site in the regional caravan trade. Adjacent to the city were large, decorated rock-cut tombs used by members of various religious groups. At an unknown point in ancient times, the site was abandoned and possibly functionally replaced by Al-'Ula.
>
> Outside of the Islamic and Bahá'í Faiths, Saleh is not mentioned in any other Abrahamic scripture or contemporary historical text, but the account of Thamud's destruction may have been well known in ancient Arabia. The tribe's name is used in ancient Arabian poetry as a metaphor for "the transience of all things".[1]

We list six principal segments in this chapter and provide any commentary in note form below.

Segment 1

> **73** And to Thamūd, their brother Ṣāliḥ.[1] He said: "O my people: serve God; you have no god but He; there has come to you clear evidence from your Lord: this is the she-camel of God, as a proof[2] for you, so leave her to eat in God's earth, and touch her not with evil[3] lest there take you a painful punishment.

1 From Wikipedia as of March, 2021. This quote is included for general context; we do not mean to imply personal support for all details of its substance.

74 "And remember when He made you successors after ʿĀd, and settled you in the earth; you make castles out of its plains and hew the mountains into houses. Then remember the favours of God and commit not evil in the earth, working corruption."
75 Said the eminent ones who had waxed proud among his people to those they counted weak, to those who believed among them: "Know you[1] that Ṣāliḥ is an emissary from his Lord?" They said: "We believe in[2] that wherewith he has been sent."
76 Said those who had waxed proud: "We are deniers of that in which you believe."
77 And they hamstrung[1] the she-camel; and they scorned the command of their Lord, saying: "O Ṣāliḥ: bring thou us what thou promisest us, if thou be among the emissaries."
78 So the earthquake seized them; and morning found them lying prone in their home,
79 So he turned from them, and said: "O my people: I had conveyed to you the message of my Lord, and been a sincere counsellor to you; but you love not sincere counsellors."
(7:73-79)

As is standard, a warner calls to his own people using the formula "O my people".

It is clear at verse 7:75 that Ṣāliḥ has addressed the elites.

A development here upon what we have seen thus far is that the warning of punishment presented to the people of Thamūd is attached to their response to a specific instruction (here: to allow a she-camel to feed and roam freely), and it is their gross contravention of this instruction which triggers the punishments of God.

As with Noah and Hūd, Ṣāliḥ calls his people to God alone, indicating that the people of this community had also fallen into idolatry.

Segment 2

61 And to Thamūd, their brother Ṣāliḥ. He said: "O my people: serve God; you have no god but He. He produced you from the earth and settled you therein, so ask forgiveness of Him; then turn to Him; my Lord is near and responsive."
62 They said: "O Ṣāliḥ: thou hadst been among us one in whom hope was placed before this![1] Dost thou forbid us to serve what our fathers served? We are, about that to which thou invitest us, in sceptical doubt."
63 He said: "O my people: have you considered:[1] if I be upon clear evidence from my Lord, and He has given me mercy from Him, then who would help me against God if I disobeyed Him? Then would you not increase me other than in loss."[2]
64 And: "O my people: this is the she-camel of God: to you a proof.[1] So leave her to feed in God's earth, and touch her not with evil[2] lest a near punishment seize you."
65 Then they hamstrung[1] her;[2] and he said: "Enjoy yourselves in your homes three days — that is a promise not to be belied."
66 And when Our command came, We delivered Ṣāliḥ and those who heeded

warning[1] with him, by mercy from Us, and from the disgrace of that day; thy Lord: He is the Strong, the Exalted in Might.
67 And the Blast seized those who did wrong; and morning found them lying prone in their homes
68 As if they had never lived[1] therein. In truth,[2] Thamūd denied their Lord — so away with Thamūd![3]
(11:61-68)

We note that the people of Thamūd are entrenched in established custom (cf. 'Dost thou forbid us to serve what our fathers served?' at 11:62).

Ṣāliḥ correctly reasons that, if he truly be upon a path from God, disobedience to God and following the ways of his people can profit him nothing.

Segment 3

141 Thamūd denied the emissaries
142 When their brother Ṣāliḥ said to them: "Will you not be in prudent fear?[1]
143 "I am to you a trustworthy messenger,
144 "So be in prudent fear[1] of God, and obey me.[2]
145 "And I ask of you for it no reward; my reward is only upon[1] the Lord of All Creation.
146 "Are you to be left secure in what is here,
147 "Among gardens and springs,
148 "And tilled fields, and date-palms with slender spathes,
149 "And to hew out houses from the mountains skilfully?[1]
150 "So be in prudent fear[1] of God, and obey me.[2]
151 "And obey not the command of the committers of excess:
152 "Those who work corruption in the land, and do not right."
153 They said: "Thou art but one taken by sorcery.[1]
154 "Thou art only a mortal like us; then bring thou a proof,[1] if thou be of the truthful."
155 He said: "This is a she-camel; to her a drink and to you a drink on a day appointed.[1]
156 "And touch her not with evil[1] lest there take you the punishment of a tremendous day."
157 But they hamstrung[1] her,[2] then they became remorseful,
158 And the punishment seized them; in that is a proof,[1] but most of them are not believers.[2]
159 And thy Lord: He is the Exalted in Might, the Merciful.
(26:141-159)

As is standard to this point in our analysis, the warner states that he requires no reward from those to whom he bears the message.

The retort of his people that he is "one taken by sorcery" is interesting on two counts: firstly,

because it implies an accusation that he is mad, but secondly because the word for sorcery[2] is consistently used within the Qur'an with a nuance indicating, and consistent with, a desire for political power.[3]

Segment 4

45 And We sent to Thamūd their brother Ṣāliḥ: "— That you serve God,"[1] but then were they two factions quarrelling.
46 He said: "O my people: why will you hasten on the evil[1] before[2] the good?[3] Oh, that you did but[4] ask pardon of God, that you might obtain mercy!"
47 They said: "We think thee and those with thee an evil omen." He said: "Your evil omen is with God. The truth is,[1] you are a people subjected to means of denial."[2]
48 And there were in the city nine men[1] who wrought corruption in the land and did not right.
49 They said: "Swear one to another, by God, that we will attack him and his household by night. Then we will say to his ally:[1] 'We witnessed not the destruction of his household, and we are the truthful.'"
50 And they schemed a scheme, and We schemed a scheme; and they perceived not.
51 Then see thou how was the final outcome of their scheme: that We destroyed them and their people all together,
52 So those are their houses, desolate because of the wrong they did; in that is a proof[1] for people who know.
53 And We delivered those who heeded warning[1] and were in prudent fear.[2]
(27:45-53)

The people of Thamūd, as was explicit also in the case of Noah before him, plan to kill the warner but God delivers him.

We note also that 27:50 concludes with the words 'and they perceived not'. The inability of a people to comprehend the powers ranged against them means nothing: their 'final outcome' is that they are utterly destroyed in the event that their ruling caste rejects warning under an implementation of *the God protocol*.

Segment 5

23 Thamūd denied the warnings.
24 And they said: "Is it a single mortal[1] among us we are to follow? Then should we be in error and insanity.
25 "Has the remembrance[1] been cast upon him from among us? The truth is,[2] he is an insolent liar."

2 Arabic: *siḥr*.

3 See notes to *The Qur'an: A Complete Revelation*.

26 "They will come to know on the morrow[1] who is the insolent liar!
27 "We are sending the she-camel as a means of denial[1] for them; so watch thou them and be thou steadfast.
28 "And inform thou them that the water is to be divided between them — each drink attended."[1]
29 Then they called their companion, and he betook himself and did hamstring.[1]
30 Then how were My punishment and My warnings?[1]
31 We sent upon them one Blast, and they were like the dry stalks of the fence-maker.
32 And We have made the Qur'an[1] easy for remembrance;[2] so is there any who will remember?
(54:23-32)

The people of Thamūd reject here both on the basis of the warner's mortality and because he is a lone voice.

We meet also mention of 'My punishment and My warnings', a refrain which frequently attends descriptions of communities destroyed under the *protocol* as outlined later in this work.[4]

Segment 6

80 And the companions of the rocky tract[1] denied the emissaries.
81 And We brought them Our proofs,[1] but they turned away from them.
82 And they hewed houses from the mountains, feeling secure.
83 But the Blast seized them in the morning,
84 And there availed them not what they had earned.
(15:80-84)

The segment above is considered to treat of the people of Thamūd also, which view finds support in all the specific details in the segment. The new point of interest here is that the people turned away from the proofs of God.[5]

Characteristic sins of the warner's people

- Idolatry (taking a god other than God).
- Preference for idolatry when presented with a call to God.
- Refusal to heed legitimate warning.
- Committing evil in the earth.

4 And found at 54:16, 54:18, 54:21, 54:30, 54:37, 54:39. The broader segment is included in Chapter 11.

5 We should bear in mind that the term proofs (Arabic: *āyāt*) comprises evidence of a range of types which includes the statements of God.

- Excessive cruelty.[6]
- Unbridled hubris.

Actions of the warner

- Receives a commission from God (7:73, 11:61, 27:45).
- Told by God that the wrongdoers will be destroyed (54:25).
- Approaches a people to which he belongs (7:73, 11:61, 26:142, 27:45).
- Uses the appeal: "O my people:" (7:73, 7:79, 11:61, 11:63, 11:64, 27:46).
- Calls the hearers to serve God (7:73, 11:61, 27:45).
- Calls the hearers to serve God only (41:14).[7]
- Calls the hearers to fear God (26:142, 26:144, 26:150).
- Calls the hearers to seek forgiveness of God (11:61, 27:46).
- Exhorts the hearers to obey him (26:144, 26:150).
- States that he is a warner or messenger (26:143).
- Presents a punishment which is contingent on response by hearers (7:73, 26:155-156, 54:27-28).
- Cites previously destroyed peoples (7:74).
- Cites the favours of God (7:74, 11:61).
- Addresses himself to the elites of his time (7:75).
- States that his task is to convey message (7:79).
- Asserts that there is but one true God (7:73, 11:61).
- Advances reasoned arguments (11:63, 26:146-149).
- Responds to derision or accusation (27:47).
- Presents a proof (11:64).
- Warns of punishment (11:64).
- Anticipates (punishment of) a "tremendous day" (26:156).
- States that he seeks no reward from those to whom he is conveying warning (26:145).

Actions of those the warner addresses

- Dismiss on basis of abject followers (7:75-76).
- Fail to believe (7:76).
- Reject God alone or appeal to their existing cult (11:62).
- Defy God on basis of test case (7:76, 26:157, 54:29).
- Call for the punishments of God (7:77).
- Deride or mock the warner (11:62, 27:47).
- Cite absence of custom as reason to reject (11:62).

6 In this case to animals.

7 See previous chapter; there the segment applies to both ʿĀd and Thamūd.

- Accuse the warner of insanity or sorcery (26:153).
- Deny, oppose, or disregard the warner (11:62, 15:80, 26:141, 54:23).
- Cite the warner's mortality as a reason to reject (26:154, 54:24).
- Claim lack of evidence as reason to reject (26:154).
- Claim the warner to be a liar (54:25).
- Plan to kill the warner (27:49-50).
- Turn away from God's proofs (15:81).

Other key features

- Appeal to the Qur'an as something which should be remembered (54:32).
- Reference to 'My punishment and My warnings' (54:30).

The conclusion of the matter

- God annihilates those who reject the warner (7:78, 11:67-68, 15:83, 26:158, 27:51, 54:31).
- God delivers the warner and those who believed with him (11:66, 27:53).
- It was said: "Away with[...]" (11:61).
- The conclusion of the matter entails a proof (26:158, 27:52).

Contemporary echoes of sins characteristic of that time

There is no direct reference to particular gods or to polytheism in the narrative, and the men who plan to kill the warner even swear by God. However, whatever the claims of the people of Thamūd to adhere to God were, their actions demonstrate that their doctrine was based neither upon God's laws nor upon genuine piety. Such is the general situation among those found among the authorised religions of today. Even where they profess adherence to God, their actions show otherwise — which fact is tantamount to idolatry even though draped in a garb of religion.

The people of Thamūd were presented with the test case of the she-camel: their treatment of her was not only in direct contravention of the warnings delivered to them, it was needlessly cruel.[8] We have as a so-called global culture standardised cruelty to the animals God gave us for food, and created entire industries on that basis. The amount of livestock killed with remembrance given to God is insignificant relative to the total.

8 I refer the interested reader to Muhammad Asad's note to related verses in his translation of the Qur'an.

The people of Thamūd are firmly entrenched in established custom.[9] The present worldwide civilisation similarly permits no discussion in the areas of science or culture which does not comport with its longstanding godless premises.

At 54:24 the people of Thamūd reject Ṣāliḥ because he is a lone voice. Today, the general population is inculcated from birth in the idea that the greater number of adherents to a cause, the greater that cause's veracity or validity. This view is a function of the indoctrination chosen for the masses by the ruling elites, people who comprise a minute proportion of one percent of the total population and whose every waking moment confirms to them the erroneousness of the ideology those they rule have been trained to treat as axiomatic.

At 26:149 we read that the people of Thamūd "hew out houses from the mountains skilfully". The ruling elites of our day have bunkers as well as military and other bases embedded under the earth and within mountains which they believe will protect them from every eventuality. These are an expression both of their hubris and the confidence they place in their own strength, but they are also a symbol of a fundamental disconnect from the masses, since they have made (what they see as) provision for themselves, yet are entirely prepared to abandon those they rule to face alone the consequences of any widespread calamity.

9 Cf. 'Dost thou forbid us to serve what our fathers served?' at 11:62.

Chapter Seven

Abraham

7. Abraham

Abraham and the God Protocol

The three major religions which claim monotheism cite Abraham as their founding patriarch.

In the Islamic understanding, Abraham follows Ṣāliḥ chronologically, and I can find no portion of the Qur'anic text which suggests otherwise.

The Qur'an's presentation of Abraham differs from that of the Hebrew scriptures in their present state both as treats of the 'ideological' reasons for his election,[1] and in a large number of narrative specifics. As elsewhere, we elide the broader literature and extraneous narratives and focus solely on the Qur'an's treatment of that mechanism we are calling *the God protocol*.

Nowhere does the Qur'an say explicitly that Abraham's original community was destroyed in an act of God as the result of rejecting his mission of warning, and we do not claim otherwise. However, we can logically infer that such was the case from the broader Qur'anic presentation, and the reasons for this inference form the basis of this chapter. The task of presenting evidence to support this assertion necessitates a heavier burden of analysis than has been the case in the preceding chapters treating of Noah, Hūd, and Ṣāliḥ, and we hope the reader will bear with us.

We do not need to establish the fact of the destruction of Abraham's community as a function of *the God protocol* in order to apply the *protocol* in our own time. But a demonstration here of the means by which an event elided from the narrative may be established as a fact will help us garner the maximum data possible on historical implementations of the *protocol*, and that will have a bearing on our understanding of the components required to implement the same protocol today. Such a demonstration will also prepare us to understand a key tool in identifying the core components of the *protocol* we mentioned earlier and which we examine in full in Chapter 8 — a feature we are calling here generic narrative summaries.

Thus, in what follows we present textual evidence in support of our assertion that Abraham is, within the Qur'anic presentation, a messenger of warning who implemented that mechanism which we call *the God protocol* with respect to his community of origin, and that as a result that community was destroyed in an act of God.

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1 In the Hebrew scriptures, Abraham's election is presented in terms which elide the deeper reasons for it, and appear (at least to me) to have been redacted later to emphasise a racial project. In the Qur'an, Abraham's election is a function of his quest for truth and refusal to compromise with idolatry.

Inclusion among messengers of destruction, and key collocations

We begin by listing a segment which includes the people of Abraham among those of messengers of warning whose missions the Qur'an clearly states ended in destruction. Key points are in bold.

It reads:

> **70** Has not the report of those before them come to them: the people of Noah, and ʿĀd, and Thamūd, **and the people of Abraham**, and the people[1] of Madyan,[2] and the cities thrown down? **Their messengers** brought them **clear signs**; and **God wronged them not, but they wronged their souls**.
> (9:70)

The people of Abraham excepted, the peoples listed at 9:70 are all among those explicitly destroyed by God in the Qur'anic narrative under *the God protocol*.[2] For the people of Abraham to be listed among this number suggests that they were, likewise, destroyed.

For further supporting evidence in this case, we turn first to the collocations which close the segment: 'Their messengers[...] clear signs'[3] and 'God wronged them not, but they wronged their souls'.

Their messengers[...] clear signs

The collocation 'their messengers[...] clear signs'[4] occurs a further eight times outside 9:70, review of all instances of which confirms that it applies exclusively and consistently to cases of destruction.

> **100** Is it not guidance[1] to those who inherit the land after its people that, if We willed, We would strike them for their transgressions,[2] and seal their hearts so they hear not?
> **101** Those cities: We relate some of their reports to thee; and **their messengers** came to them with **clear signs**, but they were not to believe in[1] what they had denied before; thus God seals the hearts of the false claimers of guidance.[2]
> **102** And We found not for most of them any covenant;[1] but We found most of them perfidious.[2]
> **103** Then We raised up after them Moses with Our proofs[1] to Pharaoh[2] and his eminent ones, but they wronged them; then see thou how was the final outcome of the workers of corruption: —
> (7:100-103)

2 The people of Madyan comprise the community to which Shuʿayb was sent, and which was subsequently destroyed; we look at that narrative later in Chapter 10; 'the cities thrown down' is Qur'anic parlance for the people of Lot whose narrative we look at in Chapter 9.

3 More than one verb precedes this collocation in various contexts, and we render accordingly. However, what we have identified here is a single, contiguous unit in the Arabic despite the fact that in English the verb comes after the subject.

4 Arabic: *rusuluhum bi albayyināt*. We have updated the Table with the explicit actions stated at 9:70 for the warners mentioned in the category *Comes with clear signs, writings, or the Illuminating Writ*.

> **13** And We destroyed the generations before you when they did wrong, and **their messengers** came to them with **clear signs**, but they were not to believe — thus reward We the lawbreaking people.
> **14** Then We appointed you successors in the earth after them, that We might see how you will do.
> (10:13-14)

> **9** Has not the report reached you of those before you: — the people of Noah, and ʿĀd, and Thamūd, and those after them? None knows them save God. **Their messengers** came to them with **clear signs**, but they returned their hands to their mouths,[1] and said: "We deny that wherewith you have been sent, and we are in sceptical doubt about that to which you invite us."
> **10** Their messengers said: "Can there be about God any doubt: the Creator of the Heavens and the Earth? He calls you, that He will forgive you of your transgressions,[1] and delay you to a stated term." They said: "You are only mortals like us, who would turn us away from[2] what our fathers served. So bring us a clear authority."
> **11** Their messengers said to them: "We are only mortals, like you; but God gives grace to whom He wills of His servants. And it is not for us to bring you an authority save by the leave of God; and in God let the believers[1] place their trust.
> **12** "And how could we not place our trust in God, when He has guided us in our ways? And we will be patient in that wherein you hinder[1] us; and in God let those who would place their trust aright[2] place their trust."
> **13** And those who ignored warning[1] said to their messengers: "We will turn you out of our land unless[2] you return to our creed." Then did their Lord reveal[3] to them: "We will destroy the wrongdoers[4]
> (14:9-13)

> **9** Have they not travelled in the earth and seen how was the final outcome of those who were before them? They were stronger than them in power, and they tilled the earth and inhabited[1] it more than they have inhabited[2] it; and **their messengers** came to them with **clear signs**; and God wronged[3] them not, but they wronged[4] their souls.[5]
> **10** Then evil was the final outcome of those who did evil because they denied the proofs[1] of God and mocked them.
> (30:9-10)

> **23** Thou art only a warner.
> **24** We have sent thee with the truth[1] as a bearer of glad tidings, and as a warner. And there was no community save a warner passed among it.
> **25** And if they deny thee, then those before them denied; **their messengers** came to them with **clear signs**, and with the writings,[1] and the Illuminating Writ;[2]
> **26** Then I seized those who ignored warning[1] — then how was My rejection!
> (35:23-26)

> **21** Have they not travelled in the earth and seen how was the final outcome of those who were before them? They were stronger than them in power and impact[1] in the earth; but God seized them for their transgressions;[2] and they had not from God any defender
> **22** For it is that[1] **their messengers** brought them **clear signs**, but they denied, so God seized them. He is strong, and severe in retribution.
> (40:21-22)

82 Have they not travelled in the earth and seen how was the final outcome of those before them? They were more numerous than they, and stronger in power and impact[1] in the earth; but there availed them not what they earned.
83 When **their messengers** came to them with **clear signs**, they exulted at what they had of knowledge; but there surrounded them that whereat they mocked.
84 And when they saw Our might, they said: "We believe in[1] God alone, and deny that to which we ascribed a partnership!"[2]
85 But their faith did not benefit them when they saw Our might — the practice[1] of God which has passed among His servants[...][2] — and thereupon the false claimers of guidance[3] were lost.
(40:82-85)

5 Has not the report reached you of those who ignored warning[1] before? Then they tasted the evil consequence of their affair; and they will have a painful punishment
6 For it is that[1] when **their messengers** brought them **clear signs**: — and they said: "Shall mortals guide us?" — then they denied and turned away! But God is self-sufficient; and God is free from need and praiseworthy.
(64:5-6)

Thus, each of the segments above which includes this collocation unambiguously treats of warning followed by destruction. This collocation occurs nowhere else in the Qur'an.

We turn now to the second collocation at the end of 9:70.

God wronged them not, but they wronged their souls

This collocation[5] occurs twice outside 9:70 review of both instances of which confirms that it too applies exclusively to cases of destruction.

31 And when Our messengers came to Abraham with the glad tidings,[1] they said: "We will destroy the people of this city; its people are wrongdoers."[2]
32 He said: "Therein is Lot!" They said: "We best know who is therein. We will deliver him and his household save his wife; she is of those who stay behind."
33 And when Our messengers came to Lot, he was distressed for them, and felt unable to protect them.[1] And they said: "Fear thou not, nor grieve. We will deliver thee and thy household save thy wife; she is of those who stay behind.
34 "We will send upon the people of this city a scourge from the sky because they were perfidious."[1]
35 And have We have left thereof a proof[1] as clear evidence for people who reason.
36 And to Madyan[1] their brother Shuʿayb: he said: "O my people: serve God and expect the Last Day, and commit not evil in the earth, working corruption."
37 Then they denied him,[1] and the earthquake seized them, and morning found them lying prone in their home.
38 And ʿĀd and Thamūd: — and it has become clear to you from their dwellings[1] — (and the satan[2] made their deeds fair to them, and turned them away from[3] the path when they were endowed with perception)

5 Arabic: *mā kāna allahu liyaẓlimahum wa lākin kānū anfusahum yaẓlimūn*.

39 And Qārūn[1] and Pharaoh[2] and Hāmān:[3] — and Moses had come to them with clear signs — and they had waxed proud in the earth, but they did not outrun.
40 And each We took for his transgression;[1] and among them was he upon whom We sent a storm of stones; and among them was he whom the Blast seized; and among them was he whom We caused the earth to swallow; and among them was he whom We drowned. And **God wronged them not, but they wronged their souls**.
(29:31-40)

9 Have they not travelled in the earth and seen how was the final outcome of those who were before them? They were stronger than them in power, and they tilled the earth and inhabited[1] it more than they have inhabited[2] it; and their messengers came to them with clear signs; and **God wronged**[3] **them not, but they wronged**[4] **their souls**.[5]
10 Then evil was the final outcome of those who did evil because they denied the proofs[1] of God and mocked them.
(30:9-10)

Thus, both the collocations we identified above are associated consistently and unambiguously with that mechanism we are calling *the God protocol*.

Let us now consider the following segment:

42 And if they deny thee, then there have denied before them the people of Noah, and ʿĀd, and Thamūd,
43 **And the people of Abraham**,[1] and the people of Lot,
44 And the people[1] of Madyan.[2] And Moses was denied. So I granted the false claimers of guidance[3] respite; then I seized them — **then how was My rejection!**
45 And how many a city did We destroy when it was doing wrong[1] and is desolate![2] — and[3] a deserted well[...]![4] and[5] a lofty castle[...]![6]
46 (Have they not travelled in the earth and had hearts with which to reason, or ears with which to hear? And it is not the eyes that are blind, but blind are the hearts which are in the breasts.
47 And they ask thee to hasten the punishment! But God does not fail in His promise. And a day with thy Lord is as a thousand years of what you count.)
48 And how many a city did I grant respite when it was doing wrong![1] — then **I seized** it; and to Me is the journey's end.
(22:42-48)

Here the people of Abraham is again listed among those communities which rejected their messengers and were destroyed, and within a broader context which itself treats of destruction in an act of God.[6]

The collocation 'the people of Abraham'[7] which provides a core platform for the analysis above occurs nowhere in the text beyond the verses at 9:70 and 22:43.

6 We have reviewed already the people of Noah, and ʿĀd, and Thamūd. Both Lot and the warner to the people of Madyan, Shuʿayb, had standard missions within *the God protocol*, while Moses' execution of the same protocol was that closest in time to the mission of Muḥammad and provides by far the most detail. All missions feature in the present work.

7 Arabic: *qawmu ibrāhīm*.

While what we have seen associated with 'the people of Abraham' at 9:70 and above at 22:43 is perhaps sufficient to prove our assertion that the people of Abraham were destroyed within the framework of *the God protocol*, we can provide further pan-textual support based on two key collocations within the surrounding context of 22:43 also: 'then how was my rejection!' at 22:44 and 'I seized' at 22:48.

Then how was my rejection!

This collocation[8] occurs a further three times in the Qur'an beyond the segment above, consideration of the instances of which supports our assertion that its inclusion at 22:42-48 indicates complete destruction.

> **45** And those before them denied; and they attained not a tenth[1] of what We gave them but they denied My messengers — **then how was My rejection!**
> **46** Say thou: "I but exhort you to one thing: that you stand up for[1] God in twos and alone, then reflect."[2] Your companion is not possessed;[3] he is only a warner to you before[4] a severe punishment.
> (34:45-46)

> **23** Thou art only a warner.
> **24** We have sent thee with the truth[1] as a bearer of glad tidings, and as a warner. And there was no community save a warner passed among it.
> **25** And if they deny thee, then those before them denied; their messengers came to them with clear signs, and with the writings,[1] and the Illuminating Writ;[2]
> **26** Then I seized those who ignored warning[1] — **then how was My rejection!**
> (35:23-26)

> **16** Do you feel secure that He who is in the heaven will not make the earth swallow you, the while it shakes?
> **17** Or do you feel secure that He who is in the heaven will not send against you a storm of stones? Then you will know how is My warning!
> **18** And those before them denied — **then how was My rejection!**
> (67:16-18)

I seized

This collocation[9] occurs a further three times in the Qur'an beyond the segment above, consideration of the instances of which supports our assertion that its inclusion in the segment at 22:42-48 indicates complete destruction.

> **32** And mocked were messengers before thee; and I granted those who ignored warning[1] respite; then **I seized** them — and how was My retribution!
> (13:32)

8 Arabic: *fakayfa kāna nakīri*.

9 Arabic: *akhathtu*.

> **23** Thou art only a warner.
> **24** We have sent thee with the truth[1] as a bearer of glad tidings, and as a warner. And there was no community save a warner passed among it.
> **25** And if they deny thee, then those before them denied; their messengers came to them with clear signs, and with the writings,[1] and the Illuminating Writ;[2]
> **26** Then **I seized** those who ignored warning[1] — then how was My rejection!
> (35:23-26)

> **5** There denied before them the people of Noah, and the parties after them; and every community purposed against their messenger to seize him, and disputed with falsehood to refute thereby the truth.[1] Then **I seized** them — and how was My retribution![2]
> **6** And thus became binding[1] the word of thy Lord upon those who ignore warning,[2] that they are the companions of the Fire.
> (40:5-6)

Based on the contents of both 9:70 and 22:43 themselves and a derivative process of analysis leveraging core collocations it is clear that, while explicit mention of the event is elided, the people of Abraham was destroyed as a result of his implementation of *the God protocol*.

Sūrah 26

We present here a further point in support of our assertion that the people of Abraham were destroyed. This centres upon sūrah 26.

In this sūrah there are eight contiguous narratives which treat of messengers. As we shall see, six treat of messengers who are known to have brought messages of warning and whose communities are known to have been destroyed. The remaining two messengers are Muḥammad and Abraham.

The sūrah opens with Muḥammad's own case at the time, in which he was being denied by those to whom he was sent. Denial is, according to the *protocol*, the response which triggers destruction. His case is then compared with the former cases in which destruction resulted.

> **1** *ṭā sīn mīm*[1]
> **2** Those[1] are the proofs[2] of the Clear Writ.[3]
> **3** Thou mightest destroy thy soul from grief[1] that they are not believers.[2]
> **4** If We will, We can send down upon them from the sky a proof[1] to which their necks will remain humbled.[2]
> **5** And there comes not to them any new remembrance[1] from the Almighty,[2] save they turn away therefrom.
> **6 Then have they denied; and there will come to them the report of that whereat they mocked.**
> **7** Have they not seen[1] the earth: how much We have caused to grow therein of every[2] noble kind?
> **8 In that is a proof,[1] but most of them are not believers.**[2]

9 And thy Lord: He is the Exalted in Might, the Merciful.
(26:1-9)

Warning of the incipient destruction of Muḥammad's own people then ends with the words: 'In that is a proof, but most of them are not believers. And thy Lord: He is the Exalted in Might, the Merciful'. The same motif then repeats verbatim at the conclusion of the seven further contiguous narratives.

The story of Moses (26:10-68) concludes:

63 Then We instructed[1] Moses: "Strike thou the sea with thy staff"; and it parted, and each part was like a great towering mountain.
64 And We brought nigh thereto the others,
65 And We delivered Moses and those with him all together.
66 Then drowned We the others.
67 In that is a proof,[1] **but most of them are not believers.**[2]
68 And thy Lord: He is the Exalted in Might, the Merciful.
(26:63-68)

The story of Abraham follows (26:69-104). This narrative extends beyond the local drama between Abraham and the idolaters among his people and dovetails with a presentation of their lot in Hell. That segment concludes:

96 They will say while they dispute therein:
97 "By God, we were in manifest error
98 "When we made you[1] equal with the Lord of All Creation!
99 "And none but the lawbreakers led us astray,
100 "So now we have no intercessors,
101 "Nor sincere loyal friend.
102 "Would that we might return and be among the believers!"[1]
103 In that is a proof,[1] **but most of them are not believers.**[2]
104 And thy Lord: He is the Exalted in Might, the Merciful.
(26:96-104)

The next segment treats of Noah (26:105-122). That segment concludes:

119 So We delivered him and those with him in the laden ship.
120 Then We drowned thereafter those remaining.
121 In that is a proof,[1] **but most of them are not believers.**[2]
122 And thy Lord: He is the Exalted in Might, the Merciful.
(26:119-122)

The story of Hūd and the people of ʿĀd follows (26:123-140). That segment concludes:

139 And they denied him,[1] then We destroyed them. **In that is a proof,**[2] **but most of them are not believers.**[3]

140 And thy Lord: He is the Exalted in Might, the Merciful.
(26:139-140)

The story of Ṣāliḥ and the people of Thamūd follows (26:141-159). That segment concludes:

158 And the punishment seized them. **In that is a proof,**[1] **but most of them are not believers.**[2]
159 And thy Lord: He is the Exalted in Might, the Merciful.
(26:158-159)

The story of Lot follows (26:160-175). That segment concludes:

173 And We rained upon them a rain; and evil is the rain of those who were warned.
174 In that is a proof,[1] **but most of them are not believers.**[2]
175 And thy Lord: He is the Exalted in Might, the Merciful.
(26:173-175)

The story of Shuʿayb follows (26:176-191). That segment concludes:

189 Then they denied him;[1] then there seized them the punishment of the Day of Shadow; it was the punishment of a tremendous day.
190 In that is a proof,[1] **but most of them are not believers.**[2]
191 And thy Lord: He is the Exalted in Might, the Merciful.
(26:189-191)

Thus, we have a total of eight segments, all of which treat of messengers, and all of which end in precisely the same motif.

In the cases of Moses, Noah, Hūd, Ṣāliḥ, Lot, and Shuʿayb, those to whom they bore a message of warning are known to have been destroyed.

As mentioned above, the two remaining narratives treat of Muḥammad[10] (26:1-9) and Abraham (26:69-104). While the fact of destruction is elided in each of these cases we assert that, absent destruction as an objective fact in their cases also, the application of this repeating motif to them would be logically and logistically incorrect.

Neither of the two parts which comprise this motif is found anywhere else in the Qur'an.

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The question naturally arises: why would the cataclysmic conclusion of the preaching of the great patriarch to his own people be omitted from the Qur'anic narrative?

10 In the case of Muḥammad's mission of warning to his community of origin, the fact of destruction, though elided from the text, may be demonstrated on the basis of the mechanics of the *protocol*; see Chapter 12.

I can suggest three reasons.

Firstly, the Qur'an is a preaching which appeals to what is seen and known in order that men should infer what is not yet seen. The destruction of the people of Abraham is neither found in the Hebrew scriptures nor — since Abraham removed far from his place of origin — occurred close enough geographically to the initial recipients of the Qur'anic revelation to be relevant to their experience.

Secondly, Abraham is characterised consistently in the Qur'an in terms which emphasise compassion and clemency, personal characteristics in some tension with a mission outcome of widespread annihilation. With that outcome stated explicitly, that tension would acquire a further significance by dint of the fact that Abraham is presented as the model for the recipient of the Qur'an to follow, as we shall shortly see below.

Thirdly, the principle that key events may be elided from the text but implicit to the narrative is in itself significant — and especially so in the case of a prophet of Abraham's stature. The fact that the recipient of the Qur'an was to follow the example set by Abraham provides a clear precedent and even narrative imperative for the omission of explicit mention of destruction in the case of Muḥammad's implementation of *the God protocol*.

We discuss Muḥammad's implementation of *the God protocol* in full in Chapter 12.

Abraham's compassion vis-à-vis Jonah's impatience

We will expand upon the point of Abraham's compassion introduced above and consider its implications for the mission of Muḥammad before looking at the explicit details of Abraham's mission to his own people.

While it is a point easily overlooked, messengers and warners of God are *men*, and as such they have their temperamental differences. Both Noah and Moses, for example, appeal to God for the community to which they had been sent with a message of warning to be destroyed:

> **26** And Noah said: "**My Lord: leave Thou not upon the earth, among the false claimers of guidance,**[1] **an inhabitant**.
> (71:26)

> **88** And Moses said: "Our Lord: Thou hast given Pharaoh[1] and his eminent ones adornment and wealth in the life of this world, our Lord, that they might lead astray from Thy path. **Our Lord: destroy Thou their wealth, and harden Thou their hearts, so that they believe not until they see the painful punishment.**"
> (10:88)

Abraham, on the other hand, was temperamentally compassionate. Consider his response when informed of the destruction decreed for the people of Lot:

> **74** And when the alarm had left Abraham and the glad tidings had reached him [i.e. of a son], **he disputed with Us concerning the people of Lot;**[1]
> **75** **Abraham was clement, compassionate, penitent**.
> **76** "O Abraham: forsake thou this; the command of thy Lord has come, and there will come to them a punishment which cannot be repelled."
> (11:74-76)

And it is Abraham — the 'clement, compassionate, penitent' — who is the model Muḥammad was to follow:

> **120** Abraham was a leader,[1] humbly obedient to God, inclining to truth;[2] and he was not of the idolaters:[3]
> **121** One grateful for His favours; He chose him, and guided him to a straight path.
> **122** And We gave him good in the World, and in the Hereafter he will be among the righteous.
> **123** Then We instructed[1] thee: "**Follow thou the creed of Abraham, inclining to truth**;[2] and he was not of the idolaters."[3]
> (16:120-123)

> **68** **The people closest to Abraham are those who have followed him, as have**[1] **this prophet** and those who heed warning;[2] and God is the ally of the believers.[3]
> (3:68)

The Qur'an's exhortation to the Prophet to follow the creed of Abraham then stands in some contrast with that of its presentation of Jonah whose example he is expressly cautioned against following:

> **48** And be thou patient for the judgment of thy Lord; and **be thou not like the companion of the fish**[1] **when he called and was angry**.[2]
> (68:48)

The epithet 'the companion of the fish' references Jonah; and the broader context of the verse above makes plain that Jonah was impatient for the judgment of God.

The people of Jonah famously repented and were spared — a unique event within the Qur'anic narrative under the *protocol*, and one which provides a fulcrum against which much of our analysis in the next chapter will be levered:

> **98** **Oh, that a city had but**[1] **believed and profited by its faith save the people of Jonah!**[2] When they believed, We removed from them the punishment of disgrace in the life of this world, and gave them enjoyment for a time.
> (10:98)

Thus, there arises a complex inverse or mirrored pattern: Muḥammad is to emulate Abraham (who one should infer from his explicit actions did not wish his community of origin to be destroyed but which was, in the event, annihilated — the fact of which event is elided from the

narrative), and not to emulate Jonah (who was positively enthusiastic for his community to be destroyed but which was, in the event, spared — the fact of which is included in the narrative).

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While the Qur'an nowhere states explicitly that Abraham's original community was destroyed, we are confident that we have provided sufficient evidence for the conclusion that it was destroyed to be the only reasonable one. At the least, a stronger explanation would need to be provided in the opposite direction to explain the correlations we have listed here.

We have also established the principle of elided narrative events and presented some examples of mechanisms by which they can be established as facts.[11]

We have also suggested reasons for the omission of explicit mention of the destruction of Muḥammad's community of origin arising in factors which pertain to Abraham, and to Abraham's example vis-à-vis that of Jonah.

Abraham's mission of warning to his own people

We are ready now to present those segments which treat of the mission of the young Abraham to his own people, and to correlate them with what we have learned thus far of that mechanism we are calling *the God protocol*.

We list seven principal segments in this chapter and provide any commentary in note form below.

Segment 1

> **258** Hast thou not considered[1] the one who disputed with Abraham concerning his Lord because God had given him dominion? When Abraham said: "My Lord is He who gives life, and gives death," he said: "I give life, and I give death." Abraham said: "God brings the sun from the East; so bring thou it from the West." Then was the one who ignored warning[2] lost for words; and God guides not the wrongdoing[3] people.
> (2:258)

Here, Abraham is shown explicitly contending with one with temporal power. This fits the model we have seen to this point in which each messenger addresses himself to the ruling elites.

11 We will expand upon this principle substantially when we look at the concept of generic narrative summaries in the next chapter.

Abraham also contends with this ruler using reason, another principal aspect of the *protocol*.

Segment 2

> **74** And when Abraham said to his father Āzar:[1] "Takest thou idols[2] as gods?[3] I see thee and thy people in manifest error."[4]
> **75** And thus[1] We showed Abraham the kingdom of the heavens and the earth; and that he might be of those who are certain.[2]
> **76** Then when the night covered him, he saw a star. He said: "This is my Lord." Then when it set[1] he said: "I love not those that set."[2]
> **77** Then when he saw the moon rising[1] he said: "This is my Lord." Then when it set[2] he said: "If my Lord guide me not, I will be of the people who stray."[3]
> **78** Then when he saw the sun rising[1] he said: "This is my Lord; this is greater!"[2] Then when it set[3] he said: "O my people: I am quit of that to which you ascribe a partnership.[4]
> **79** "I have turned my face towards Him who created the heavens and the earth, inclining to truth;[1] and I am not of the idolaters."[2]
> **80** And his people disputed with him. He said: "Dispute you with me concerning God, when He has guided me?[1] And I fear not that to which you ascribe a partnership,[2] save that my Lord should will anything. My Lord encompasses all things in knowledge. Will you then not[3] take heed!
> **81** "And how should I fear that to which you ascribe a partnership[1] when you fear not that you ascribe a partnership[2] with God to that for which He has not sent down upon you authority? Then which of the two factions is worthier[3] of security, if you know?
> **82** "Those who heed warning[1] and clothe not their faith in injustice: those have security, and they are guided."
> **83** And that[1] is Our argument[2] We gave to Abraham against his people. We raise in degree[3] whom We will; thy Lord is wise and knowing.
> (6:74-83)

Abraham appeals first to his father and then to his own people. The way the narrative switches between Abraham's rejection of idolatry and mention of the heavenly bodies at 6:76-78 suggests perhaps that his people were star-worshippers. Be that as it may, the features of *the God protocol* make themselves felt beginning at 6:78, with Abraham addressing his own people by what is a standard feature of the *protocol*: "O my people."

Segment 3

> **51** And We gave Abraham his sound judgment before; and We knew him
> **52** When he said to his father and his people: "What are these statues[1] to which you are devoted?"[2]
> **53** They said: "We found our fathers serving them."
> **54** He said: "You and your fathers have been in manifest error."
> **55** They said: "Hast thou come to us with the truth,[1] or art thou of those who play?"[2]
> **56** He said: "But[1] your Lord is the Lord of the Heavens and the Earth who created

them, and I am of those who bear witness to that.
57 "And, by God, I will plan against your idols,[1] after you have turned and gone!"[2]
58 And he made them into pieces save a great one they had,[1] that they might return to it.
59 They said: "Who has done this to our gods, he is surely of the wrongdoers!"[1]
60 They said: "We heard a youth make mention of[1] them; he is called Abraham."
61 They said: "Then bring him before the eyes of the people, that they might bear witness."[1]
62 They said: "Didst thou this to our gods, O Abraham?"
63 He said: "But[1] this their great one[2] did it; so ask them, if they speak."
64 And they returned to themselves and said: "It is you who are the wrongdoers."[1]
65 Then they went back on themselves:[1] "Thou knewest that these speak not."
66 He said: "Then serve you, besides[1] God, what can neither benefit you at all nor harm you?
67 "Fie upon you and all that you serve besides[1] God! Will you then not[2] use reason!"
68 They said: "Burn him, and support[1] your gods, if you are doers!"[2]
69 We said: "O fire: be thou coolness and safety[1] upon Abraham."
70 And they desired a plan for him, but We made them the greatest losers,
71 And We delivered him and Lot to the land We had blessed for all mankind.[1]
(21:51-71)

At 21:53 Abraham's people cite the tradition of their fathers as the reason for their idolatry — a theme we have met previously.

At 21:57-67 Abraham takes the fight to the cult of his people, attacking and exposing their idols as falsehoods.

Abraham's people then plan to kill him, but he is delivered by the power of God along with those who believe,[12] both standard features of the *protocol*.

Segment 4

41 And remember thou in the Writ[1] Abraham: — he was a man of truth and a prophet.
42 When he said to his father:[1] "O my father: why servest thou what neither hears nor sees, nor can avail thee anything?"
43 "O my father: there has come to me knowledge that has come not to thee, so follow thou me; I will lead thee to an even path."
44 "O my father: serve thou not the satan;[1] the satan[2] is to the Almighty[3] defiant."
45 "O my father: I fear lest there touch thee a punishment from the Almighty,[1] and thou be an ally to the satan."[2]
46 Said he: "Art thou averse[1] to my gods, O Abraham? If thou cease not, I will stone thee; so depart thou from me a good while."
47 He said: "Peace be upon thee! I will ask forgiveness for thee of my Lord; He is gracious towards me.
48 "And I will withdraw from you[1] and that to which you call besides[2] God, and I will call to my Lord;[3] it may be that I will not in my call to my Lord be wretched."
49 So when he had withdrawn from them, and what they served, besides[1] God, We gave him Isaac and Jacob; and each We made a prophet.
50 And We gave to them[1] of Our mercy, and We made for them[2] a tongue[3] of truthfulness exalted.
(19:41-50)

12 In this case, with his nephew Lot and, one assumes, members of their households.

In this segment, Abraham's treatment of his father is expanded upon. We are able to place his father's threat to stone Abraham in the context of an actual attempt to kill him made by the broader community in the previous segment.

Abraham then withdraws from his father, an action we find also in amplified form when Abraham leaves his entire community, itself a standard event under the *protocol*.

Segment 5

69 And recite thou to them the report of Abraham[1]
70 When he said to his father and his people: "What do you serve?"
71 They said: "We serve idols,[1] and remain to them devoted."[2]
72 He said: "Do they hear you when you call,
73 "Or benefit you, or do harm?"
74 They said: "Nay[1] — we found our fathers doing thus."
75 He said: "Have you considered what you have been serving,
76 "You, and your fathers the ancients?
77 "And they are an enemy to me save the Lord of All Creation
78 "Who created me; and He guides me,
79 "And it is He who feeds me and gives me drink,
80 "And when I am sick, He heals me,
81 "And who will give me death, then give me life,
82 "And who I hope will forgive me my offences[1] on the Day of Judgment."[2]
83 "My Lord: give Thou me judgment,[1] and join Thou me with the righteous,
84 "And appoint Thou for me a tongue of truth among those who come later.[1]
85 "And make Thou me among the inheritors of the Garden of Bliss.
86 "And forgive Thou my father; he is of those who go astray.[1]
87 "And disgrace Thou me not the day they are raised:
88 "The day wealth and sons benefit not
89 "Save him who comes to God with a pure heart."
(26:69-89)

In this segment, the principal features are an appeal to his people based upon reason, and an appeal to God alone for judgment at 26:83, both of which are standard under the *protocol*.

Segment 6

75 And Noah called to Us — and how excellent were the responders!
76 And We delivered him and his household from the great distress,
77 And We made his progeny those remaining.
78 And We left for him among those who came later:
79 "Peace be upon Noah among all mankind!"
80 Thus reward We the doers of good;
81 He was among Our believing servants.[1]
82 Then drowned We the others.
83 And of his kind[1] was Abraham,
84 When he came to his Lord with a pure heart,
85 When he said to his father and his people: "What do you serve?
86 "Is it falsehood — gods besides God — you desire?
87 "So what is your thought about the Lord of All Creation?"
88 (And he cast a look[1] at the stars,
89 And said: "I am sick."[1])
90 Then they turned away from him, and left.[1]
91 Then he turned aside to their gods, and said: "Do you not eat?
92 "What ails you, that you speak not?"
93 And he turned upon them, striking with his right hand.[1]
94 Then came they towards him in haste.
95 He said: "Serve you what you hew
96 "When God created you and what you make?"
97 They said: "Build for him a structure, and cast him into the blazing fire!"[1]
98 And they intended for him a plan; but We made them the lowest.
99 And he said: "I am going to my Lord; He will guide me."
(37:75-99)

We note the link between Noah at 37:75-82 whose mission ended in (explicitly stated) destruction and verse 37:83 which introduces Abraham.

We can point also to the words at 37:98 'but We made them the lowest' in support of our general thesis that Abraham operated under the mechanism we are calling *the God protocol* and that, therefore, his community of origin was destroyed.

Segment 7

26 And when Abraham said to his father and his people: "I am quit of what you serve,
27 "Save Him who originated me; and He will guide me,"[...].[1]
28 And He made it[1] a word enduring among his posterity, that they might return.
(43:26-28)

Here Abraham acquits himself of both his father and his people, and places his trust in God alone. We find his policy expanded upon and confirmed in what follows:

4 There was for you a good model[1] in Abraham and those with him when they said to their people: "We are quit of you and what you serve besides[2] God. We deny you,[3] and become clear between us and you are enmity and hatred forever until you believe in[4] God alone," — save the saying of Abraham to his father: "I will ask forgiveness for thee, but I have no power for thee against[5] God." — "Our Lord: in Thee we place our trust; and to Thee have we turned; and to Thee is the journey's end.
5 "Our Lord: make Thou not us a means of denial[1] for those who ignore warning;[2] and forgive Thou us. Our Lord: thou art the Exalted in Might, the Wise."[3]
6 There was for you in them a good model[1] for one who hopes for God and the Last Day. And whoso turns away: — God, He is the Free from Need, the Praiseworthy.
(60:4-6)

And again:

113 It is not for the Prophet and those who heed warning[1] to ask for forgiveness for the idolaters,[2] though they be relatives, after it has become clear to them that they are the companions of Hell.
114 And the request for forgiveness of Abraham for his father was only because of a promise he had promised him;[1] but when it had become clear to him that he was an enemy to God, he declared himself quit of him;[2] Abraham was compassionate and clement.
(9:113-114)

Disavowal of a disbelieving people and placing one's trust in God alone are standard actions by warners under the *protocol*.

Characteristic sins of the warner's people

- Idolatry (taking a god other than God).
- Polytheism (worship of multiple gods).
- Preference for idolatry when presented with a call to God.

Actions of the warner

- Addresses himself to the elites of his time (2:258).
- Calls the hearers to abandon idols (6:74, 21:57, 26:70-77).
- Cites God as creator of all things (6:79).
- Cites guidance of God (6:77).
- Warns of punishment (19:45).
- Warns of the Resurrection (26:82).

- Advances reasoned arguments (2:258, 6:80-82, 21:63, 26:72-82).
- Approaches a people to which he belongs (6:74, 6:78, 21:52).
- Uses the appeal: “O my people:” (6:78, 6:80, 26:78, 37:99).
- Places his affair entirely in the hands of God (6:78-79, 43:26, 60:4).
- Asserts that there is but one true God (21:56).
- Calls the hearers to serve God (21:66).
- Accuses the hearers of invention of falsity (6:81, 21:52-54).
- Appeals to God (26:83-89, 60:5).

Actions of those the warner addresses

- Reject God alone or appeal to their existing cult (6:80).
- Fail to believe (60:4).
- Cite absence of custom as reason to reject (21:53).
- Plan to kill the warner (21:68, 21:70, 37:98).
- Deny, oppose, or disregard the warner (19:46, 21:70, 37:98).

Other key features

- Abraham actively attacks the idols of his people.

The conclusion of the matter

- God delivers the warner and those who believed with him (21:69, 21:71).

Contemporary echoes of sins characteristic of that time

Idolatry and polytheism are standard today, as noted in Chapter 4. However, the people of Abraham present an example of resolute, fanatical adherence to idols in the face of a call to God alone.

Not only is Government today effectively an idol, with men now according it the rights and honour which belong to God alone and looking to it for health, wealth, security, and happiness, it is becoming increasingly fanatical and tyrannical. It is presently on target to produce worldwide the type of suffering inflicted within bounded regions by Stalin and Mao.

If we are correct that Abraham’s people worshipped heavenly bodies, then we find this characteristic copiously mirrored today also with both the ruling elites and those they rule substantially embroiled in the notion of *as above, so below* albeit from differing perspectives.

Chapter Eight

Narrative summaries

8. Narrative summaries

Identifying elided information

In Chapters 4, 5, and 6 we considered explicit cases of the *protocol*[1] implemented by the messengers of warning, Noah, Hūd, and Ṣāliḥ respectively. In Chapter 7 we saw that, while the fact of destruction is elided from the narrative, Abraham can be shown by other means to have delivered an implementation of *the God protocol* ending in the destruction of his community of origin, and we have suggested reasons for the omission of this event from the text.

We have also provided a gentle introduction to the concept the present chapter focuses on previously, recognising in Chapter 5 that, while the people of ʿĀd are nowhere explicitly stated to have planned to kill Hūd, we can know that they did based upon a generic narrative summary at 40:5.

In this chapter we flesh out the topic of narrative summaries, considering their features and mechanics more fully, assessing their implications for *the God protocol*, and listing all significant instances.

Generic narrative summaries and the God protocol

The explicit instances of the *protocol* we have seen so far — those of Noah, Hūd, and Ṣāliḥ — have certain characteristics in common, but they differ in a number of particulars.

Under the view which informs this work — that denial in the face of particular actions undertaken by men at times in the past made, to use the Qur'anic expression, the punishments of God become 'binding'[2] — the logical implication is that those actions undertaken by *all* warners comprise the core requirements of the *protocol*, while actions not undertaken by all are of a secondary or non-essential character and pertain to local circumstances.

Generic narrative summaries is the term we are using for statements which signify that such-and-such took place *in all cases*. These are important to our study because they both establish that certain key events are elided from the explicit narrative and provide a basis upon which those omissions may be restored. But, taken together, they provide what must comprise those actions required of any warner to effect an implementation of *the God protocol*. This is of vital importance since, once its component actions are identified, we will have a clear framework in which to assess any further implementation of the same.

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1 That is, in those cases which resulted in a recorded event of destruction for the deniers.

2 Cf. 17:16, 22:18, 36:70, 37:31, 38:14, 39:19, 39:71, 40:6, 41:25, 46:18, 50:14.

One would naturally expect generic narrative summaries, by virtue of their characteristic of establishing principles across all cases, to elide or minimise any accent upon sins or other features pertaining to individual communities; and this is what one finds.

In the next section, our engagement with generic narrative summaries will build upon application of the type of pan-textual analysis[3] we used to understand the elision of the fact of destruction in the case of Abraham's mission to his community of origin. The case we consider here has a certain limitation placed upon it, as we shall see, and in the section following we will look at generic narrative summaries proper.

Using pan-textual analysis

The Arabic word *buʿdan* means *away with!* and occurs a total of six times in the Qur'an. This collocation forms the kernel of the topic in this section.

Four instances of *buʿdan* treat of communities which are explicitly warned and then destroyed in the Qur'anic narrative: the people of Noah, the people of ʿĀd, the people of Thamūd, and the people of Madyan,[4] and the related verses are provided below in that order.

> **44** And it was said: "O earth: swallow thou thy water," and: "O sky: desist thou," and the water subsided and the matter was concluded. And it came to rest[1] upon Al-Jūdī.[2] And it was said: "**Away with** the wrongdoing[3] people!"
> (11:44)

> **60** And they were followed[1] by a curse in the World; and on the Day of Resurrection[...].[2] In truth,[3] ʿĀd denied their Lord — so **away with** ʿĀd, the people of Hūd![4]
> (11:60)

> **67** And the Blast seized those who did wrong; and morning found them lying prone in their homes
> **68** As if they had never lived[1] therein. In truth,[2] Thamūd denied their Lord — so **away with** Thamūd![3]
> (11:67-68)

> **94** And when Our command came, We saved Shuʿayb and those who heeded warning[1] with him, by mercy from Us. And the Blast seized those who were doing wrong; and morning found them lying prone in their homes
> **95** As though they had never lived[1] therein — so **away with** Madyan,[2] even as Thamūd was taken away![3]
> (11:94-95)

3 This system of hermeneutics is characteristic of my work as a whole; see *The Qur'an: A Complete Revelation* at quranite.com.

4 We consider Shuʿayb and the people of Madyan in Chapter 10.

The remaining two instances of this convention are found in a longer segment presented in full below. Its position in the text is significant: it bridges a segment treating of Noah's mission of warning to his people found at 23:23-30 (chronologically, the first explicit case of the destruction of a people under what we call *the God protocol* recorded in the Qur'an) and one summarising Moses' mission of warning to Pharaoh and the destruction of Pharaoh and his people found at 23:45-49 (chronologically, the last explicit destruction of a people under *the God protocol* recorded in the Qur'an).

Key features of the segment below are in bold.

> **31** **Then We produced, after them, another generation**.
> **32** And We sent among them a messenger from among them: "Serve God; you have no god but He. Will you then not[1] be in prudent fear!"
> **33** And said the eminent ones of his people, those who ignored warning[1] and denied the meeting of the Hereafter and to whom We had given opulence in the life of this world: "This is only a mortal like you: he eats of that whereof you eat, and drinks of that you drink.
> **34** "And if you obey a mortal like yourselves, you will then be the losers.
> **35** "Does he promise you that when you are dead, and are dust and bones, you will be brought forth?
> **36** "Far-fetched![1] Far-fetched is what you are promised!
> **37** "There is only our life of this world: we die, and we live; and we will not be raised up.
> **38** "He is only a man who invented a lie about God, and we will not believe him."
> **39** He said: "My Lord: help Thou me because they have denied me."
> **40** Said He: "In a little while will they become remorseful."
> **41** Then the Blast seized them with justice,[1] and We made them as decaying herbage:[2] — "Then **away with** the wrongdoing[3] people!"
> **42** **Then We produced, after them, other generations**.
> **43** No community outstrips its term, nor will they defer.
> **44** **Then We sent Our messengers in succession**. **Every time its messenger came to a community**, they denied him; and We caused some of them to follow[1] others, and made them legends:[2] — "Then **away with** a people who do not believe!"[3]
> (23:31-44)

The segment above first presents an outline of a single, generic case (introduced by the phrase 'Then We produced, after them, another generation' through to the first 'away with[...]!' at the end of 23:41); verse 23:42 then repeats the introductory phrase but in the plural ('Then We produced, after them, other generations').[5] The result is that 23:31-41 present a single stock (or *generic*) case, the fact of which is picked up by the repetition of the introductory phrase in the plural and applied to multiple cases at 23:42-44 (i.e. by 'Every time its messenger came to a community' at 23:44), with additional information supplied.

The logistical significance of the 'after them' at 23:31 and 23:42 clearly attaches to the case preceding: that of Noah's mission to his people. Accordingly, the principles arising in the

5 The word 'Then' (opening 23:31, 23:42 and 23:44) is *thumma* in the Arabic which, while correctly translated here, has also a sense of *moreover*, *in addition*, or *and once more* (used emphatically in repetition).

segment above as a whole attach to all cases of *the God protocol* barring one: Noah's mission of warning to his people. This does not mean that none of the features listed here occurred in the case of Noah's mission, it means only that the features listed certainly happened in all subsequent cases.

Thus, we now know that the convention 'away with[...]!' applies to every implementation of the *protocol* since we are told explicitly that it occurred in the case of Noah at 11:44, with all other cases being covered generically by the segment at 23:31-44.[6] The fact that there exist also explicit statements of the same event in the remaining named cases we saw above — the people of ʿĀd, the people of Thamūd, and the people of Madyan[7] — does nothing to mitigate or dilute our broader point.

We have included those actions pertinent to *the God protocol* from this section of our study with their references in their appropriate categories at the end of the next section and provided footnotes there stating that they are generic to all cases other than that of Noah.

Main generic narrative summaries

Now that we understand better the nature of generic narrative summaries, we will list the principal ones found in the text — those which apply to all cases — marking those elements which make them so in bold. The features of all the segments in this chapter which pertain to the *protocol* are then included following this section in their respective categories with their references, as per our standard convention.

Narrative summaries implicitly leverage a single known fact: that all people to which a message of warning was delivered denied and were destroyed with the sole exception of the people of Jonah. This point was considered in Chapter 7, and we repeat the pivotal verse which informs this understanding again below for ease of reference.

> **98 Oh, that a city had but**[1] **believed and profited by its faith save the people of Jonah!**[2] When they believed, We removed from them the punishment of disgrace in the life of this world, and gave them enjoyment for a time.
> (10:98)

We have grouped comparable cases together as much as possible, supplying introductory notes above and commentary in note form below each group.

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6 We note that the stock portion of the introductory phrase found twice here — 'Then We produced, after them' (Arabic: *thumma anshaʾnā baʿdihim*) — occurs nowhere else in the text.

7 We consider Shuʿayb and the people of Madyan in Chapter 10.

Since the mission of Moses to Pharaoh is the last instance of a known implementation of *the God protocol* which ended in destruction prior to the revelation of the Qur'an, the formula here 'Pharaoh and those before him' therefore embraces all cases to the point of the revelation, and thus signals a generic narrative summary.

> **10** Those who ignore warning:[1] their wealth and their children[2] will avail them nothing against God; and it is they who are the fuel of the Fire,[3]
> **11** Like the case[1] of **the house of Pharaoh**[2] **and those before them**: they denied Our proofs,[3] so God seized them for their transgressions;[4] and God is severe in retribution.
> **12** Say thou to those who ignore warning:[1] "You will be defeated, and gathered into Gehenna; and evil is the resting-place."
> (3:10-12)

> **52** Like the case[1] of **the house of Pharaoh**[2] **and those before them**: they denied the proofs[3] of God, so God seized them for their transgressions;[4] God is strong, severe in retribution.
> **53** Is it not that[1] God changes not the favour He bestows upon a people until they change what is in their souls and that God is hearing and knowing!
> **54** Like the case[1] of **the house of Pharaoh**[2] **and those before them**: they denied the proofs[3] of their Lord, so We destroyed them for their transgressions[4] and drowned the house of Pharaoh;[5] and all were wrongdoers.[6]
> (8:52-54)

> **9 And there came Pharaoh**[1] **— and those before him** and the cities thrown down — with offence,[2]
> **10** And they opposed the messenger of their Lord, but He seized them with a surpassing[1] grip.
> (69:9-10)

The verses at 3:11, 8:52 and 8:54 establish the principle that those destroyed were destroyed 'for their transgressions', while 3:11 and 8:54 identify the principle that denial of God's proofs by those warned triggers destruction.

While at 69:9 there is mention also of 'the cities thrown down through offence'[8] that merely supplies extra information; it does nothing to dilute or mitigate the generic application of the segment. We note in this segment the principle that opposition to the message results in any means of escape being closed off under the *protocol*.

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The segments below each are indicated as generic narrative summaries by means of a negative construction in 'save' or a positive construction in 'only'. Both constructions signal a standard outcome for all cases, the mission of Jonah being everywhere understood as the sole exception to a result of denial and subsequent destruction.

8 Qur'anic parlance for the people of Lot whose case we review in the next chapter.

94 And **We sent not to a city a prophet save** that We took its people with affliction and adversity, that they might humble themselves.
95 Then We changed the place of evil[1] for good until they increased in number[2] and said: "Adversity and prosperity did touch our fathers,"[3] — then We took them unawares, when they perceived not.
96 And had the people of the cities believed and been in prudent fear,[1] We would have opened upon them blessings from the heaven and the earth; but they denied, so We seized them for what they earned.
(7:94-96)

4 **And We sent a messenger only** in the tongue of his people, that he might make plain[1] to them; and God sends astray whom He wills, and guides whom He wills; and He is the Exalted in Might, the Wise.[2]
(14:4)

56 **And We send the emissaries only as** bearers of glad tidings and warners. And those who ignore warning[1] contend in vanity to refute the truth[2] thereby, and have taken My proofs[3] and that whereof they are warned in mockery.
(18:56)

34 **And We sent not to a city any warner save** its opulent ones said: "We are deniers of that wherewith you have been sent."
35 And they said: "We are greater in wealth and children," and: "We are not to be punished."
(34:34-35)

23 Thou art only a warner.
24 We have sent thee with the truth[1] as a bearer of glad tidings, and as a warner. And **there was no community save a warner** passed among it.
25 And if they deny thee, then those before them denied; their messengers came to them with clear signs, and with the writings,[1] and the Illuminating Writ;[2]
26 Then I seized those who ignored warning[1] — then how was My rejection!
(35:23-26)

The principles identified at 7:94-96 are, firstly, that after affliction God increased people in good things; secondly, increase in goods made the people complacent to the point that they saw no connection between deeds and their results.[9] Thereafter the destruction of God came. Finally, each community's destruction came upon it suddenly; they were neither prepared for it, nor cognisant of it.

The import of the segment at 14:4 will be significant later in our presentation: today, the principal *lingua franca* of the world is English, and that is the language in which the majority of the members of the ruling elites can communicate with each other.

The *protocol* entails both stick and carrot (cf. 'as bearers of glad tidings and warners' at 18:56). In the explicit narratives to this point warners have employed both modes in their attempts to

9 The words "Adversity and prosperity did touch our fathers" indicate that the speakers have entirely lost the point that the good and bad their forebears received were a function of their adherence or otherwise to the laws of God.

convince their respective peoples to repent. The stock response in all times, however, is both to 'contend in vanity to refute the truth thereby' and to mock in the face of warning.

The Qur'an makes repeated reference to the response of what it terms the 'opulent ones'[10] in the face of warning. Today, almost all wealth is held by a small number of men, having been thus concentrated by means of usury supported by iniquitous laws, controlled markets, and speculation. Control of major capital flows universally serves the ruling elites' agendas, being directed by the managers of what one might term the new feudalism: banks, technocrats, government departments, corporations, multi-billionaires, and foundations (supposedly philanthropic and otherwise). While obscene wealth inclines those who have it to hubris and a sense of invulnerability, within the framework of the *protocol* wealth is of no benefit when those possessed of it deny warnings sent to them, which response itself triggers the punishments of God.

The word in the segment above translated *community* at 35:24 is in the Arabic *ummah* which word contains also nuances of *nation* or *people* in the sense of ethnically related group. Thus, each such grouping[11] has, according to the Qur'an, received at least one warner at some time in the past; and it is this tradition in which Muḥammad himself was following.[12]

36 **And We raised up in every community** a messenger: "Serve God and avoid idols."[1] And among them was he whom God guided; and among them was he upon whom misguidance was binding.[2] So travel in the earth and see how was the final outcome of the deniers.
(16:36)

We have included the segment above for ease of reference.[13] Our comments to the Arabic word *ummah* above apply also at 16:36. While the statement at 16:36 'And among them was he whom God guided' could conceivably reference the mission of Jonah to his people, it is more likely given the context to imply an emphasis upon those who believed and repented with the remaining messengers of warning whose missions resulted in destruction.

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The constant factor which indicates generic narrative summaries in the segments below is the phrase 'before them'. The context of all segments in this group is the time of the Prophet, thus 'before them' indicates all previous cases of warning and derives universal application by

10 We see it feature in this section both at 34:34-35 here and at 43:23 in a later group.

11 Despite the fact that the topic has been imbued with confusion and subjectivity resulting from recent Agenda policies, there exist three principal races (Caucasian, African, Asian), while the extent of human history is today largely a question of currents of thought and political agendas affecting the agency offering the estimate. One can only speculate what level of granularity might be meant here in terms of social or racial affiliation or of time scale. Irrespective of what the specifics might be, the principle stated here puts a dent in the Traditionalist's claim that all previous messengers brought teachings which are substantially identical to those he ascribes to his religion.

12 See for example 35:23-24.

13 While its generic narrative character derives from a slightly different basis than that of the remainder in this section, it is better dealt with here due to its subject matter.

implicit reference to the known case of Jonah.

> **45** **And those before them denied**; and they attained not a tenth[1] of what We gave them but they denied My messengers — then how was My rejection!
> **46** Say thou: "I but exhort you to one thing: that you stand up for[1] God in twos and alone, then reflect."[2] Your companion is not possessed;[3] he is only a warner to you before[4] a severe punishment.
> (34:45-46)

> **16** Do you feel secure that He who is in the heaven will not make the earth swallow you, the while it shakes?
> **17** Or do you feel secure that He who is in the heaven will not send against you a storm of stones? Then you will know how is My warning!
> **18** **And those before them denied** — then how was My rejection!
> (67:16-18)

> **33** Look they save for the angels to come to them, or for the command of thy Lord to come? **Thus did those before them**; and God wronged them not, but they wronged their souls,
> **34** And there befell them the evil deeds[1] that they did, and there surrounded them that whereat they mocked.
> **35** And those who ascribe a partnership[1] say: "Had God willed, we would not have served, besides[2] Him, anything — neither we nor our fathers — nor would we have forbidden anything contrary to[3] Him";[4] **thus did those before them**. Then is there upon[5] the messengers save the clear notification?
> (16:33-35)

> **6** **No city believed before them among those We destroyed**; will they then believe?[1]
> **7** And We sent before thee only men to whom We revealed[1] — and ask the people of the remembrance,[2] if you know not —
> **8** And We gave them not bodies that ate not food, nor were they immortals;
> **9** Then fulfilled We the promise to them, and delivered them and whom We wished, and destroyed the committers of excess.
> (21:6-9)

> **52** Thus **came there no messenger to those before them save they said**: "A sorcerer,[1] or one possessed."
> **53** Have they passed it down?[1] The truth is,[2] they are a people transgressing all bounds.[3]
> (51:52-53)

Verse 34:45 contains an important principle: those warned deny the message without having grasped even the tenth part of its import. Consider also in this regard the following:

> **39** The truth is,[1] they have denied what they compassed not in knowledge, and whose interpretation has not yet come to them. **Thus denied those before them**. Then see thou how was the final outcome of the wrongdoers.[2]
> (10:39)

Thus, if one is to apply the same *protocol* today, while there exists an imperative to make the entire foundation upon which that process is based as widely accessible as possible, one is under no obligation to ensure that those addressed understand it; moreover, the expectation must be that they will refuse to do so.[14]

We touched on aspects of the segment at 67:16-18 in Chapter 7; the segment confirms the principle that denial triggers destruction.

The specifics contained at 16:33 are readily seen today, with myriad sects both nominally secular and religious fixated upon calculating the advent of their respective saviours and / or particular brands of Armageddon. Meanwhile, mockery prior to destruction and stock arguments from those who deny are identified within the broader segment along with the principle that messengers are responsible only to deliver notification.

The segment at 21:6-9 aligns with the point we reference frequently with regard to Jonah: that in all previous implementations of *the God protocol* barring that single case those who did not believe (i.e. denied and rejected) were destroyed. It also confirms the standard point that all messengers are no more than mortal and subject to the common lot of men.

Lastly, the segment at 51:52-53 establishes two standard accusations made against messengers: that they are either 'a sorcerer' or 'one possessed'. The first term, as we have indicated previously, conveys in the Qur'anic usage a nuance of desire for temporal power; the second, in modern times, would be used to describe one considered insane.

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The constant factor which indicates generic narrative summaries in the segments below is the phrase 'before thee'.[15] The context of all segments in this group is again the time of the Prophet, thus 'before thee' indicates all previous cases of warning and derives, as usual, universal application by implicit reference to the case of Jonah.

> **20** **And We sent not before thee any emissaries, but that** they ate food and walked in the markets. And We made some of you a means of denial[1] for others. Will you be patient? And thy Lord is seeing.
> (25:20)

> **52** **And We sent not before thee any messenger or prophet save** that when he desired[1] the satan[2] cast into his desire.[3] But God abolishes[4] what the satan[5] casts; then God makes firm His proofs,[6] — and God is knowing and wise —
> **53** That He might make what the satan[1] casts a means of denial[2] for those in whose hearts is disease and those whose hearts are hard, — and the wrongdoers[3] are in extreme schism —
> **54** And that those given knowledge might know that it[1] is the truth[2] from thy Lord,

14 I refer the reader to our discussion of culpability in the early part of this book: refusal to pay heed to or acquaint oneself with the details of a notification of warning in no way mitigates the consequences of so doing.

15 The first two segments could have been placed in the group above also, but more naturally form part of this one.

and believe in[3] it, and their hearts might humble themselves to Him;[4] and God guides those who heed warning[5] to a straight path.[6]
(22:52-54)

23 **And thus We sent not before thee into a city any warner save** its opulent ones said: "We found our fathers upon[1] a community, and we are following[2] in their footsteps."
24 He[1] said:[2] "What — though I bring you better guidance than what you found your fathers upon?" They said: "We are deniers of that wherewith you have been sent,"
25 So We took vengeance on them; then see thou how was the final outcome of the deniers.
(43:23-25)

32 And mocked **were messengers before thee**; and I granted those who ignored warning[1] respite; then I seized them — and how was My retribution!
(13:32)

78 **And We have sent messengers before thee**; among them are those We have related to thee, and among them are those We have not related to thee. And it was not for a messenger to bring a proof[1] save by the leave of God. And when the command of God comes the matter will be decided in justice,[2] and thereupon will the creators of vanity be lost.
(40:78)

This segment at 25:20 again makes plain that all messengers of warning were mortal; the fact of eating food presupposes the commonest of human functions, while walking in the markets presupposes the most prosaic of human economic activity.

The segment at 22:52-54 establishes the principle that the message brought by each messenger or prophet was attacked by Satan; that is, he attempted to corrupt people's understanding of it by means of extraneous materials or other distortions.[16]

The segment at 43:23-25 expands upon what we know of 'opulent ones' from 34:34-35 above. Here, the context treats of heredity with respect to great wealth (cf. reference to following the example of one's forebears). Certainly the creation of new fortunes may be witnessed in most times, but a *sine qua non* of joining the inner circles of the ruling elite is not the ability to make money but to make it and then to hold on to it over successive generations. This outcome presupposes an effective means of inculcating into each generation of sons the principles by which wealth is successfully managed. Again, within the framework of the *protocol* great wealth is of no consequence other than its tendency to incline those who have it to deny warnings sent to them which response itself triggers the punishments of God.

The phrase 'were messengers before thee' at 13:32 signals that mockery of a messenger of warning is standard under the *protocol*.

16 Since this is a generic narrative summary one should expect the principle to apply in the case of Muḥammad also. And it is copiously reflected in the practice of later Muslims of writing and disseminating an entirely extraneous literature, one which in the practice of those who claim the religion based upon it effectively usurps the revelation given to Muḥammad. Nevertheless, God has taken upon Himself preservation of the Qur'an (15:9), and guides whom He wills to a straight path.

The fact mentioned at 40:78 that there existed communities destroyed under the *protocol* whose names are unknown to us, while of interest, does nothing to dilute or modify the principles we derive here from generic narrative statements; rather, it gives us to understand that those histories the Qur'an provides in some detail are representative of a larger set to which the same principles applied.[17]

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The two segments below again bear the stamp of generic narrative summary. As ever, this derives from the known fact that all peoples which received a messenger were destroyed except that to which Jonah was sent.

21 Have they not travelled in the earth and seen how was the final outcome of those who were before them? They were stronger than them in power and impact[1] in the earth; but God seized them for their transgressions;[2] and they had not from God any defender
22 For it is that[1] **their messengers brought them clear signs**, but they denied, so God seized them. He is strong, and severe in retribution.
(40:21-22)

82 Have they not travelled in the earth and seen how was the final outcome of those before them? They were more numerous than they, and stronger in power and impact[1] in the earth; but there availed them not what they earned.
83 **When their messengers came to them with clear signs**, they exulted at what they had of knowledge; but there surrounded them that whereat they mocked.
84 And when they saw Our might, they said: "We believe in[1] God alone, and deny that to which we ascribed a partnership!"[2]
85 But their faith did not benefit them when they saw Our might — the practice[1] of God which has passed among His servants[...][2] — and thereupon the false claimers of guidance[3] were lost.
(40:82-85)

The statement 'Have they not travelled in the earth and seen how was the final outcome of those who were before them?' found at 40:21 and 40:82 above is a common motif in the Qur'an. Those stories which comprise accepted history today fall into two basic camps. One is essentially linear (i.e. we began as primitive beings and have been upon a trajectory, though with some slips along the way, towards the acme of all civilisation which august abode we occupy at the present time, but which itself is merely a staging post for greater glories to come — the god of which mythos is termed Progress). The chief alternative to this view is one that is cyclic: civilisations rise during a spring period, and advance through a summer wherein they reach their peak before fading through the autumn and winter phases, finally being supplanted by a further civilisation in its dynamic phase on the same cycle.[18] The Qur'an, however, presents a narrative which emphasises intermittent cataclysms, and it calls the reader to verify the fact

17 Moreover, this feature accommodates also our analysis at Chapter 7 wherein Abraham is shown to have been a messenger of warning whose people were destroyed though the fact of destruction is elided from the narrative.

18 For example, according to Spengler.

of their occurrence in the geological and architectural record. While the Qur'an was originally received by people who were unimpressive in their technical achievements by the standards of today, it is possible that civilisations superior to the present one have existed. In any event, both segments above make clear that technological, military, or any other form of prowess provides no defence for evildoers against the punishments of God when they fall due.

The worldwide civilisation today is, under the management of technocrats and other servants of the 'global' ruling elite, on the pathway to a system of perfected slavery. This objective is being achieved by leveraging recent advances in technological, pharmaceutical, psychological, and other types of knowledge. As in the case of huge wealth, high levels of knowledge have the tendency to delude those possessed of them into the conceit that they are immune to any and all consequences. And as in the case of wealth, great knowledge profits nothing when the punishments of God fall due.

Both segments make mention of the bringing of 'clear signs',[19] which we should thus regard as a standard feature among the actions of a warner in any implementation of the *protocol*.[20]

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We have placed in the group below those segments which comprise generic narrative summaries which do not readily fall into groups of similar type. While the features which signal the reason for their inclusion here vary, those reasons will be clear to the reader who has followed what precedes this point.

> **9** Has not the report reached you **of those before you: — the people of Noah, and 'Ād, and Thamūd, and those after them**? None knows them save God. Their messengers came to them with clear signs, but they returned their hands to their mouths,[1] and said: "We deny that wherewith you have been sent, and we are in sceptical doubt about that to which you invite us."
> **10** Their messengers said: "Can there be about God any doubt: the Creator of the Heavens and the Earth? He calls you, that He will forgive you of your transgressions,[1] and delay you to a stated term." They said: "You are only mortals like us, who would turn us away from[2] what our fathers served. So bring us a clear authority."
> **11** Their messengers said to them: "We are only mortals, like you; but God gives grace to whom He wills of His servants. And it is not for us to bring you an authority save by the leave of God; and in God let the believers[1] place their trust.
> **12** "And how could we not place our trust in God, when He has guided us in our ways? And we will be patient in that wherein you hinder[1] us; and in God let those who would place their trust aright[2] place their trust."
> **13** And those who ignored warning[1] said to their messengers: "We will turn you out of our land unless[2] you return to our creed." Then did their Lord reveal[3] to them: "We will destroy the wrongdoers[4]
> **14** "And We will cause you to dwell in the land after them — that is for him who fears My station[1] and fears My warning."[2]
> **15** And they[1] sought decision;[2] and every obstinate tyrant failed:
> **16** Beyond him[1] is Gehenna; and he is given to drink of purulent water.[2]
> **17** He will gulp it, but will scarcely swallow it; and death will come at him from every place, but he is not to die. And beyond him[1] is a stern punishment.
> **18** The likeness of those who deny their Lord: their works are as ashes the wind scatters on a day of tempest; they possess nothing of what they earned — that[1] is the extreme error.
> (14:9-18)

19 Arabic: *bayyināt*.

20 A detailed pan-textual analysis to demonstrate the precise nature of 'clear signs' is beyond the purview of this work, but we shall meet the term again when we look at the mission of Muḥammad and understand there that he met this requirement also.

> **15** Whoso is guided, he is but guided for his soul; and whoso strays, he but strays against it; and no bearer bears the burden of another. **And We do not punish until** We have raised up a messenger.
> **16** **And when We intend to destroy a city**, We command[1] its opulent ones, but they are perfidious[2] therein; so the word becomes binding[3] upon it, and We annihilate it utterly.[4]
> **17** **And how many generations have We destroyed after Noah?** And thy Lord suffices as one aware, seeing the transgressions[1] of His servants.
> (17:15-17)

> **94** **And there prevented men from believing when the guidance came to them only that** they said: "Has God raised up a mortal as messenger?"
> (17:94)

> **59** **And never would thy Lord destroy the cities until** He has raised up in their principal city[1] a messenger reciting to them Our proofs.[2] And never would We destroy the cities save when the people thereof were wrongdoers.[3]
> (28:59)

> **40** **And each We took for his transgression**;[1] and among them was he upon whom We sent a storm of stones; and among them was he whom the Blast seized; and among them was he whom We caused the earth to swallow; and among them was he whom We drowned. And God wronged them not, but they wronged their souls.
> (29:40)

> **5** **There denied before them the people of Noah, and the parties after them**; and **every community** purposed against their messenger to seize him, and disputed with falsehood to refute thereby the truth.[1] Then I seized them — and how was My retribution![2]
> **6** And thus became binding[1] the word of thy Lord upon those who ignore warning,[2] that they are the companions of the Fire.
> (40:5-6)

> **5** Has not the report reached you of those who ignored warning[1] before? Then they tasted the evil consequence of their affair; and they will have a painful punishment
> **6** For it is that[1] **when their messengers brought them clear signs**: — and they said: "Shall mortals guide us?" — then they denied and turned away! But God is self-sufficient; and God is free from need and praiseworthy.
> (64:5-6)

The words 'None knows them save God' at 14:9 confirm a point which attaches above to verse

40:78 — that there existed communities destroyed under the *protocol* whose names are unknown. Again, while of interest, this fact does nothing to dilute or mitigate the principles we derive here from generic narrative statements; rather, it again gives us to understand that those histories the Qur'an provides are representative of a larger set to which the same principles applied. Again, the point is made that messengers never claimed to be more than mortals (14:11), and the principle is expanded to encompass the facts that God alone guided them, and that they were obliged to be patient. The wrongdoers in all cases threaten to expel their messengers (14:13). Following this, messengers are given knowledge by God of destruction to fall upon the wrongdoers (14:13). The warners then seek decision (i.e. appeal to God for judgment in their case), a feature we have seen repeatedly in explicit narratives, and the respective tyrants against whom they were executing the *protocol* are then defeated.

In the segment at 17:15-17 we note that perfidy on the part of the 'opulent ones' in the face of a command from God occurs prior to destruction becoming 'binding'.

At 17:94 it is refusal to accept that God had sent a mere man with guidance which hinders belief (and thus repentance).

At 28:59 two conditions are identified in all cases of destruction: firstly, that the 'principal city' be warned by a messenger by means of 'Our proofs' and, secondly, that the people thereof be 'wrongdoers'.

The second point above finds confirmation at 29:40: each community under the *protocol* was destroyed (the exception of the people of Jonah having been repeatedly emphasised); while the means varied, the outcome was the same.

The segment at 40:5-6 is one we have seen before; importantly, it establishes the circumstances in which the word of God is made 'binding' upon the rejecters whereby they become destined for Hell.

The segment at 64:5-6 rehearses points we have addressed previously.

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Finally, we list below three segments which are generic narrative summaries, but perhaps not as obviously so as those in the groups seen above. Notes are found below.

> **13** Then if they turn away, say thou: "I warn you of a thunderbolt like the thunderbolt of ʿĀd and Thamūd,"
> **14** **When the messengers had come to them from before them and from after them**:[1] "Serve not save God," they said: "If our Lord had willed, He would have sent down angels, so we are deniers of that wherewith you have been sent."
> (41:13-14)

> **21** And remember thou the brother of ʿĀd,[1] when he warned his people of[2] the wind-curved sandhills: — **and warners have passed away before him and after him** — "Serve not save God; I fear for you the punishment of a tremendous day,"
> (46:21)

> **81** The truth is,[1] **they say the like of what the former peoples said**;
> **82** They say: "When we are dead and are dust and bones, will we be raised?
> **83** "We have been promised this, **we and our fathers, before**; these are only legends of the former peoples."
> (23:81-83)

We have seen already that the destruction of the people of ʿĀd under the *protocol* was followed by that of Thamūd. The phrase 'When the messengers had come to them from before them and from after them' thus embraces all messengers of warning either side of the two communities mentioned — which necessarily includes all such messengers. On this basis, the two items the segment features (i.e. the discrete items of speech at 41:14) must apply to all cases. We note that the response of the speakers does not preclude acceptance of the existence of God per se, but that it dismisses the imperative stated by the warner on the basis of (faulty) doctrine.

The segment at 46:21 qualifies as a generic narrative summary on the same basis as the one above, only here there is reference to a single former community. In both cases above, the broader context is that of the time of the Prophet, so there can be no doubt that both segments comprise within their purview the entire range of warners to that time and thus contribute to our stock of generic events associated with that mechanism we are calling here *the God protocol*.

The clause in bold at 23:81 indicates that what follows in the segment was said also by those who came before. Since there is no limitation placed upon that and since the narrative context is the time of the revelation, what follows must extend to all those who had denied before this point and thus qualifies as a generic narrative summary.

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While there exist across the corpus of the Qur'an further fragmented statements which also meet the criteria of generic narrative summaries, we have included all substantial examples and thereby covered the principal actions required of a warner under the *protocol* as well as a number of generically occurring responses and conclusions.

Multiple narrative summaries

There exists a further type of summary, distinct in nature from the generic narrative summaries we have seen above. The features these summaries list pertain to multiple but not all cases, so they cannot be considered generic. We term such summaries multiple narrative summaries.

The verses in this category comprise markedly fewer segments than do generic narrative summaries, and we list the principal ones below. We will see that their features in almost all cases are covered by generic narrative summaries also.

> **70** Has not the report of those before them come to them: the people of Noah, and ʿĀd, and Thamūd, and the people of Abraham, and the people[1] of Madyan,[2] and the cities thrown down? **Their messengers brought them** clear signs; and God wronged them not, but they wronged their souls.
> (9:70)

While we have adjusted the Tables at the end of this book to signal the explicit events mentioned in the cases above where required,[21] they are covered in any case by generic narrative summaries.

> **38** And ʿĀd, and Thamūd, and the companions of Al-Rass,[1] and many generations in-between,[2]
> **39 And for each** We struck similitudes; **and each** We destroyed utterly.[1]
> (25:38-39)

We will comment upon the first half of 25:39 only since the conclusion is known to us as the generic outcome: since 'And for each We struck similitudes' does not pertain to an action by a human warner it can be elided from our broader analysis the principal object of which is to establish the actions *the God protocol* requires of a human agent. That point notwithstanding, it does find explicit correspondence in the mission of Muḥammad:

> **44 And warn thou mankind of a day the punishment will come upon them**, and those who did wrong will say: "Our Lord: delay Thou us for a short term: we will respond to Thy call and follow the messengers." — "Did you not swear before that there would be no end for you?
> **45** "And you dwelt in the dwellings of those who wronged their souls; and it was made clear to you how We did with them; **and We struck similitudes for you**."
> (14:44-45)

While we have no way of knowing precisely which communities comprised the 'many generations in-between', since destruction in the case of denial is known to be the unchanging outcome, the segment simply makes explicit in an uncertain number of cases what is known as a fact to have occurred in all cases, and therefore has no bearing upon our broader thesis. So while we have adjusted the Tables at the end of this book to signal this explicit event in the cases above where required,[22] they are covered in any case by generic narrative summaries.

> **12** The people of Noah denied before them, and ʿĀd, and Pharaoh,[1] the Lord of Stakes,
> **13** And Thamūd, and the people of Lot, and the companions of the woods[1] — those were the parties —
> **14 Each only** denied the messengers, so My retribution became binding.[1]
> (38:12-14)

21 In the categories *Comes with clear signs, writings, or the Illuminating Writ* and *God does not wrong them, but they wronged their souls*.

22 In the category *God annihilates those who reject the warner*.

The term 'companions of the woods' at 38:12 is an epithet for the people of Madyan to whom Shuʿayb delivered a message of warning.[23] The fact of denial and subsequent destruction in each specific case in the segment is covered already both by explicit narratives as well as by generic narrative summaries.

> **12** There denied before them the people of Noah, and the companions of Al-Rass,[1] and Thamūd,
> **13** And ʿĀd, and Pharaoh,[1] and the brethren of Lot,
> **14** And the companions of the woods,[1] and the people of Tubbaʿ.[2] **Every one** denied the messengers, so My warning[3] became binding.[4]
> (50:12-14)

The components least familiar to us in the segment above are 'the companions of Al-Rass' and 'the people of Tubbaʿ'. While we have adjusted the Tables accordingly,[24] the fact of denial and destruction in all cases is covered by generic narrative summaries.

> **6** Hast thou not considered[1] how thy Lord did with ʿĀd,
> **7** Iram of the pillars,
> **8** The like of which had never been created in the land,
> **9** And Thamūd who hollowed the rocks in the valley,
> **10** And Pharaoh,[1] the Lord of Stakes
> **11** Who transgressed all bounds in the lands,
> **12** And increased corruption therein?
> **13** So thy Lord poured **upon them** a scourge of punishment.
> (89:6-13)

The new feature above is mention of 'Iram of the pillars'. The location of the site is contested and that question shall not detain us here. Again, while we have adjusted the Tables accordingly,[25] the fact of destruction as the consequence of a community's own actions is established for all cases by means of generic narrative summaries.

Summary

Generic narrative summaries establish certain events as consistent across all implementations of the *protocol*.

They also accommodate the fact that certain key events are elided from the explicit narratives treating of the warners, and provide further context in which the elision of destruction in the case of Abraham's mission to his community of origin can be understood. Additionally, they supply ample precedent for the omission from the explicit narrative of the destruction of Muḥammad's community of origin, and provide means by which we can establish that such, in

23 We consider that narrative in Chapter 10.

24 In the categories *Deny, oppose, or disregard the warner* and *God annihilates those who reject the warner*.

25 In the category *Those destroyed are destroyed for what they did.*

fact, was the outcome of that mission of warning.

But also, and importantly for our purposes, they provide a set of core actions required of a warner for an implementation of *the God protocol* to result.

The multiple narrative summaries we looked at above yielded no component beyond that identified at 25:39 — and which was addressed above — which is not itself established also for all cases by generic narrative summaries.

We will now present the conclusions from this chapter. We have elected to elide references from the section treating of multiple narrative summaries since the points arising in the section are covered anyway by generic narrative summaries.

Characteristic sins of the warner's people

While we are not able here to speak in a detailed manner of characteristic sins in the case of generic narrative summaries for reasons given earlier in the chapter, we can identify the following points in what we have seen:

- Community to be warned given affliction followed by blessings (7:94).
- Community to be warned became indifferent to the blessings of God (7:95).
- Perfidy of the wealthy after warning followed by punishment being made binding (17:16).

We indicate these items as generic events under the heading *Characteristic sins of the warner's people* in our tabulated data,[26] and provide some commentary under the heading *Contemporary echoes of sins characteristic of these times* shortly below.

Actions of the warner

- Cites God as creator of all things (14:10).
- Says God can delay to a stated term (14:10).
- Cites guidance of God (14:12).
- Cites need for patience (14:12).
- Cites need to place trust in God (14:11, 14:12).
- Claims better guidance than that of hearers (43:24).
- Warns of the Resurrection (23:35,[27] 23:81).
- Calls the hearers to seek forgiveness of God (14:10).

26 I.e. in the Table section at the end of this book.

27 This reference pertains to the segment which excludes the people of Noah, but that deficiency is covered by the generic narrative statement at 23:81.

- Receives a commission from God (21:7).
- Told by God that the wrongdoers will be destroyed (14:13, 23:40[28]).
- Eats food and walks in the markets (25:20).
- Approaches a people to which he belongs (14:4, 23:32[29]).
- Speaks in the language of those he warns (14:4).
- Warns the principal city (28:59).
- Comes with clear signs, writings, or the Illuminating Writ (14:9, 35:25, 40:22, 40:83, 64:6).
- Calls the hearers to serve God (16:36, 23:32[30]).
- Calls the hearers to serve God only (41:14, 46:21).
- Asserts that there is but one true God (23:32[31]).
- Calls the hearers to fear God (23:32[32]).
- Calls the hearers to abandon idols (16:36).
- Addresses himself to the elites of his time (23:32-33[33]).
- Appeals to God (23:39[34]).
- Warns of punishment (35:24).
- Anticipates (punishment of) a "tremendous day" (46:21).
- Advances reasoned arguments (14:10, 14:12).
- States that he is nothing more than a mortal (14:11).
- States that God only can provide the authority requested (14:11).
- Presents a clear notification (16:35).
- Bears glad tidings and warning (18:56).
- Places his affair entirely in the hands of God[35] (14:15).

The items in the list above, then, comprise the core obligations which pertain to a warner under *the God protocol*.

This is a protocol of warning. The duty binding upon the one delivering that warning is identified at 16:35 — 'Then is there upon the messengers save the clear notification?' The answer is

28 This reference pertains to the segment which excludes the people of Noah, but that deficiency is covered by the generic narrative statement at 14:13.

29 This reference pertains to the segment which excludes the people of Noah, but that deficiency is covered by the generic narrative statement at 14:4 as well as by explicit mention of this component in the case of Noah (see 7:59, 10:71, 11:25, 23:23, 26:106, 54:9, 71:1 in Chapter 4).

30 This reference pertains to the segment which excludes the people of Noah, but that deficiency is covered by the generic narrative statement at 16:36, as well as by explicit mention of this component in the case of Noah (see 7:59, 23:23 in Chapter 4).

31 This reference pertains to the segment which excludes the people of Noah, but that deficiency is covered by explicit mention of this component in Noah's case (see 23:23 in Chapter 4).

32 This reference pertains to the segment which excludes the people of Noah, but that deficiency is covered by explicit mention of this component in Noah's case (see 23:23, 26:108, 26:110 in Chapter 4).

33 This reference pertains to the segment which excludes the people of Noah, but that deficiency is covered by explicit mention of this component in Noah's case (see 7:60, 11:27, 23:24 in Chapter 4).

34 This reference pertains to the segment which excludes the people of Noah, but that deficiency is covered by explicit mention of this component in Noah's case (see 21:76, 23:26, 26:117-118, 54:10, 71:5-12, 71:21-22, 71:24, 71:26-28 in Chapter 4).

35 This is indicated by the words 'And they sought decision'. This means that the messenger in each case appealed to God alone to judge between him and those to whom he was sent. We have seen this feature previously in explicit narratives.

naturally to be understood — and is stated elsewhere explicitly to be[36] — that a messenger is under obligation only to deliver the message. We note also the principle identified at 17:17 that 'thy Lord suffices as one aware, seeing the transgressions of His servants'. Thus, no subterfuge or deceit on the part of those warned will shield them from righteous judgment.

We consider this list in the context of Muḥammad's missions of warning in Chapter 12.

Actions of those the warner addresses

- Deny God's proofs (3:11, 8:52, 8:54, 40:22).
- Deny without having understood message (10:39, 34:45).
- Accuse the warner of insanity or sorcery (51:52).
- Cite the warner's mortality as a reason to reject (14:10, 17:94, 23:33,[37] 23:34,[38] 23:38,[39] 41:14, 64:6).
- Deny, oppose, or disregard the warner (14:9, 23:39,[40] 23:44,[41] 35:25, 64:6, 67:18, 69:10).
- Exult at what they have of knowledge (40:83).
- Believe in God alone when it is too late (40:84).
- Dismiss arguments as ancient legends (23:83).
- Plan to expel the warner (14:13).
- Demand a clear authority (14:10).
- Fail to believe (21:6).
- Await angels or the command of God to come to them (16:33).
- Claim that any fault belongs to God (16:35).
- The rich act perfidiously (17:16).
- The people of the cities are wrongdoers (28:59).
- Mock God's proofs and His warning (18:56).
- Deny God's law of requital for actions (7:95).
- Claim the warner to be a liar (14:9, 23:38[42]).
- Deride or mock the warner (13:32).
- The rich deny the warner's message (34:34, 43:24).
- The rich cite their own wealth advantage (34:35).

36 As we shall see in later chapters.

37 This reference pertains to the segment which excludes the people of Noah, but that deficiency is covered by the generic narrative summary statements at 14:10, 17:94, 41:14, 64:6.

38 This reference pertains to the segment which excludes the people of Noah, but that deficiency is covered by the generic narrative summary statements at 14:10, 17:94, 41:14, 64:6.

39 This reference pertains to the segment which excludes the people of Noah, but that deficiency is covered by the generic narrative summary statements at 14:10, 17:94, 41:14, 64:6.

40 This reference pertains to the segment which excludes the people of Noah, but that deficiency is covered by the generic narrative summary statements at 14:9, 35:25, 67:18, 69:10.

41 This reference pertains to the segment which excludes the people of Noah, but that deficiency is covered by the generic narrative summary statements at 14:9, 35:25, 67:18, 69:10.

42 This reference pertains to the segment which excludes the people of Noah, but that deficiency is covered by the generic narrative summary statement at 14:9 in which an accusation of lying is implicit.

- Dispute on basis of falsehood (18:56, 40:5).
- The rich claim they will not be punished (34:35).
- The rich cite established custom as reason to reject (43:23).
- Plan to kill the warner (40:5).
- Deny the Resurrection (23:35-36,[43] 23:82-83).
- Satan seeks to corrupt the message of prophet or messenger (22:52-54).

The items listed above, then, comprise the consistent actions of those warned under *the God protocol*, and together form a summary of what to expect in any future implementation of the same.

We do not provide detailed analysis of the actions of those warned when we come to consider Muḥammad in Chapter 12 since this would burden the reader unduly without advancing our principal object. Our focus here is the *protocol* itself. The implementation of the *protocol* consists in execution by a warner of a particular set of actions, as established above, and that allows for only two possible outcomes on the part of those warned: genuine repentance followed by forgiveness from God,[44] or denial followed by complete annihilation.

The conclusion of the matter

- God does not wrong them, but they wronged their souls (29:40).
- Every obstinate tyrant both fails and is damned (14:15).
- The community warned can neither defer nor hasten destruction (23:43[45]).
- God fulfils His promise to the warners (21:9).
- God destroys the committers of excess (21:9).
- God delivers the warner and those who believed with him[46] (21:9).
- God annihilates those who reject the warner (14:13, 29:40, 35:26, 40:5, 40:22, 43:25, 64:5, 67:18).
- The deniers are surrounded by that at which they mocked (16:34, 40:83).
- The rejecters will go to Hell (40:6).
- Temporal power of no consequence in the face of God's decision (40:82).
- The late repentance of the deniers does not save them (40:85).
- Those destroyed are destroyed for what they did (3:11, 7:96, 8:52, 8:54, 28:59, 40:21, 40:78).
- Those destroyed are caught suddenly and unawares (7:95).
- God seizes the rejecters with a surpassing grip[47] (69:10).

43 This reference pertains to the segment which excludes the people of Noah, but that deficiency is covered by the generic narrative summary statements at 23:82-83.

44 As we have noted repeatedly to have resulted in the sole case of Jonah's mission to his people. Verse 8:53 bears this out entirely.

45 While this verse is located within that segment which excludes the people of Noah, this verse establishes a universal statement, one not subject to any form of limitation: 'No community outstrips its term, nor will they defer'.

46 Referred to in this case as 'and whom We wished'.

47 Meaning a tightening grip; one from which there is no escape.

- It was said: “Away with[...]” (23:41, 23:44[48]).

The characteristics listed above comprise the consistent outcome of all communities warned under *the God protocol* which rejected.

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We note that the summaries we have looked at above include within their purview those communities about which little or nothing is stated in the Qur’an, or whose identity is uncertain or contested; given the principles of generic narrative summaries we know that the actions, responses, and outcomes listed above must have applied in all cases to these peoples also.

Contemporary echoes of sins characteristic of these times

As mentioned above, the segments we have looked at in this chapter add the following information to our existing stock of characteristics of communities previously destroyed by God:

- Community to be warned given affliction followed by blessings.
- Community to be warned became indifferent to the blessings of God.
- Perfidy of the wealthy after warning followed by punishment being made binding.

The hardships of past ages have been replaced by relative material sufficiency across the world culture. Yet, while material wealth is now widespread, the dominant society is almost entirely both atheistic and solipsistic.

While the super-wealthy of the present time are yet to receive a legitimate message of warning under the *protocol*, if their record over centuries is an indication of what to expect from them in the future, one must anticipate that they are too firmly entrenched in their plans for a generalised perversion of morals and for mass depopulation and what they consider to be a perfected form of tyranny under an elite of ‘Olympians’ to hope that they might respond otherwise than with perfidy of the type identified above.

48 The references here pertain to the segment which excludes the people of Noah, but that deficiency is covered by the explicit instance in the case of Noah at 11:44, for which see earlier in the present chapter.

Chapter Nine

Lot

9. Lot

Lot and 'the cities thrown down'

There are some differences between the Qur'an's presentation of Lot's mission to the people of his city and what we find in Genesis 19, but they do not substantially impact the familiar storyline. For example, the Qur'anic narrative nowhere names the cities (although knowledge of their previous existence is assumed for the initial hearers of the Qur'anic preaching); of more dramatic consequence is the fact that the Biblical narrative wherein Lot's wife is turned to a pillar of salt upon looking back is both absent from the Qur'an and, perhaps, incompatible with it.

The basic Qur'anic narrative is that Lot stands up and warns his people against their practice of perversion,[1] and he is rejected and threatened with eviction from the city. Subsequently, messengers from God come to Abraham both to give him the news of a son, and to tell him of the punishment to come upon the people of Lot. Abraham pleads with God for the people of Lot, and is chided and his entreaty rebuffed. The messengers then visit Lot who attempts to protect them, one assumes from the unnatural attentions of men of the city. The men of the city then turn their attentions upon Lot who is protected from them by the messengers. The messengers tell him to flee the city, which he does, while his wife stays behind. The city is then destroyed by a hail of 'stones of baked clay'.

We are thoroughly acquainted by now with the concept of elided events, having been able both to identify them and supply their details in the cases of Hūd and Abraham as well as from our study of various kinds of narrative summary. While Lot does not expressly address himself to the ruling elite ('the eminent ones' in the text) in the segments below, we know that such was the case on the basis of what we saw in Chapter 8.[2]

In summary, then, local specifics and emphasis notwithstanding, the narrative is standard: a man warns the community to which he belongs; rejection of that man's message by the people to which he was sent, and that community's subsequent destruction at the hand of God.

In this chapter we are primarily interested in explicit features; all features not explicitly mentioned which are covered by generic narrative summaries must be assumed to have

1 Since an integral and expedited item in the approved agenda of demoralisation and degeneration rolled out by the ruling elites in recent decades has been the promotion and normalisation of homosexuality and its imposition upon the human herd, we need to be clear from the outset on the fact that sodomy is a sin. Compliant academics and writers have attempted to revise the common understanding of the narrative treating of the people of Lot at Genesis 19 to suit the agenda just cited. Within this revisionist framework, the sin of the men of Sodom is re-imagined as something other than the one which bears the name of their city. Such assertions require mental acrobatics and much intellectual dishonesty to survive any comparison with the Biblical account, of course. But no amount of deceit practiced upon oneself or others can bludgeon the Qur'anic narratives treating of the same events into anything other than their intended shape: namely, that the people of Lot were destroyed for the practice of male sodomy; no other interpretation is possible — even for a liberal academic.

2 Specifically, the segment at 23:32-33.

occurred though elided from the narrative.[3]

Since a significant number of portions of text treat of this narrative, they are grouped together below in sections with related narrative characteristics under four headings.

1. General statements and summaries

80 And Lot:[1] when he said to his people: "Do you commit sexual immorality,[2] that none among all mankind has preceded you?
81 "You approach men with lust rather than[1] women; the truth is,[2] you are a people committing excess."
82 And the response of his people was only that they said: "Turn them out of your city; they are a people who keep themselves pure!"
83 And We delivered him and his household save his wife; she was of those who stayed behind;
84 And We rained upon them a rain.[1] Then see thou how was the final outcome of the lawbreakers.
(7:80-84)

Lot goes to 'his people', which is standard. The crime for which he upbraids them is precisely that of male sexual relations, and no other interpretation is possible. The people then seek to expel the warner, also a generic event.[4]

As mentioned above, Lot's wife 'stayed behind', there being no mention of her looking back or being turned into a pillar of salt in the Qur'anic narrative. The people of Lot were then destroyed in an act of God for the crime for which Lot upbraided them.

We shall see the same components repeat with sundry shades of emphasis in the segments below.

74 And Lot: We gave him judgment and knowledge; and We delivered him from the city that was doing bad deeds;[1] they were an evil people, perfidious;[2]
75 And We made him enter into Our mercy; he was among the righteous.
(21:74-75)

160 The people of Lot denied the emissaries
161 When their brother Lot said to them: "Will you not be in prudent fear?[1]
162 "I am to you a trustworthy messenger,
163 "So be in prudent fear[1] of God, and obey me.[2]
164 "And I ask of you for it no reward; my reward is only upon[1] the Lord of All Creation.
165 "Do you approach the males among all mankind,
166 "And leave what your Lord created for you among your wives? The truth is,[1] you are a transgressing people."[2]
167 They said: "If thou cease not, O Lot, thou wilt be of those turned out."
168 He said: "I am of those who abhor your deed."[1]
169 "My Lord: deliver Thou me and my household from what they do."[1]
170 And We delivered him and his household all together,
171 Save an old woman[1] among those who stayed behind;
172 Then We annihilated the others,
173 And We rained upon them a rain; and evil is the rain of those who were warned.
174 In that is a proof,[1] but most of them are not believers.[2]
175 And thy Lord: He is the Exalted in Might, the Merciful.
(26:160-175)

54 And Lot: when he said to his people: "Do you commit sexual immorality[1] with open eyes?[2]
55 "Do you approach men with lust instead of[1] women? The truth is,[2] you are a people in ignorance."
56 But the response of his people was only that they said: "Turn the family of Lot out of your city; they are men who keep themselves pure!"
57 And We delivered him and his household save his wife; We decreed her to be of those who stayed behind.
58 And We rained upon them a rain;[1] and evil is the rain of those who were warned.
(27:54-58)

133 And Lot was among the emissaries,
134 When We delivered him and his household all together,
135 Save an old woman[1] among those who stayed behind;
136 Then destroyed We the others.
137 And you pass by them[1] in the morning
138 And at night. Will you then not[1] use reason!
(37:133-138)

1 Hast thou not considered[1] how thy Lord did with the companions[2] of one weak in judgment?
2 Did He not make their plan go astray?[1]
3 And He sent against them flights[1] in droves[2]
4 Striking them with stones of baked clay.[1]
5 Then He made them like eaten straw.
(105:1-5)[5]

2. Before the messengers come to Lot

74 And when the alarm had left Abraham and the glad tidings had reached him [of a son], he disputed with Us concerning the people of Lot;[1]
75 Abraham was clement, compassionate, penitent.
76 "O Abraham: forsake thou this; the command of thy Lord has come, and there will

3 See Chapter 8.

4 See Chapter 8.

5 The reader should be aware that the Traditionalist ascribes 105:1-5 to an entirely different scenario. However, on the basis of the Qur'anic text, the references directly relate to the destruction of the people of Lot. Since our analysis does not turn upon this segment, we can leave consideration of it here.

come to them a punishment which cannot be repelled."
(11:74-76)

57 He [Abraham] said: "Then what is your business, O emissaries?"
58 They said: "We have been sent to a lawbreaking people,
59 "Save the house of Lot — them will we deliver all together,
60 "Save his wife"; We[1] decreed that she be of those who stay behind.
(15:57-60)

31 And when Our messengers came to Abraham with the glad tidings [of a son],[1] they said: "We will destroy the people of this city; its people are wrongdoers."[2]
32 He said: "Therein is Lot!" They said: "We best know who is therein. We will deliver him and his household save his wife; she is of those who stay behind."
(29:31-32)

The three segments above treat of Abraham's exchange with messengers[6] sent to deliver God's verdict upon the people of Lot.[7]

28 (And Lot: when he said to his people: "You commit sexual immorality,[1] that none among all mankind has preceded you:
29 "Do you approach men, and cut off the way,[1] and commit perversity[2] in your assemblies?" Then the response of his people was only that they said: "Bring thou us the punishment of God, if thou be of the truthful."
30 He said: "My Lord: help Thou me against the people who work corruption.")
(29:28-30)

The segment above is a parenthetical aside within a broader section treating of Abraham. The narrative then returns to Abraham (see 29:31-32 above), following which it rejoins the story of Lot (see 29:33-35 in the next section). We will recognise the response of his people as standard under the *protocol*.

3. When the messengers have come to Lot

77 And when Our messengers came to Lot, he was distressed for them and straitened with unease for them;[1] and he said: "This is a trying[2] day."
78 And his people came to him, hastening towards him; and before had they been doing evil deeds.[1] He said: "O my people: these are my daughters; they are purer for you. So be in prudent fear[2] of God, and disgrace me not concerning my guests. Is then there not[3] among you a right-minded man?"[4]
79 They said: "Thou knewest we have no right[1] to[2] thy daughters; and thou knowest what we desire."
80 He said: "Would that I had power against you, or could take shelter in a strong support!"

6 Held to be angels, which is acceptable both contextually and linguistically but not stated explicitly in such terms in the text.

7 We noted and commented upon the relevance of Abraham's compassionate nature in Chapter 7.

81 Said they: "O Lot: we are messengers of thy Lord; they will not reach thee. And travel thou with thy household during a portion of the night; and let not any one of you turn around save thy wife — there will befall her what befalls them. Their appointment is the morning; is then the morning not[1] near?
82 And when Our command came, We utterly overthrew it,[1] and rained upon it stones of baked clay,[2] piled up in layers,
83 Marked[1] in the sight of thy Lord. And it[2] is not far from the wrongdoers.[3]
(11:77-83)

61 And when the emissaries came to the house of Lot,
62 He said: "You are people unknown."[1]
63 They said: "The truth is,[1] we bring thee that concerning which they doubted.[2]
64 "And we come to thee with the truth;[1] and we are the truthful.
65 "So travel thou with thy household in a portion of the night, and follow thou their backs;[1] and let not any one of you turn round, but go on to where you are commanded."
66 And We[1] decreed for him that command: "The root of those will be cut off[2] in the morning."
67 And the people of the city came rejoicing.[1]
68 He said: "They are my guests, so put me not to shame;
69 "And be in prudent fear[1] of God, and disgrace me not."
70 They said: "Did we not forbid thee all mankind?"[1]
71 He said: "These are my daughters, if you must act."[1]
72 By thy life, they were in their intoxication wandering blindly!
73 And the Blast seized them at sunrise.
74 And We utterly overthrew it[1] and rained upon it stones of baked clay.[2]
75 In that are proofs[1] for those who can discern.[2]
76 And it is upon an enduring road;[1]
77 In that is a proof[1] for the believers.[2]
(15:61-77)

33 And when Our messengers came to Lot, he was distressed for them, and felt unable to protect them.[1] And they said: "Fear thou not, nor grieve. We will deliver thee and thy household save thy wife; she is of those who stay behind.
34 "We will send upon the people of this city a scourge from the sky because they were perfidious."[1]
35 And have We have left thereof a proof[1] as clear evidence for people who reason.
(29:33-35)

33 The people of Lot denied the warnings.
34 We sent upon them a storm of stones save the family of Lot — We delivered them at dawn
35 As favour from Us; thus do We reward him who is grateful.
36 And he had warned them of Our seizing, but they disputed the warnings.
37 And they demanded of him his guests, so We put out their eyes: "Then taste My punishment and My warnings!"
38 And in the early morning there came upon them an abiding punishment:
39 "Then taste My punishment and My warnings!"
40 And We have made the Qur'an[1] easy for remembrance;[2] so is there any who will remember?
(54:33-40)

4. Inclusion in narrative summaries

> **70** Has not the report of those before them come to them: the people of Noah, and ʿĀd, and Thamūd, and the people of Abraham, and the people[1] of Madyan,[2] **and the cities thrown down**? Their messengers brought them clear signs; and God wronged them not, but they wronged their souls.
> (9:70)

> **9** And there came Pharaoh[1] — and those before him **and the cities thrown down** — with offence,[2]
> **10** And they opposed the messenger of their Lord, but He seized them with a surpassing[1] grip.
> (69:9-10)

As mentioned above, the cities of Lot are not named in the Qur'an; they are, rather, referred to by the term marked in bold above.

Characteristic sins of the warner's people

- Sodomy (sexual relations between men).
- Idolatry (taking a god other than God).
- Preference for idolatry when presented with a call to God.

Actions of the warner

- Receives a commission from God (7:80).[8]
- Told by God that the wrongdoers will be destroyed (11:81, 15:63, 29:34).
- Advances reasoned arguments (7:80-81, 11:78, 15:71, 26:165-166, 27:54-55, 29:28-29).
- Approaches a people to which he belongs (7:80, 26:161, 27:54, 29:28).
- Comes with clear signs, writings, or the Illuminating Writ (9:70).
- Uses the appeal: "O my people:" (11:78).
- Warns of punishment (54:36).
- Calls the hearers to fear God (26:161, 26:163).
- States that he is a warner or messenger (26:162).
- Exhorts the hearers to obey him (26:163).
- States that he seeks no reward from those to whom he is conveying warning (26:164).
- Places his affair entirely in the hands of God (26:169).
- Appeals to God (29:30).

8 This verse continues the force of 'being sent' from a previous point in the sūrah.

Actions of those the warner addresses

- Deny, oppose, or disregard the warner (26:160, 54:33, 54:36, 69:10).
- Plan to expel the warner (7:82, 26:167, 27:56).
- Call for the punishments of God (29:29).
- Deride or mock the warner (27:56).

The conclusion of the matter

- God delivers the warner and those who believed with him (7:83, 21:74-75, 26:170, 27:57, 37:134, 54:34-35).
- God annihilates those who reject the warner (7:84, 11:82-83, 15:73-74, 26:172-173, 27:58, 37:136, 54:34, 54:38-39, 69:10, 105:3-5).
- The conclusion of the matter entails a proof (15:75-77, 26:174, 29:35).
- God does not wrong them, but they wronged their souls (9:70).
- God seizes the rejecters with a surpassing grip (69:9-10).

Contemporary echoes of sins characteristic of that time

Idolatry and polytheism are standard today, as noted in Chapter 4. While not emphasised in the narrative, we know such was in evidence since Lot calls the hearers to fear God.

The emphasis in the narrative is on the sin of homosexuality. This is what Lot cautioned, reasoned, inveighed, and warned against. There is no suggestion that the people of his city were "born that way" to echo contemporary propaganda. Rather, they are 'a lawbreaking people', and 'a transgressing people', and 'a people committing excess.' Thus, their unnatural act is the result of conscious rebellion against God-given limits.

The efficacy of the agenda to indoctrinate the world into a sodomite culture hardly needs rehearsing here. The sin of the people of Lot is not only tolerated by the ruling elites of today, it has been forcibly insinuated into every part of life and made a central plank of the ideology the rulers require those under them to submit to.

Chapter Ten

Shuʿayb

10. Shuʿayb

Messenger to the people of Madyan

In the previous chapter, we looked at the mission of Lot. Chronologically, the key Qur'anic figures who followed him were Ishmael, Isaac, Jacob and Joseph. Some chronologies have Job following Joseph, but his presentation in the Hebrew scriptures indicates a time which pre-dates the Law of Moses. However, this consideration is incidental to our main point since none of these men's missions, at least as found in the Qur'an, expressly feature that protocol of warning and destruction which is the focus here.[1]

The next man in the prophetic line, then, whose mission conforms to the type which is the focus of our study is Shuʿayb.

Shuʿayb is nowhere mentioned by name in the Hebrew or Christian scriptures, although he is held within the boundaries of what is called Islam to be synonymous with Jethro of the Hebrew scriptures,[2] though this connection is tenuous and does not find obvious support in the Hebrew scriptures. It also finds none in the Qur'an.

The Qur'an records that Shuʿayb was sent to Madyan. Biblical Midian is held to be in the northwest Arabian Peninsula, on the east shore of the Gulf of Aqaba on the Red Sea.[3]

Shuʿayb is mentioned by name in the Qur'an eleven times; additionally, the narrative of what the Qur'an calls the 'companions of the woods' is connected explicitly to Shuʿayb at 26:176, and it is on that basis that this term is taken as an epithet for Madyan.

In summary then, for our purposes, the key facts are that Shuʿayb was a messenger acting in accordance with the mode of messengers of warning before him under that mechanism we are calling *the God protocol* to a people in a place known at that time as Madyan to exhort them to turn to God and away from their immoral practices.

Shuʿayb's mission was, as might be expected, coloured by the nature of the characteristic sins of the people to whom he was sent. And here, as is a common feature in the Qur'an's presentation, a single story is told several times with differing emphasis.

The narrative treating of Shuʿayb in the Qur'an falls principally into four segments spread across sūrahs 7, 11, 26, and 29. Now that we are fully familiar with the features of the *protocol*, we will find no difficulty recognising its standard components. Therefore, there is no need here to do more than present the segments below in textual order and list the components they

1 We include some discussion of Joseph in a later chapter.

2 That is, Moses' father-in-law.

3 This geographical placement is contested, but that is not the focus here.

contain, as per our standard format, at the end of this section.

Segment 1

85 And to Madyan,[1] their brother Shuʿayb.[2] He said: "O my people: serve God; you have no god but He; there has come to you clear evidence from your Lord, so fulfil the measure and the balance, and deprive not people of their possessions;[3] and work not corruption in the land after its right ordering; that is better for you, if you be believers.[4]
86 "And lie not in wait[1] on every road, threatening and turning away from[2] the path of God him who believes in[3] Him, and seeking deviation therein.[4] And remember when you were few, and He multiplied you; and see how was the final outcome of the workers of corruption.
87 "And if a number among you believes in[1] that wherewith I have been sent, and a number believes not: be patient until God judges between us; and He is the best of judges."
88 Said the eminent ones who had waxed proud among his people: "We will turn thee, O Shuʿayb, and those who heed warning[1] with thee, out of our city if you return not to our creed." He said: "Even though we be unwilling?
89 "We should have invented a lie about God if we returned to your creed after God has delivered us from it. It is not for us to return to it save if God our Lord should will. Our Lord encompasses all things in knowledge. In God have we placed our trust." — "Our Lord, decide Thou between us and our people with justice,[1] for Thou art the best of those who give decision."
90 And said the eminent ones who disbelieved[1] among his people: "If you follow Shuʿayb, you will then be the losers."
91 So the earthquake seized them; and morning found them lying prone in their home,
92 Those who denied Shuʿayb, as though they had never lived[1] therein; those who denied Shuʿayb, it was they who were the losers.
93 Then he turned from them and said: "O my people: I had conveyed to you the messages of my Lord, and been a sincere counsellor to you; so how should I grieve for a people of false claimers of guidance?[1]"
(7:85-93)

Segment 2

84 And to Madyan,[1] their brother Shuʿayb: he said: "O my people: serve God; you have no god but He; so decrease not the measure and the balance. I see you in affluence,[2] but I fear for you the punishment of an encompassing day."
85 And: "O my people: fulfil the measure and the balance with equity,[1] and deprive not men of their possessions,[2] and commit not evil in the earth, working corruption.
86 "The remainder of God[1] is better[2] for you, if you be believers.[3] And I am not a custodian over you."
87 They said: "O Shuʿayb: does thy duty[1] command thee that we leave what our

fathers served, or that we do not with our wealth what we will? Thou art the clement, the right-minded!"[2]
88 He said: "O my people: have you considered:[1] if I be upon clear evidence from my Lord, and He has provided me with a goodly provision from Him[...]?[2] But I desire not to oppose you in that which I forbid you;[3] I desire only right ordering, so far as I am able. And my success is only through God; in Him have I placed my trust, and to Him do I turn."
89 And: "O my people: let not my[1] dissension cause you to commit evil, that there befall you the like of what befell the people of Noah, or the people of Hūd, or the people of Ṣāliḥ; and the people of Lot are not far from you."
90 And: "Ask forgiveness of your Lord; then turn to Him; my Lord is merciful and loving."
91 They said: "O Shuʿayb: we understand not much of what thou sayest; and we consider thee among us as weak. And were it not for thy family, we would have stoned thee; and thou art not to us one respected."[1]
92 He said: "O my people: is my family more respected for power by you than God? And Him have you put[1] behind your backs.[2] My Lord encompasses what you do."
93 And: "O my people: work according to your power[1] — I am working; you will come to know to whom comes a punishment that disgraces him, and who is a liar. And watch — I am with you watching."
94 And when Our command came, We saved Shuʿayb and those who heeded warning[1] with him, by mercy from Us. And the Blast seized those who were doing wrong; and morning found them lying prone in their homes
95 As though they had never lived[1] therein — so away with Madyan,[2] even as Thamūd was taken away![3]
(11:84-95)

Segment 3

176 And the companions of the woods[1] denied the emissaries
177 When Shuʿayb said to them: "Will you not be in prudent fear?[1]
178 "I am to you a trustworthy messenger,
179 "So be in prudent fear[1] of God, and obey me.[2]
180 "And I ask of you for it no reward; my reward is only upon[1] the Lord of All Creation.
181 "Fulfil the measure, and be not of those who cause loss.
182 "And weigh with the straight balance.
183 "And deprive not men of their possessions,[1] and commit not evil in the earth, working corruption.
184 "And be in prudent fear[1] of Him who created you and the generations[2] of the former peoples."
185 They said: "Thou art but one taken by sorcery;
186 "And thou art only a mortal like us; and we consider thee a liar.[1]
187 "Then cause thou pieces of the sky to fall upon us, if thou be of the truthful."
188 He said: "My Lord best knows what you do."
189 Then they denied him;[1] then there seized them the punishment of the Day of Shadow; it was the punishment of a tremendous day.
190 In that is a proof,[1] but most of them are not believers.[2]

191 And thy Lord: He is the Exalted in Might, the Merciful.
(26:176-191)

Segment 4

36 And to Madyan[1] their brother Shuʿayb: he said: "O my people: serve God and expect the Last Day, and commit not evil in the earth, working corruption."
37 Then they denied him,[1] and the earthquake seized them, and morning found them lying prone in their home.
(29:36-37)

Characteristic sins of the warner's people

- Idolatry (taking a god other than God) (7:85).
- Economic corruption and oppression (7:85, 11:84).
- Aggression against believers in God (7:86).

Actions of the warner

- Receives a commission from God (7:85, 11:84, 29:36).[4]
- Approaches a people to which he belongs (7:85, 11:84, 29:36).
- Uses the appeal: "O my people:" (7:85, 7:93, 11:84, 11:85, 11:88, 11:89, 11:92, 11:93, 29:36).
- Calls the hearers to serve God (7:85, 11:84).
- Asserts that there is but one true God (7:85, 11:84).
- States that destruction is the decision of God alone (7:87, 26:188).
- Advances reasoned arguments (7:86, 7:88-89, 11:88, 11:92).
- Appeals to his hearers to wait as he is waiting (7:87, 11:93).
- Addresses himself to the elites of his time (7:88).
- Places his affair entirely in the hands of God (7:89, 11:88).
- States that his task is to convey message (7:93).
- Warns of punishment (11:84, 11:89, 11:93).
- Exhorts the hearers to obey him (26:179, 26:181-184).
- Appeals to God (11:88).
- Calls the hearers to seek forgiveness of God (11:90).
- Calls the hearers to fear God (26:177, 26:179, 26:184).
- States that he is a warner or messenger (26:178).
- States that he seeks no reward from those to whom he is conveying warning (26:180).
- Warns of the Resurrection (29:36).
- Cites previously destroyed peoples (11:89).

4 These verses continue the force of 'being sent' from a previous point in each sūrah.

- Challenges the unbelievers to do their worst (11:93).
- Comes with clear signs, writings, or the Illuminating Writ (9:70).[5]

Actions of those the warner addresses

- Plan to expel the warner (7:88).
- Threaten those who follow the warner (7:90).
- Deny, oppose, or disregard the warner (26:176, 26:189, 29:37).
- Deride or mock the warner (11:87, 11:91).
- Deny without having understood message (11:91).
- Accuse the warner of insanity or sorcery (26:185).
- Cite the warner's mortality as a reason to reject (26:186).
- Claim the warner to be a liar (26:186).
- Call for the punishments of God (26:187).

The conclusion of the matter

- God does not wrong them, but they wronged their souls (9:70).[6]
- God annihilates those who reject the warner (7:91-92, 11:94, 26:189, 29:37).
- God delivers the warner and those who believed with him (11:94).
- It was said: "Away with[...]" (11:95).
- The conclusion of the matter entails a proof (26:190).

Contemporary echoes of sins characteristic of that time

Idolatry and polytheism are standard today, as noted in Chapter 4. While not emphasised in the narrative, we know such was in evidence since Shuʿayb calls the hearers to fear God.

The principal characteristic sins of the people of Madyan are economic corruption and oppression. The world economic system of today is entirely corrupt and tyrannical and operates what is little more than an obfuscated form of slavery. It is based upon a network of central banks which are tributaries of the Bank of International Settlements in Switzerland with the currencies which make up its flow being a function of usury, and of debt created in association with usury. Currency is created by means of ledger entries, turned into government bonds, and lent into the market as debt — debt upon which interest has to be paid as well as the principal by the slaves which make up the tax base of each sector of the world plantation.

5 Established in Chapter 7.

6 Established in Chapter 7.

If in addition to this one considers the marketing techniques used by this world system, which are so invasive and subtle that they induce people to spend large sums on things they do not really need, and add to that the planned obsolescence built into those things — so much so that the transaction is better described as one of rent than of purchase — and add to that orchestrated economic crashes, inflation, and multiple layers of taxation, then further dimensions of economic oppression and theft are also discerned.

Chapter Eleven

Moses

11. Moses

Moses' mission of warning to Pharaoh

The story of Moses' mission to Pharaoh is found in the Hebrew Bible in the Book of Exodus, chapters 1-14. The principal events there are similar to those found in the Qur'an, but there are differences both in terms of specifics and of overall context.[1]

In terms of textual real estate the Qur'an's presentation of Moses' implementation of *the God protocol* dwarfs all comparable histories prior to the time of the revelation of the Qur'an, and provides by far the most amount of detail. As such, it must be considered the essential, even archetypal, example of the *protocol*, and expected to provide insights elided or diminished elsewhere. As a function of this feature, despite my intention of keeping this book as short as possible, this chapter will require a certain amount of analysis. And in that regard, before considering the segments pertaining to his mission of warning to Pharaoh directly, we need to cover ground which may not initially seem directly related to the *protocol*, but the importance of which will be apparent downstream.

But before turning to this preliminary subject, it will be helpful to be cognisant of a number of things:

Firstly, Moses' mission of warning to Pharaoh as it is presented in the Qur'an (though not in the Hebrew scriptures) is emphatically a further iteration of that mechanism we are calling *the God protocol* which we have seen implemented by Noah, Hūd, Ṣāliḥ, Abraham, Lot, and Shuʿayb; failure to see it in that light is to miss both its broader context and its significance for Muḥammad's original mission to his people, and to be deprived of the key it supplies necessary for the completion of Muḥammad's second, universal mission under the *protocol* in our time.

Secondly, we must state once again that, seen from the time of the Qur'anic revelation, Moses' mission to Pharaoh was the most recent implementation of *the God protocol* to result in destruction.[2] While Abraham is the ideological and, if one can put it thus, the *temperamental* model Muḥammad was to follow, given his missions first as warner, then as military leader, law-giver and judge, it is Moses who provides the model for Muḥammad in his broader career.

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1 The Hebrew Bible's presentation of Moses in his mission to Pharaoh differs from the Qur'an's presentation of Moses' mission to Pharaoh in many small ways, and a few big ones. Typically, Islamic appreciations of this prophet — one who is central to both the Hebrew Bible and the Qur'an — tend to minimise those differences, or to assume the conclusions presented by the Hebrew Bible and attempt to ease any tensions out of the picture by means of reference to long-dead authorities, by generalising summaries, or by lack of attention to detail. By whatever route, the approach seems to be that the two narratives are close enough, and that a detail here and a detail there should not matter between brother religions, as it were. The approach here is to regard the Qur'anic text as precisely what it claims to be — both a confirmation of *and* a control over previous scriptures — and to consider it with care (cf. 4:82 and 5:48).

2 Typical chronologies place Jonah between Shuʿayb and Moses; Jonah's mission as we know is the sole instance the Qur'an presents of a case in which people repented and were spared (10:98).

We should note that not only is the narrative treating of Moses' mission to Pharaoh substantively greater than that of any previous instance of the *protocol* in the Qur'an, it is the only story in which the warner's principal opponent is individually named;[3] in all other cases opponents speak only collectively and generically, whereas Pharaoh is both named and speaks in the first person singular, presenting complex and subtle arguments. All this provides us, as the Qur'an itself indicates, with a template from which we are expected to learn:

> **54** So he [Pharaoh] swayed[1] his people, and they obeyed him; they were a perfidious[2] people.
> **55** And when they had angered Us, We took vengeance on them and drowned them all together,
> **56 And made them a precedent and an example for those who came later.**
> (43:54-56)

Thus, we look to the story of Moses' mission to Pharaoh for factors vital both to Muḥammad's initial mission, and to the project of completing his unique, universal mission of warning.

With this feature now firmly placed in view we need also to understand that Moses[4] had *two* missions with regard to Pharaoh, and we should keep them distinct in our minds.

The first was to perform his duties within that mechanism we are calling *the God protocol* with respect to Pharaoh and his people; the second was to deliver the children of Israel out of Pharaoh's hand. Certainly, these missions were closely related, but they were two mission objectives and entailed their own requirements:

> **12** "And enter thou thy hand into thy bosom; it will come forth white, without evil[1] — **among nine proofs[2] to Pharaoh[3] and his people; they are a perfidious[4] people.**"
> (27:12)

> **16** "And go[1] to Pharaoh,[2] and say:[3] 'We are a messenger[4] of the Lord of All Creation.
> **17** "'**Send thou**[1] **with us the children of Israel.**'"
> (26:16-17)

Lastly, we need to be cognisant of the concept of allegiance or affiliation; that is, of one's racial or cultural attachment to a particular people.[5] In the Qur'anic presentation, men are connected

3 The question of whether Pharaoh (Arabic: *fir'awn*) is a title or a proper name is open to debate. However, while commonly regarded as a title, the fact is that *fir'awn* occurs without a definite article, which would normally indicate a proper name. Meanwhile, while it is true that one of his ruling elite, Qārūn, is both named in the text and speaks in the first person — and that his personal end is recorded — he is not the principal antagonist to the Messenger, and these events are recorded in a context somewhat distinct from that which is the principal subject of this book.

4 Of course, Aaron had a significant supporting role.

5 By means of the diluted morals and loss of any sense of belonging which is a function of the indoctrination into the notion of 'globalism' by the ruling elites which has been accelerated since WWII, the white race has been taught to disregard its heritage and to consider it evil; other races are likewise being debased culturally as well as ethnically, although not at the same pace. And in terms of *Realpolitik* — conceits of 'identity' useful to the rulers notwithstanding — in effect, all previous racial and cultural affiliations and distinctions are now merged into a mishmash the product of which is the standardised 'global' citizen: a disconnected individual human unit with one currency (fiat); one religion (materialism); one priesthood ('scientists' and 'experts'); one system of values (derived from what are called education and entertainment), and so on. Thus, properly speaking, we live now in a single, unified world community ruled by a single ruling elite. This fact has direct implications for the implementation of Muḥammad's second, universal mission of warning under *the God protocol* as we shall come later fully to appreciate.

by ties of blood, religion, or community, or some combination of the three, to a particular people. It is this essential attachment which has allowed the men we have looked at thus far to say in each case "O my people".

With these points made, we can turn now to the preliminary subject we indicated above as necessary for a fuller appreciation of what follows.

Moses' defining affiliation

Since Moses is such a monumental historical figure, it is tempting to overlook the human element and regard him as a stock character. But as we have so much information about him in the Qur'an we can, should we so wish, apply ourselves to consider the psychology of the man as an individual. And in such a case the picture of Moses as a young adult which emerges is of a man confronting the complex problem of where his loyalties lay.

Let us consider the following segments; key points are in bold.

> **7** And We instructed[1] the mother of Moses: "Suckle thou him; then when thou fearest for him, cast thou him into the water.[2] And fear thou not, nor grieve: We will return him to thee, and appoint him among the emissaries."
> **8 And there gathered him up the house of Pharaoh,**[1] **that he might become for them an enemy and a grief**; Pharaoh[2] and Hāmān and their forces were offenders.[3]
> **9** And the wife of Pharaoh[1] said: "A comfort of the eye for me and for thee! Kill thou him not. It may be that he will benefit us, **or we will take him as a son.**"[2] And they perceived not.
> (28:7-9)

> **18** Said he [Pharaoh to Moses]: "**Did we not bring thee up among us as a child? And thou tarriedst among us years of thy life;**
> **19** "And thou didst thy deed which thou didst, and wast of the false claimers of guidance."[1]
> **20** He said: "I did it when I was of those who stray.[1]
> **21** "And I fled from you[1] when I feared you. Then my Lord gave me judgment and made me among the emissaries.
> **22** "And that favour wherewith thou reproachest me is that thou hast enslaved the children of Israel."
> (26:18-22)

> **11** And she said to his sister: "Follow thou him," and she watched him from a distance, while they perceived not.
> **12** And We had forbidden him wet-nurses before, so she said: "Shall I direct you to the people of a household who will take care of him for you, and will look after[1] him?"
> **13 So We restored him to his mother**, that her eye be comforted and she grieve

not, and that she might know that the promise of God is true;[1] but most of them know not.
(28:11-13)

We are able to appreciate on the basis of the three segments above that, on the one hand, the young Moses was greatly advantaged: being an adopted son of Pharaoh gave him position and prestige (without that, it is doubtful that he would have gained access to Pharaoh so easily upon his return); on the other, he was raised on a day-to-day basis by his natural mother, and would therefore have been deeply aware of the cruelty meted out by Pharaoh upon his racial kin.

Thus he was deeply torn: did his loyalties lie with the ruling family from which his worldly advantage derived, or with his tribe to which he was bound by ties of blood?

Which man did Moses kill?

We will now focus on the segment which comprises 28:14-21. We present the segment in stages below and supply comments as we go. We will weave in also shorter segments from elsewhere in support of particular points. Features we want to emphasise are in bold.

14 And when he [Moses] reached his maturity and was established, We gave him judgment and knowledge; and thus reward We the doers of good.
(28:14)

Verse 28:14 indicates that Moses has reached the age of reason; and in the light of this information the very next line takes on a particular nuance:

15 And he entered the city at a time of heedlessness among its people,[1] and found therein two men fighting, one of his sect[2] and the other of his enemy.[3] And he who was of **his sect**[4] sought aid of him against him who was of **his enemy** — then Moses struck him and put an end to him. He said: "**This is of the work of the satan**;[5] he is a manifest, misleading enemy."[6]
(28:15)

Moses, then, having reached the age of discretion, has become aware of the plight of his own people and is torn by the internal conflict we noted above. His first act thereafter is to attempt to resolve that internal conflict by external action. He manages to slip past the guard and enter a town where he immediately finds one of his own people in open conflict with one of their common oppressors — at which point he steps in.

Even given the most charitable reading, the impression formed is that Moses has found precisely what he was looking for: an occasion to do harm to 'his enemy'.

The reading of this passage to which we are all accustomed is that Moses struck and killed one of Pharaoh's men. But this interpretation simply does not fit the Qur'anic context. As we saw

above, Moses' response to his deed is to ascribe it to "the work of the satan[...]".

He continues in a similar vein:

16 He said: "**My Lord: I have wronged my soul; so forgive Thou me,**" and He forgave him; He is the Forgiving, the Merciful.
17 He said: "My Lord: for that which Thou hast favoured me, **nevermore will I be helper to the lawbreakers**."[1]
(28:16-17)

Perhaps under undue influence of the pre-existing narrative in the Hebrew Bible of the same event the words above have historically been interpreted to indicate repentance on the part of Moses for the murder of a man belonging to the people of Pharaoh. But is that reading logical? The words "nevermore will I be helper to the lawbreakers" above cannot be made to support that view beyond the most careless engagement with the text.

I suggest the following scenario: Moses leads a life imbued with privilege and status derived from his legal adoption by Pharaoh and his wife, but at the point at which the story here begins in earnest is newly cognisant of the conditions under which his own people are forced to labour. Driven by the need to resolve his inner conflict externally he has entered the town set on aiding any movement he can find among his people against the oppressor; there he is presented with precisely the occasion he is looking for: an appeal from one of his own people to assist against one of their mutual enemies, but at the crucial moment of moral decision *Moses sides with the oppressor against his own people*.

I fully own that we are accustomed to read the text in a certain way; we expect that when it says 'Moses struck him and put an end to him' it means he struck his enemy. Read in isolation, it could mean that. But it doesn't exactly say that.

The verses are repeated together below. I invite the reader to review the segment again to see if it does not make more sense in the light I am suggesting given a broader context in which Moses is identified by God when still a baby to be 'an enemy and a grief' to the house of Pharaoh.[6]

15 And he entered the city at a time of heedlessness among its people,[1] and found therein two men fighting, **one of his sect**[2] **and the other of his enemy**.[3] And he who was of **his sect**[4] sought aid of him against him who was of **his enemy** — then Moses struck him and put an end to him. He said: "**This is of the work of the satan;**[5] **he is a manifest, misleading enemy.**"[6]
16 He said: "**My Lord: I have wronged my soul; so forgive Thou me,**" and He forgave him; He is the Forgiving, the Merciful.
17 He said: "**My Lord: for that which Thou hast favoured me, nevermore will I be helper to the lawbreakers**."[1]
(28:15-17)

6 See 28:8 above.

I submit that, absent an expected outcome originating in the Hebrew Bible in its current condition, one would naturally read this segment in the way I am suggesting: at the crucial moment and in the heat of intense moral testing Moses failed, sided with Pharaoh's people against his own, and killed one of his own racial kin.

Why else would he seek forgiveness of God? Killing one's enemy is a meritorious act.

Reading between the lines one sees what happens next: Moses flees from the scene and spends a sleepless night in anguish over his moral failure; this explains his foray back into the town the following morning: he must acquit himself.

> **18** And in the morning he was in the city, in dread, expectant: — **and when**[1] **he who had sought his help the day before had cried out to him for help, Moses said to him: "Thou art one clearly erring!**" —
> (28:18)[7]

With Moses back in the same context for a second bite at the cherry as it were the narrative replays in summary what had happened the previous day: that the man cried out to Moses who told him that he (the man who called out to him) was in error. That is the backstory, and it is this and the fatal blow directed at the wrong man which followed it which Moses wants to correct.

The story continues:

> **19** Then when he desired to lay hold upon him who was an **enemy**[1] **to them both**,[2] he[3] said: "O Moses: wouldst thou kill me as thou didst kill a soul yesterday? Thou desirest only to be a tyrant in the land, and desirest not to be of those who do right."
> (28:19)

The word 'enemy' clearly echoes the same at 28:15, while 'to them both'[8] refers within the broader reading I am suggesting to Moses and the man of his own people he had killed the day before. Now Moses has his true enemy in his sights, and this time he wants to do things right regardless of his target's protestations. But news of his previous misadventure has travelled fast:

> **20** And a man came running from the furthest part of the city: — he said: "O Moses: the eminent ones are taking counsel against thee, to kill thee. So leave thou. I am to thee a sincere counsellor."[1]
> (28:20)

Thus, the ruling elites have convened a council against Moses. To understand why the killing of a man whom Pharaoh himself oppressed should provoke this response consider again the words of the man Moses intended to kill in his second foray into the city at 28:19. The man says, "Thou desirest only to be a tyrant in the land, and desirest not to be of those who do right." In other words: *Moses, you killed a man and had no right to do it; this makes you a tyrant*. Illegal deeds have consequences.

It may not immediately be clear to a modern reader why a society the ruling elite of which oppressed a particular group within that society should care that an individual connected to the ruling family had killed one of those the State itself oppressed and killed. But divergence from modern expectations does not necessarily equate with the absence of either sense or legal framework. Consider Joseph under the king who was a predecessor to Pharaoh: although Joseph was the second most powerful man in the land even he could not detain his own brother on a whim; he had to manufacture a means of achieving his object within the law:

> **76** So he began with their bags before the bag of his brother; then he brought it forth from the bag of his brother. (**Thus did We plan for Joseph; he could not have taken his brother within the doctrine**[1] **of the King save that God had so willed.** We raise in degree[2] whom We will; and over every possessor of knowledge is One knowing.)
> (12:76)

Let us consider again Pharaoh's later reproach to Moses:

> **18** Said he: "Did we not bring thee up among us as a child? And thou tarriedst among us years of thy life;
> **19** "**And thou didst thy deed which thou didst, and wast of the false claimers of guidance.**"[1]
> (26:18-19)

Here Pharaoh is reproaching Moses on two counts. Firstly, he refers to Moses' "deed which thou didst" — which, while left unnamed, is clearly a reference to Moses' previous act of murder — but, significantly, proceeds (in the Arabic) to accuse Moses of being of the *kāfīrūn*.[9]

7 Translators render according to their understanding. We have already touched here on what that understanding has been historically in this case and given reasons for that bias. However, since this is a key point, I wish to provide some context for the reader to consider the argument here by drawing on other translators. Non-sectarian Arabist A. J. Arberry renders here: *And he became inside the city fearful and anticipating [exposure], when suddenly the one who sought his help the previous day cried out to him [once again]. Moses said to him[...]* I assure the reader that neither *suddenly* nor the full stop Arberry supplies are found in the unadorned Arabic text. Meanwhile, staunch Traditionalists Hilali & Khan have here: *So he became afraid, looking about in the city (waiting as to what will be the result of his crime of killing), when behold, the man who had sought his help the day before, called for his help (again). Musa (Moses) said[...].* The reader will note here both the copious interpolations by the translators as well as the absence of the *suddenly* used by Arberry. Hilali & Khan render here *faidhā* by means of *when behold*. As someone with extensive experience examining translations of the Qur'an, I can assure the reader that *behold* is a stock tool translators use when they don't really know how to negotiate a particular point. By way of local comparison, a few verses earlier at 28:7, Arberry renders the same collocation (Arabic: *faidhā*) by means of *then, when* while Hilali & Khan have there *but when*. Had the translations cited employed those values in the present context (minus all the interpolations and assumed full stop) both would have resulted in a reading which comports with mine. The main difference between my treatment of the text here and that of the translators cited is that, having understood the clause marked in bold above to be an aside referencing the past, I have treated it as one. These translators did not make that connection due to their expectation of a given outcome. I am not here impugning their skills (I happen to hold Arberry in particularly high regard as a translator), or their integrity as men. I am saying that what is common to men is common to them also: their treatment of a text is shaped by their understanding, and their understanding is influenced by their expectations.

8 By means of the dual in Arabic.

9 Typically, *kāfīrūn* is translated by the Traditionalist across the totality of the text as *infidels* or *unbelievers* or *deniers*, and is taken by him to indicate those who do not adhere to the religion which he calls Islam. Naturally, the Traditionalist has no choice but to switch values in this context because his default value would be too ludicrous, even for him.

In our work we render *al kāfirūn* with no following particle on the basis of internal Qur'anic definitions consistently as *the false claimers of guidance*. Certainly, it contains within its purview much which agrees with the concepts of *unbelief* or *denial* as per the Traditionalist's emphasis,[10] but it retains a nuance lost to the Traditionalist: that of *hypocrisy*, of *rejecting right doctrine* (as per the Traditionalist's value) *while at the same time claiming to be righteous*.[11]

As the term is understood here, one sees the effectiveness of Pharaoh's words: he is needling Moses expertly on his most vulnerable point, saying in effect: *you were a hypocrite, you were really of your own people as we see now (by your coming here and demanding I let your people go with you), yet you killed one of your own kin; ergo your claimed doctrine and your actions are at odds*.

In this light, Moses' reply to Pharaoh's barbed remark makes sense:

> **20** He said: "I did it when I was of those who stray.[1]
> (26:20)

Moses could not have been "of those who stray" as a result of killing one of Pharaoh's men since Moses was expressly commissioned by God to be an enemy to Pharaoh and his people. Moreover, all were shortly to be annihilated in an act of God in consequence of Moses' implementation of *the God protocol*.

Moses had been "of those who stray" because he killed one of his own people.

Moses not of the people of Pharaoh

We have unpicked the details of Moses' backstory and understood something of his internal conflict as a man torn between his own people and that of Pharaoh. In this part of the present chapter we will look at what we have elided thus far in the interests of not pulling the reader in too many directions at once: the fact that Moses *was* legally of the people of Pharaoh at the time he killed a man. And we shall do that by identifying the moment at which that legal connection was severed.

Again, while this avenue of analysis may seem divergent from our core topic, the threads will be brought together in due course.

We saw above that Moses was adopted into the family of Pharaoh on the initiative of Pharaoh's wife, a fact to which Pharaoh himself alludes. We noted also that it was conflicting loyalties within Moses as a young man newly conscious of his world that drove him to undertake his first steps to free the people to which he had tribal connection and in which he failed so

10 See note above.

11 It is the loss of this nuance which is why the Traditionalist has to employ an entirely different value at this juncture in his translations.

emphatically. We will consider now the end of the segment at 28:14-21 which has formed the core of our analysis since we first considered which man Moses killed:

> **21** And he went out therefrom in dread, expectant. He said: "My Lord: **deliver Thou me from the wrongdoing**[i] **people.**"
> (28:21)

Pan-textual analysis is a core engine of my process of hermeneutics.[12] When confronted with what looks like a key phrase my default response is always to review the entire text for other instances of the same wording or usage. In the present case, we find only one further instance of this exact convention: at the point at which the wife of Pharaoh — the very person upon whose initiative Moses was grafted into the people of Pharaoh — disowns both her husband and the people to which she belonged:

> **11** And God has struck a similitude for those who heed warning:[1] — the wife of Pharaoh,[2] when she said: "My Lord: build Thou for me a house with Thee in the Garden, and deliver Thou me from Pharaoh[3] and his deeds, and **deliver Thou me from the wrongdoing**[4] **people**."
> (66:11)[13]

Again, this precise phrase[14] exists nowhere in the Qur'an beyond the two instances above. By correlating these two usages and considering their contexts, it is clear that this phrase does not express personal prayer or rhetorical flourish; rather, it carries a precise legal weight: it represents the point at which the speaker formally renounces all existing loyalties to Pharaoh and his people.

We are now fully prepared to understand the significance of God's opening words to Moses.

> **10** And when thy Lord called Moses: "**Go thou to the wrongdoing**[i] **people**,
> **11** "**The people of Pharaoh**:[1] — will they not be in prudent fear?"[2]
> **12** He said: "My Lord: I fear that they will deny me,
> **13** "And my breast will be straitened, and my tongue not proceed; so send Thou for Aaron.
> **14** "And they have a transgression[1] against me, so I fear that they will kill me."
> **15** He said: "By no means![1] Go[2] with Our proofs;[3] We are with you,[4] listening."
> **16** "And go[1] to Pharaoh,[2] and say:[3] 'We are a messenger[4] of the Lord of All Creation.
> **17** "'Send thou[1] with us the children of Israel.'"
> (26:10-17)

Thus, when God addresses Moses and tells him as the first order of business to go "to the wrongdoing people" these words do more than convey condemnation of the moral fibre of

12 My principal work *The Qur'an: A Complete Revelation* is founded in large part upon this methodology.

13 Moreover, in the context surrounding verse 66:11, the broader salient point is that Pharaoh's wife was a woman who attained good standing before God despite the evil of her husband.

14 Arabic: *najjinī min al qawmi al ẓālimīn*.

Pharaoh's community, they provide both absolution and resolution to the conflict which has been central to Moses' life to this point. By them, Almighty God confirms Moses as a man with no tribal connection, affiliation, or duty of responsibility to Pharaoh or his people.

Summary

We have considered Moses' inner crisis due to conflicting affiliations, seen the point clarified and made unambiguous, and noted the formal clearance he received from God of all connection to the house of Pharaoh.

We are cognisant of the fact that Moses was sent back to Pharaoh by God on two missions: to deliver *the God protocol* to Pharaoh and his people, and to deliver his own people — the children of Israel, out of the hand of the oppressor, and we have understood that they are discrete, albeit related, missions.

The key point here for the purposes of grasping a feature of *the God protocol* which will be vital to us as we proceed is that Moses was sent back to the land of Pharaoh on a mission of warning *to a people with which he had neither tribal nor legal obligation or connection*.

The point above having been firmly established, the ground is laid for us to consider what this information implies for what follows.

Our study to this point in our analysis has shown that in every case *the God protocol* is delivered to a people by one of its own. Moreover, in the explicit narratives we have reviewed we have found that those warned are addressed in every case by the now familiar standard formula: "O my people".

But here, while Moses was unquestionably a messenger of warning to Pharaoh and his community, the fact is that he simply could not deliver the *protocol* to them as one of them, since he was not one of them.

We are ready now to consider the Qur'an's presentation of Moses' mission to Pharaoh.

Moses' mission to Pharaoh

Since this is the last in the sequence of what, at the time of the Qur'anic revelation, were all previous historical instances of *the God protocol*, we present those segments of text which treat of Moses' implementation of *the God protocol* within broader summaries which comprise multiple implementations together with their broader related contexts where such occur. While this approach will burden the reader with material he has seen before, it has the following advantages:

- It provides him with the opportunity to gain a visceral sense from the Qur'anic presentation of Moses' mission to Pharaoh as the last (at the time of the revelation) in a sequence of implementations of the *protocol*;
- It allows him to experience the text afresh for himself in the light of what we learned in previous chapters;
- It provides him a means by which to appreciate the contextual connection between a sequence of implementations of *the God protocol* resulting in a sequence of related incidents of annihilation, and the coming Hour.[15]

The key segments are listed in the order they occur in the text; only those parts which treat of Moses' implementation of *the God protocol* to Pharaoh are included in the summary section at the end of the chapter.

Any comments treating of an individual segment follow that segment; a number of features are marked in bold.

Segment 1

> **47** O children of Israel: remember My favour wherewith I favoured you, and that I preferred you above all mankind.[1]
> **48** And be in prudent fear[1] of a day no soul will avail a soul anything, nor will intercession be accepted from it, nor will compensation be taken from it; nor will they be helped.[2]
> **49** And when[1] We delivered you from the house of Pharaoh:[2] they were afflicting you with an evil punishment, slaughtering your sons and sparing your women; and in that was a great trial from your Lord.
> **50** And when[1] We divided for you the sea, and delivered you, and drowned the house of Pharaoh[2] — and you were looking on.
> (2:47-50)

We note 2:48 as a reference to the Day of Judgment inserted within this summary of the children of Israel's deliverance out of the hand of Pharaoh, and the destruction of the tyrant and his people which itself forms the conclusion of this implementation of *the God protocol*.

15 This event is to be initiated by 'a single Blast' and marks the end of the Age and the advent of the Judgment and the assignment of all men of all times to either the Fire or the Garden. We return to this event later in our presentation, but it will be helpful by way of preparation to begin now to appreciate that the Hour is a universal event of a cataclysmic nature similar in result — but on a universal scale — to those recorded in the local implementations of that mechanism we are calling *the God protocol*. The question will increasingly arise whether a universal implementation of *the God protocol* might be expected also to initiate the Hour.

Segment 2

10 Those who ignore warning:[1] their wealth and their children[2] will avail them nothing against God; and it is they who are the fuel of the Fire,[3]
11 Like the case[1] of the house of Pharaoh[2] and those before them: **they denied Our proofs,**[3] so God seized them for their transgressions;[4] and God is severe in retribution.
12 Say thou to those who ignore warning:[1] "You will be defeated, and gathered into Gehenna; and evil is the resting-place."
(3:10-12)

Verse 3:11 identifies the initiating incident for destruction ('they denied Our proofs'). This is followed directly in the next verse by mention of defeat for the deniers and Hell as their place in eternity.

Segment 3

100 Is it not guidance[1] to those who inherit the land after its people that, if We willed, We would strike them for their transgressions,[2] and seal their hearts so they hear not?
101 Those cities: We relate some of their reports to thee; and their messengers came to them with clear signs, but they were not to believe in[1] what they had denied before; thus God seals the hearts of the false claimers of guidance.[2]
102 And We found not for most of them any covenant;[1] but We found most of them perfidious.[2]
103 Then We raised up after them Moses with Our proofs[1] to Pharaoh[2] and his eminent ones, but they wronged them; then see thou how was the final outcome of the workers of corruption: —
104 **And Moses said: "O Pharaoh:**[1] I am a messenger from the Lord of All Creation,
105 "Obliged to ascribe not to God save the truth.[1] I have come to you with clear evidence from your Lord; so send thou with me the children of Israel."
106 Said he: "If thou hast come with a proof,[1] bring thou it, if thou be of the truthful."
107 So he cast his staff — and then was it a clear serpent!
108 And he drew forth his hand — and then was it white for the beholders!
109 Said the eminent ones of the people of Pharaoh:[1] "This is a learned sorcerer[2]
110 "Who would turn you out of your land; so what do you command?"
111 They said: "Delay thou him and his brother, and send thou into the cities gatherers
112 "To bring to thee every learned sorcerer."[1]
113 And the sorcerers[1] came to Pharaoh.[2] They said: "There is a reward for us if we be the victors."[3]
114 Said he: "Yea; and you will be of those brought near."[1]
115 They said: "O Moses: wilt thou cast, or will we be the ones who cast?"
116 He said: "Cast." And when they cast, they bewitched the eyes of the people, and struck fear into them, and produced a mighty sorcery.[1]
117 And We instructed[1] Moses: "Cast thou thy staff," — and then it swallowed up what they falsified!

118 And the truth[1] was established, and what they did made vain.
119 Thereupon were they defeated; and they turned about, brought low.
120 And the sorcerers[1] fell in submission.[2]
121 They said: "We believe in[1] the Lord of All Creation,
122 "The Lord of Moses and Aaron."
123 Said Pharaoh:[1] "You believe in[2] him[3] before I gave you leave. This is a scheme you schemed in the city that you might turn out its people. But you will come to know!
124 "I will cut off your hands and your feet on opposite sides; then will I crucify[1] you all together."
125 They said: "We are returning to our Lord.
126 "And thou resentest us only that we believed in[1] the proofs[2] of our Lord when they came to us." — "Our Lord: pour Thou out patience upon us, and take Thou us as ones submitting."[3]
127 And the eminent ones among the people of Pharaoh[1] said: "Wilt thou leave Moses and his people to work corruption in the land, and leave thee and thy gods?" Said he: "We will kill their sons and spare their women; for[2] indeed we have them in subjugation."[3]
128 **And Moses said to his people**: "Seek help in God, and be patient; the earth belongs to God; He causes to inherit it whom He wills among his servants. And the final outcome is for those of prudent fear."[1]
129 They said: "We have been hindered[1] before thou camest to us and since thou camest to us."[2] Said he: "It may be that your Lord will destroy your enemy, and make you successors in the earth, so He might see how you will do."[3]
130 And We seized the house of Pharaoh[1] with drought and loss of crops,[2] that they might take heed.
131 And when good came to them, they said: "This is ours." And if evil[1] befell them, they thought Moses and those with him an evil omen; in truth,[2] their evil omen was but with God, but most of them knew not.
132 And they said: "Whatever proof[1] thou bring us wherewith to bewitch us, we will not believe thee."
133 And We sent upon them the flood, and the locusts, and the lice, and the frogs, and the blood — proofs[1] set out and detailed[2] — but they had waxed proud and were a people of lawbreakers.
134 And when the scourge came upon them, they said: "O Moses: call thou to thy Lord for us by what He covenanted with thee: if thou remove the scourge from us, we will believe thee, and send the children of Israel with thee."
135 But when We removed the scourge from them to a term they were to reach, then they reneged.
136 And We took vengeance on them, and drowned them[1] in the sea[2] because they denied Our proofs[3] and were heedless of them.
137 And We caused the people who were despised to inherit the east of the land and its west which We had blessed.[1] And the most fair word of thy Lord was fulfilled to the children of Israel because they were patient; and We annihilated what Pharaoh[2] and his people wrought and what they built.[3]
(7:100-137)

At 7:104, Moses addresses the tyrant by name. As we proceed, we will nowhere see Moses use the stock phrase "O my people" when addressing Pharaoh or Pharaoh's people.

At 7:105, Moses introduces his second mission: to free the children of Israel. We have already

stated that Moses has two missions — to free the children of Israel and to carry out an implementation of *the God protocol* — and that these missions, while related, are discrete.

We observe that while Pharaoh has power, that power derives from his position as the head of a ruling elite with a large measure of influence over him. They advise him to kill the sons and spare the women among the children of Israel.

Moses then appeals to his own people[16] to hold firm to God. The remainder summarises the well-known story.

The conclusion at 7:137, however, ill fits with the Biblical version, for it is clear here that Pharaoh and his people's buildings were destroyed, a form of destruction entirely in keeping with the customary features of *the God protocol*, and more extensive and wide-ranging than the drowning of Pharaoh and his army with which one is familiar and which is found in both the Biblical and Qur'anic accounts.

Segment 4

> **52** **Like the case**[1] **of the house of Pharaoh**[2] **and those before them**: they denied the proofs[3] of God, so God seized them for their transgressions;[4] God is strong, severe in retribution.
> **53** Is it not that[1] God changes not the favour He bestows upon a people until they change what is in their souls and that God is hearing and knowing!
> **54** **Like the case**[1] **of the house of Pharaoh**[2] **and those before them**: they denied the proofs[3] of their Lord, **so We destroyed them for their transgressions**[4] **and drowned the house of Pharaoh**;[5] and all were wrongdoers.[6]
> (8:52-54)

As we saw in Chapter 8, the verses at 8:52 and 8:54 contain a generic narrative statement.[17] From this, it is clear that denial of the proofs of God in all implementations of *the God protocol* prior to the time of Muḥammad triggered annihilation in an act of God.

Segment 5

> **71** And recite thou to them the report of Noah, when he said to his people: "O my people: if my presence[1] and my reminding you of the proofs[2] of God be grievous to you, then in God have I placed my trust; so resolve upon your plan[3] and your partners;[4] then let not your plan[5] be unclear[6] to you;[7] then move decisively[8] against me, and grant me no respite.

16 We note that the text is specific: 'Moses said to his people'.

17 The phrase 'the house of Pharaoh and those before them' indicates all pre-Qur'anic instances of *the God protocol.*

> **72** "And if you turn away, then have I asked of you no reward; my reward is only upon[1] God; and I have been commanded to be among those submitting."[2]
> **73** Then they denied him;[1] so We delivered him, and those with him in the ship, and made them successors, and We drowned those who denied Our proofs.[2] Then see thou how was the final outcome of those who had been warned!
> **74** Then raised We up, after him, messengers to their people, and they came to them with clear signs; but they were not to believe in[1] what they had denied before; thus do We seal the hearts of the transgressors.
> **75** Then raised We up, after them, Moses and Aaron before Pharaoh[1] and his eminent ones with Our proofs,[2] but they had waxed proud; and they were a people of lawbreakers.
> **76** And when the truth[1] came to them from Us, they said: "This is obvious sorcery."[2]
> **77** Moses said: "Do you say of the truth[1] when it has come to you: 'Is this sorcery?'[2] But the sorcerers[3] will not be successful."
> **78** They said: "Hast thou come to us to turn us away from that upon which we found our fathers, and that there be for you[1] majesty in the land? And we do not believe you."[2]
> **79** And Pharaoh[1] said: "Bring to me every learned sorcerer."[2]
> **80** And when the sorcerers[1] came, Moses said to them: "Cast what you will cast!"
> **81** And when they had cast, Moses said: "What you have brought is sorcery;[1] God will make it vain;[2] God makes not right the work of the workers of corruption.
> **82** "And God establishes the truth[1] by His words, though the lawbreakers be averse."
> **83** And there believed not Moses save a progeny of his people, for fear of Pharaoh[1] and their eminent ones, that they would subject them to means of denial;[2] and Pharaoh[3] was exalted in the land, and he was of the committers of excess.
> **84** **And Moses said: "O my people:** if you believe in[1] God, then place your trust in Him, if you are submitting."[2]
> **85** And they said: "In God have we placed our trust." — "Our Lord: make Thou not us a means of denial[1] for the wrongdoing[2] people,
> **86** "And deliver Thou us by Thy mercy from the people of the false claimers of guidance."[1]
> **87** And We instructed[1] Moses and his brother: "Settle your[2] people in Egypt[3] in houses,[4] and make your houses a destination;[5] and uphold the duty;[6] and bear thou glad tidings to the believers."[7]
> **88** And Moses said: "Our Lord: Thou hast given Pharaoh[1] and his eminent ones adornment and wealth in the life of this world, our Lord, that they might lead astray from Thy path. Our Lord: destroy Thou their wealth, and harden Thou their hearts, so that they believe not until they see the painful punishment."
> **89** He said: "Your[1] supplication has been answered; so take[2] a straight path, and follow[3] not the path of those who know not."
> **90** And We brought the children of Israel across the sea; and Pharaoh[1] followed[2] them with his forces in sectarian zealotry[3] and enmity. When[4] the drowning had overtaken him,[5] he said: "I believe there is no god save He in whom the children of Israel believe; and I am of those submitting."[6]
> **91** "Now?[1] And thou opposedst before, and wast of the workers of corruption?
> **92** "So this day will We save thee in thy body, that thou be a proof[1] to those after thee."[2] But most among men are heedless of Our proofs.[3]
> (10:71-92)

We should note that the accusation of sorcery at 10:76 (of which Pharaoh and his people were themselves practitioners) has a political edge to it in Qur'anic usage; it contains a flavour of the use of certain means to obtain temporal power. At 10:78 this value is confirmed as Moses' interlocutors accuse him of attempting to usurp political power.

At 10:84 Moses turns to the children of Israel and appeals to them. Here he *can* legitimately use the expression "O my people". However, this appeal treats only of the children of Israel and of his mission to free them from the people of Pharaoh as confirmed at 10:86, the context is plainly separate from that of his mission of warning under *the God protocol* to Pharaoh and his people.

At 10:88 Moses prays that Pharaoh and his people might not repent before God's wrath is visited upon them, a prayer reminiscent of Noah's appeal to God in comparable circumstances.[18]

Segment 6

77 **And when Our messengers came to Lot**, he was distressed for them and straitened with unease for them;[1] and he said: "This is a trying[2] day."
78 And his people came to him, hastening towards him; and before had they been doing evil deeds.[1] He said: "O my people: these are my daughters; they are purer for you. So be in prudent fear[2] of God, and disgrace me not concerning my guests. Is then there not[3] among you a right-minded man?"[4]
79 They said: "Thou knewest we have no right[1] to[2] thy daughters; and thou knowest what we desire."
80 He said: "Would that I had power against you, or could take shelter in a strong support!"
81 Said they: "O Lot: we are messengers of thy Lord; they will not reach thee. And travel thou with thy household during a portion of the night; and let not any one of you turn around save thy wife — there will befall her what befalls them. Their appointment is the morning; is then the morning not[1] near?
82 And when Our command came, We utterly overthrew it,[1] and rained upon it stones of baked clay,[2] piled up in layers,
83 Marked[1] in the sight of thy Lord. And it[2] is not far from the wrongdoers.[3]
84 **And to Madyan,**[1] **their brother Shuʿayb**: he said: "O my people: serve God; you have no god but He; so decrease not the measure and the balance. I see you in affluence,[2] but I fear for you the punishment of an encompassing day."
85 And: "O my people: fulfil the measure and the balance with equity,[1] and deprive not men of their possessions,[2] and commit not evil in the earth, working corruption.
86 "The remainder of God[1] is better[2] for you, if you be believers.[3] And I am not a custodian over you."
87 They said: "O Shuʿayb: does thy duty[1] command thee that we leave what our fathers served, or that we do not with our wealth what we will? Thou art the clement, the right-minded!"[2]
88 He said: "O my people: have you considered:[1] if I be upon clear evidence from my Lord, and He has provided me with a goodly provision from Him[...]?[2] But I desire not to oppose you in that which I forbid you;[3] I desire only right ordering, so far as I am able. And my success is only through God; in Him have I placed my trust, and to Him do I turn."
89 And: "O my people: let not my[1] dissension cause you to commit evil, that there befall you the like of what befell the people of Noah, or the people of Hūd, or the people of Ṣāliḥ; and the people of Lot are not far from you."
90 And: "Ask forgiveness of your Lord; then turn to Him; my Lord is merciful and loving."
91 They said: "O Shuʿayb: we understand not much of what thou sayest; and we consider thee among us as weak. And were it not for thy family, we would have stoned thee; and thou art not to us one respected."[1]
92 He said: "O my people: is my family more respected for power by you than God? And Him have you put[1] behind your backs.[2] My Lord encompasses what you do."
93 And: "O my people: work according to your power[1] — I am working; you will come to know to whom comes a punishment that disgraces him, and who is a liar. And watch — I am with you watching."
94 And when Our command came, We saved Shuʿayb and those who heeded warning[1] with him, by mercy from Us. And the Blast seized those who were doing wrong; and morning found them lying prone in their homes
95 As though they had never lived[1] therein — so away with Madyan,[2] even as Thamūd was taken away![3]
96 **And We sent Moses with Our proofs**[1] and a clear authority
97 To Pharaoh[1] and his eminent ones, but they followed the command of Pharaoh;[2] and the command of Pharaoh[3] was not right-minded.
98 He will precede his people on the Day of Resurrection, and lead them to the Fire, and evil is the place[1] led to.
99 And they[1] were followed[2] here[3] by a curse; and on the Day of Resurrection evil is the gift given.
100 **That is from the reports of the cities We relate to thee; among them**[1] **are standing and reaped**.[2]
101 And We wronged them not, but they wronged their souls; and their gods to whom they called, besides[1] God, availed them nothing when the command of thy Lord came; and they increased them not save in ruin.
102 And thus is the seizing of thy Lord, when He takes the cities when they are doing wrong;[1] His seizing is painful and strong.
103 In that is a proof[1] for those who fear the punishment of the Hereafter; that is a day to which mankind will be gathered; and that is a day witnessed;
104 And We delay it not save to a set term.
105 On the day it comes no soul will speak save by His leave. And among them will be wretched and glad:
106 And as for those wretched — then in the Fire! — they will have therein roaring[1] and wailing,
107 They abiding eternally therein so long as the heavens and the earth endure save that thy Lord should will; thy Lord is doer of what He wills.
(11:77-107)

We have provided the segment which treats of Moses within its broader context of the histories of previous warners at 11:77-95.

Verses 11:96-99 emphasise the waywardness of Pharaoh and his ruling elite, and the ultimate

18 One naturally contrasts this with Abraham who prayed that God might spare the people of Lot.

responsibility those who followed his command bear for so doing. The stress then shifts to the temporal and eternal consequences of that folly.
That the wording at 11:100 implies that all remaining cities are destined to be destroyed[19] is confirmed by the segment below:

> **58** And there is no city save We will destroy it before the Day of Resurrection, or punish it with severe punishment; that is in the Writ[1] inscribed.
> (17:58)

Thus, there exist connections between the destruction of cities (11:100-102), the fact of the Final Day as an event whose advent is certain and set (11:103-104), and the Judgment at which mankind will be assigned a place in the Fire or in the Garden (11:105-107).

Pharaoh, as we see above, is to lead his people into the Fire. As the archetypal tyrant, we extrapolate from his individual case to all evil systems of control, including that of our day, whose elites will lead those who follow them into the Fire.

Segment 7

> **101** **And We gave Moses nine clear proofs**,[1] so ask thou the children of Israel.[2] When he came to them, and Pharaoh[3] said to him: "I consider thee, O Moses, one taken by sorcery,"[4]
> **102** He said: "Thou hast known that there sends these down only the Lord of the Heavens and the Earth as a means of insight;[1] and I consider thee, O Pharaoh, destroyed."[2]
> **103** And he wished to turn them out[1] of the land; and We drowned him and those with him all together.[2]
> **104** And We said, after him, to the children of Israel: "Dwell in the land; and when there comes the promise of the Hereafter, We will bring you in a mixed multitude."[1]
> **105** And with the truth[1] have We sent it[2] down, and with the truth[3] has it come down — and We sent thee only as a bearer of glad tidings and a warner —
> **106** And as a recitation[1] We divided, that thou recite it to men in stages;[2] and We have sent it down as a successive revelation.[3]
> (17:101-105)

The commonly accepted number of plagues sent by God upon the Egyptians in the Book of Exodus is ten.[20] But the text never says so in so many words, and Psalms 78 and 105 seem to suggest seven or eight.

However, the following list of ten plagues from the narrative at Exodus is often cited, namely:

19 I.e. 'among them [i.e. among cities] are standing [i.e. not destroyed] and reaped [i.e. already destroyed]'

20 https://en.wikipedia.org/wiki/Plagues_of_Egypt

1. blood: Ex. 7:14–24;
2. frogs: Ex. 7:25–8:15;
3. lice: Ex. 8:16-19;
4. flies: Ex. 8:20-32;
5. pestilence of livestock: Ex. 9:1–7;
6. boils: Ex. 9:8–12;
7. thunderstorm of hail and fire: Ex. 9:13–35;
8. locusts: Ex. 10:1–20;
9. darkness for three days: Ex. 10:21–29;
10. death of firstborn: Ex. 11:1–12:36.

Meanwhile, the Qur'an states plainly that Moses was given 'nine clear proofs' (17:101).[21]

The word rendered *proofs* above at 17:101 (Arabic: *āyāt*) does not mean *plagues*; rather it means *signs* or *proofs*. A plague may constitute a sign or proof, but by no means does every sign or proof need be a plague.

The nine[22] proofs (Arabic: *āyāt*) listed by the Qur'an are:

1. Moses' staff transformed to a serpent (7:107 and elsewhere);
2. Moses' hand made white (7:108 and elsewhere);
3. drought (7:130);
4. famine (7:130);
5. flood (7:133);
6. locusts (7:133);
7. lice (7:133);
8. frogs (7:133);
9. blood (7:133).

We note the immediate segue at 17:105 into a reference to the Qur'an and to the recipient thereof as a 'bearer of glad tidings and a warner', again suggesting that the narrative treating of Moses' mission to Pharaoh has implications for Muḥammad's own mission.

Segment 8

> **43** "Go[1] to Pharaoh.[2] He has transgressed.[3]
> **44** "And speak[1] to him a gentle word,[2] that he might take heed, or fear."
> **45** They[1] said: "Our Lord: we fear lest he hasten against us, or that he will transgress."

21 Muslims have been frustrated in presenting them, but most of any difficulty arises because they assume the conclusions presented to them by those who claim the Hebrew Bible and then try, without success, to present nine plagues of the type the adherent of the Hebrew Bible expects.

22 The Passover is nowhere mentioned in the Qur'anic text, and its absence rather bellows from the page given its seminal significance both for the later Jewish racial and religious conception, and for contingent — though usurping — Christian conceits.

46 He said: "Fear[1] not; I am with you,[2] hearing and seeing.[3]
47 "So go[1] to him, and say:[2] 'We are the messengers[3] of thy Lord, so send thou the children of Israel with us, and punish thou them not. We have come to thee with a proof[4] from thy Lord; and peace be upon him who follows the guidance!
48 "'It has been revealed[1] to us that the punishment is upon him who denies and turns away.'"[2]
49 Said he:[1] "And who is your[2] Lord, O Moses?"
50 He said: "Our Lord is He who gave everything its creation, then guided."
51 Said he: "And what is the case of the former generations?"
52 He said: "The knowledge thereof is with my Lord in a writ;[1] my Lord neither errs, nor forgets."
53 (Who made the earth for you as a bed,[1] and inserted roads for you therein; and sent down from the sky water, and thereby have We brought forth diverse kinds[2] of plants:
54 "Eat, and pasture[1] your cattle." In that are proofs[2] for possessors of intelligence.[3]
55 Therefrom[1] did We create you, and thereto will We return you, and therefrom will We bring you forth another time.)
56 And We showed him[1] all Our proofs,[2] but he denied and refused.
57 Said he: "Hast thou come to turn us out of our land by thy sorcery,[1] O Moses?
58 "Then will we bring thee sorcery the like thereof; so make thou an appointment between us and thee, which neither we nor thou shall fail to keep — an equal[1] place."
59 He said: "Your appointment is the day of the festival;[1] and let the people be gathered at midday."
60 And Pharaoh[1] turned away, and gathered his plan; then he came.
61 Moses said to them: "Woe to you! Invent not a lie against God lest He utterly destroy[1] you with a punishment; and he has failed who invents."
62 And they disputed about their affair among themselves, and kept secret their[1] private conversation.
63 (They said: "These are two sorcerers[1] who want to turn you out of your land by their sorcery,[2] and take away your exemplary tradition.[3]
64 "So resolve upon your plan, then come with one accord;[1] and he has succeeded who prevails this day.")
65 They said: "O Moses: either thou wilt cast, or we will be the first who cast."
66 He said: "Nay,[1] you cast." And then their ropes and their staffs seemed to him, by their sorcery, to be moving,
67 And Moses conceived a fear within him.
68 We said: "Fear thou not; thou art the uppermost.
69 "And cast thou what is in thy right hand; it will swallow up what they have wrought. They have wrought but the plan of a sorcerer,[1] and the sorcerer[2] will not be successful, no matter where he goes."[3]
70 And the sorcerers[1] cast themselves down[2] in submission.[3] They said: "We have believed in[4] the Lord of Aaron and Moses."
71 Said he: "You have believed him[1] before I gave you leave. He is your chief who taught you sorcery;[2] then will I will cut off your hands and your feet on opposite sides, and crucify[3] you on the trunks of date-palms; and you will know which of us is severer in punishment and more enduring."
72 They said: "We will not prefer thee over what has come to us of clear signs, or Him who created us. So decide thou what thou wilt decide; thou canst but decide this worldly life.
73 "We have believed in[1] our Lord, that He might forgive us our offences,[2] and what thou didst compel us to of sorcery;[3] and God is better and more enduring."

74 (Whoso comes to his Lord as a lawbreaker, for him is Gehenna; he will neither die therein nor live.
75 And whoso comes to Him as a believer,[1] having done righteous deeds, those have the high degrees:
76 Gardens of perpetual abode, beneath which rivers flow, they abiding eternally therein. And that is the reward of him who purifies himself.)
77 And We instructed[1] Moses: "Travel thou by night with My servants; and strike thou for them a dry path in the sea, neither fearing overtaking nor being afraid."
78 And Pharaoh[1] followed[2] them with his forces, and there covered them of the sea[3] what covered them.[4]
79 And Pharaoh[1] led his people astray, and did not guide.
(20:43-79)

We note particularly the clearly parenthetical segment treating of Gehenna at 20:74-76 as indicating that the destruction of temporal systems by means of *the God protocol* is both a preliminary to and foreshadowing of the eternal condition to which those who work evil will go.

The segment ends with the familiar note that Pharaoh led his people astray. Populations follow leaders; if they follow evil leaders, they follow them to the Fire.

Segment 9

23 And We sent Noah to his people, and he said: "O my people: serve God; you have no god but He. Will you then not[1] be in prudent fear!"
24 Then said the eminent ones who disbelieved[1] among his people: "This is only a mortal like you, desiring to take precedence over you. And had God willed, He would have sent down angels. We heard not of this among our fathers of old.
25 "He is only a man possessed;[1] so wait for him for a time."[2]
26 He said: "My Lord: help Thou me because they have denied me."
27 And We instructed[1] him: "Make thou the ship under Our eyes and Our instruction;[2] then when Our command comes and the oven[3] boils over, load thou therein of each kind two, and thy household save him against whom the word has gone forth among them. And address thou Me not on behalf of those who do wrong; they will be drowned.
28 "And when thou art seated — thou and whoso is with thee — upon the ship, say thou: 'Praise belongs to God who has delivered us from the wrongdoing[1] people.'"
29 "And say thou: 'My Lord: set Thou me down at a blessed landing-place; and Thou art the best of those who set down.'"
30 In that are proofs;[1] and We are testing.
31 Then We produced, after them, another generation.
32 And We sent among them a messenger from among them: "Serve God; you have no god but He. Will you then not[1] be in prudent fear!"
33 And said the eminent ones of his people, those who ignored warning[1] and denied the meeting of the Hereafter and to whom We had given opulence in the life of this world: "This is only a mortal like you: he eats of that whereof you eat, and drinks of that you drink.

34 "And if you obey a mortal like yourselves, you will then be the losers.
35 "Does he promise you that when you are dead, and are dust and bones, you will be brought forth?
36 "Far-fetched![1] Far-fetched is what you are promised!
37 "There is only our life of this world: we die, and we live; and we will not be raised up.
38 "He is only a man who invented a lie about God, and we will not believe him."
39 He said: "My Lord: help Thou me because they have denied me."
40 Said He: "In a little while will they become remorseful."
41 Then the Blast seized them with justice,[1] and We made them as decaying herbage:[2] — "Then away with the wrongdoing[3] people!"
42 Then We produced, after them, other generations.
43 No community outstrips its term, nor will they defer.
44 Then We sent Our messengers in succession. Every time its messenger came to a community, they denied him; and We caused some of them to follow[1] others, and made them legends:[2] — "Then away with a people who do not believe!"[3]
45 **Then sent We Moses and his brother Aaron** with Our proofs[1] and a clear authority
46 To Pharaoh[1] and his eminent ones; but they had waxed proud, and they were a self-exalting people.
47 And they said: "Shall we believe two mortals like ourselves, and whose people serve us?"
48 Then they denied them,[1] and were among those destroyed.
(23:23-48)

The segment above opens with the story of Noah, the first story in the *protocol* sequence, which then feeds into a generic narrative summary[23] concluding with the story of Pharaoh, the last at the time of the Qur'anic revelation in the sequence of implementations of the *protocol*.

Segment 10

1 *ṭā sīn mīm*[1]
2 Those[1] are the proofs[2] of the Clear Writ.[3]
3 Thou mightest destroy thy soul from grief[4] that they are not believers.[2]
4 If We will, We can send down upon them from the sky a proof[1] to which their necks will remain humbled.[2]
5 And there comes not to them any new remembrance[1] from the Almighty,[2] save they turn away therefrom.
6 Then have they denied; and there will come to them the report of that whereat they mocked.
7 Have they not seen[1] the earth: how much We have caused to grow therein of every[2] noble kind?
8 **In that is a proof,**[1] **but most of them are not believers.**[2]
9 **And thy Lord: He is the Exalted in Might, the Merciful.**
10 **And when thy Lord called Moses**: "Go thou to the wrongdoing[1] people,
11 "The people of Pharaoh:[1] — will they not be in prudent fear?"[2]

23 Examined in detail in Chapter 8.

12 He said: "My Lord: I fear that they will deny me,
13 "And my breast will be straitened, and my tongue not proceed; so send Thou for Aaron.
14 "And they have a transgression[1] against me, so I fear that they will kill me."
15 He said: "By no means![1] Go[2] with Our proofs;[3] We are with you,[4] listening."
16 "And go[1] to Pharaoh,[2] and say:[3] 'We are a messenger[4] of the Lord of All Creation.
17 "'Send thou[1] with us the children of Israel.'"
18 Said he: "Did we not bring thee up among us as a child? And thou tarriedst among us years of thy life;
19 "And thou didst thy deed which thou didst, and wast of the false claimers of guidance."[1]
20 He said: "I did it when I was of those who stray.[1]
21 "And I fled from you[1] when I feared you. Then my Lord gave me judgment and made me among the emissaries.
22 "And that favour wherewith thou reproachest me is that thou hast enslaved the children of Israel."
23 Said Pharaoh:[1] "And what is the Lord of All Creation?"
24 He said: "The Lord of the Heavens and the Earth and what is between them;[1] if you[2] are certain––"[3]
25 Said he[1] to those round about him: "Do you not hear!"[2]
26 He said: "Your Lord, and the Lord of your fathers of old––"[1]
27 Said he: "Your messenger who has been sent to you is possessed!"
28 He said: "The Lord of the East and the West, and what is between them;[1] if you use reason––"[2]
29 Said he: "If thou takest a god other than me, I will place thee among those imprisoned."
30 He said: "Even though I brought thee something clear?"
31 Said he: "Then bring thou it, if thou be of the truthful."
32 And he cast his staff, and then it was a clear serpent;
33 And he drew forth his hand, and then it was white for all to see.[1]
34 Said he to the eminent ones round about him: "This is a learned sorcerer.[1]
35 "He wants to turn you out of your land by his sorcery;[1] then what do you command?"
36 They said: "Delay thou him and his brother, and raise thou up in the cities gatherers
37 "Who will bring thee every learned sorcerer."[1]
38 And the sorcerers[1] were assembled at the appointed time of a known day.
39 And it was said to the people: "Will you assemble
40 So we might follow the sorcerers,[1] if they are the victors?"
41 And when the sorcerers[1] came they said to Pharaoh:[2] "Will there be a reward for us, if we are the victors?"
42 He said: "Yea; and you will then be of those brought near."[1]
43 Moses said to them: "Cast what you will cast."
44 And they cast their ropes and their staffs, and said: "By the power and glory[1] of Pharaoh[2] are we the victors!"
45 Then Moses cast his staff; and then it swallowed up what they falsified;
46 Then were the sorcerers[1] cast down[2] in submission,[3]
47 They said: "We believe in[1] the Lord of All Creation,
48 "The Lord of Moses and Aaron."
49 Said he: "You have believed him[1] before I gave you leave. He is your chief who taught you sorcery.[2] And you will come to know! I will cut off your hands and your

feet on opposite sides, and crucify[3] you all together."
50 They said: "No harm! To our Lord are we returning.
51 "We hope that our Lord will forgive us our offences[1] because we were the first of the believers."[2]
52 And We instructed[1] Moses: "Travel thou by night with My servants; you will be followed."
53 And Pharaoh[1] sent into the cities gatherers:
54 "These are but a little band[1]
55 "But they do enrage us
56 "And we are a cautious assembly."[1]
57 And We turned them out of gardens and springs,
58 And treasures and a noble station.[1]
59 Thus![1] And We caused the children of Israel to inherit them.
60 And they followed[1] them at sunrise;
61 And when the two hosts saw each other, the companions of Moses said: "We are overtaken!"
62 He said: "By no means![1] My Lord is with me; He will guide me."
63 Then We instructed[1] Moses: "Strike thou the sea with thy staff"; and it parted, and each part was like a great towering mountain.
64 And We brought nigh thereto the others,
65 And We delivered Moses and those with him all together.
66 Then drowned We the others.
67 **In that is a proof,[1] but most of them are not believers.**[2]
68 **And thy Lord: He is the Exalted in Might, the Merciful.**
69 **And recite thou to them the report of Abraham**[1]
70 When he said to his father and his people: "What do you serve?"
71 They said: "We serve idols,[1] and remain to them devoted."[2]
72 He said: "Do they hear you when you call,
73 "Or benefit you, or do harm?"
74 They said: "Nay[1] — we found our fathers doing thus."
75 He said: "Have you considered what you have been serving,
76 "You, and your fathers the ancients?
77 "And they are an enemy to me save the Lord of All Creation
78 "Who created me; and He guides me,
79 "And it is He who feeds me and gives me drink,
80 "And when I am sick, He heals me,
81 "And who will give me death, then give me life,
82 "And who I hope will forgive me my offences[1] on the Day of Judgment."[2]
83 "My Lord: give Thou me judgment,[1] and join Thou me with the righteous,
84 "And appoint Thou for me a tongue of truth among those who come later.[1]
85 "And make Thou me among the inheritors of the Garden of Bliss.
86 "And forgive Thou my father; he is of those who go astray.[1]
87 "And disgrace Thou me not the day they are raised:
88 "The day wealth and sons benefit not
89 "Save him who comes to God with a pure heart."
90 And the Garden will be brought nigh to those of prudent fear[1]
91 And Hell will be made manifest[1] to those who err,
92 And it will be said to them: "Where is what you served,
93 "Besides[1] God? Do they help you, or help themselves?"
94 And they will be hurled therein, they and those who err,
95 And the forces of Iblīs all together.

96 They will say while they dispute therein:
97 "By God, we were in manifest error
98 "When we made you[1] equal with the Lord of All Creation!
99 "And none but the lawbreakers led us astray,
100 "So now we have no intercessors,
101 "Nor sincere loyal friend.
102 "Would that we might return and be among the believers!"[1]
103 **In that is a proof,[1] but most of them are not believers.**[2]
104 **And thy Lord: He is the Exalted in Might, the Merciful**.
105 **The people of Noah denied the emissaries**
106 When their brother Noah said to them: "Will you not be in prudent fear?[1]
107 "I am to you a trustworthy messenger,
108 "So be in prudent fear[1] of God, and obey me.[2]
109 "And I ask of you for it no reward; my reward is only upon[1] the Lord of All Creation;
110 "So be in prudent fear[1] of God, and obey me."[2]
111 They said: "Are we to believe thee when the abject follow thee?"
112 He said: "And what knowledge have I of what they did?
113 "Their reckoning is only upon[1] my Lord, were you to perceive.
114 "And I am not one to drive away the believers.[1]
115 "I am only a clear warner."
116 They said: "If thou cease not, O Noah, thou wilt be of those stoned."
117 He said: "My Lord: my people have denied me,
118 "So decide Thou between me and them,[1] and deliver Thou me and those with me among the believers."[2]
119 So We delivered him and those with him in the laden ship.
120 Then We drowned thereafter those remaining.
121 **In that is a proof,[1] but most of them are not believers.**[2]
122 **And thy Lord: He is the Exalted in Might, the Merciful**.
123 **ʿĀd denied the emissaries**
124 When their brother Hūd said to them: "Will you not be in prudent fear?[1]
125 "I am to you a trustworthy messenger,
126 "So be in prudent fear[1] of God, and obey me.[2]
127 "And I ask of you for it no reward; my reward is only upon[1] the Lord of All Creation.
128 "Build you a proof[1] on every prominence, amusing yourselves[2]
129 "And take you constructions, that you might abide eternally,
130 "And when you lay hold, lay you hold as tyrants?[1]
131 "So be in prudent fear[1] of God, and obey me.[2]
132 "And be in prudent fear[1] of Him who has supplied you with what you know:
133 "Supplied you with cattle and sons,
134 "And gardens and springs.
135 "I fear for you the punishment of a tremendous day."
136 They said: "It is the same to us whether thou admonishest, or be not of the admonishers.
137 "This is only the tradition[1] of the former peoples,
138 "And we are not to be punished."
139 And they denied him,[1] then We destroyed them. **In that is a proof,[2] but most of them are not believers.**[3]
140 **And thy Lord: He is the Exalted in Might, the Merciful**.
141 **Thamūd denied the emissaries**

142 When their brother Ṣāliḥ said to them: "Will you not be in prudent fear?[1]
143 "I am to you a trustworthy messenger,
144 "So be in prudent fear[1] of God, and obey me.[2]
145 "And I ask of you for it no reward; my reward is only upon[1] the Lord of All Creation.
146 "Are you to be left secure in what is here,
147 "Among gardens and springs,
148 "And tilled fields, and date-palms with slender spathes,
149 "And to hew out houses from the mountains skilfully?[1]
150 "So be in prudent fear[1] of God, and obey me.[2]
151 "And obey not the command of the committers of excess:
152 "Those who work corruption in the land, and do not right."
153 They said: "Thou art but one taken by sorcery.[1]
154 "Thou art only a mortal like us; then bring thou a proof,[1] if thou be of the truthful."
155 He said: "This is a she-camel; to her a drink and to you a drink on a day appointed.[1]
156 "And touch her not with evil,[1] lest there take you the punishment of a tremendous day."
157 But they hamstrung[1] her,[2] then they became remorseful,
158 And the punishment seized them. **In that is a proof,[1] but most of them are not believers.**[2]
159 **And thy Lord: He is the Exalted in Might, the Merciful**.
160 **The people of Lot denied the emissaries**
161 When their brother Lot said to them: "Will you not be in prudent fear?[1]
162 "I am to you a trustworthy messenger,
163 "So be in prudent fear[1] of God, and obey me.[2]
164 "And I ask of you for it no reward; my reward is only upon[1] the Lord of All Creation.
165 "Do you approach the males among all mankind,
166 "And leave what your Lord created for you among your wives? The truth is,[1] you are a transgressing people."[2]
167 They said: "If thou cease not, O Lot, thou wilt be of those turned out."
168 He said: "I am of those who abhor your deed."[1]
169 "My Lord: deliver Thou me and my household from what they do."[1]
170 And We delivered him and his household all together,
171 Save an old woman[1] among those who stayed behind;
172 Then We annihilated the others,
173 And We rained upon them a rain; and evil is the rain of those who were warned.
174 **In that is a proof,[1] but most of them are not believers.**[2]
175 **And thy Lord: He is the Exalted in Might, the Merciful**.
176 **And the companions of the woods[1] denied the emissaries**
177 When Shuʿayb said to them: "Will you not be in prudent fear?[1]
178 "I am to you a trustworthy messenger,
179 "So be in prudent fear[1] of God, and obey me.[2]
180 "And I ask of you for it no reward; my reward is only upon[1] the Lord of All Creation.
181 "Fulfil the measure, and be not of those who cause loss.
182 "And weigh with the straight balance.
183 "And deprive not men of their possessions,[1] and commit not evil in the earth, working corruption.
184 "And be in prudent fear[1] of Him who created you and the generations[2] of the former peoples."
185 They said: "Thou art but one taken by sorcery;
186 "And thou art only a mortal like us; and we consider thee a liar.[1]
187 "Then cause thou pieces of the sky to fall upon us, if thou be of the truthful."
188 He said: "My Lord best knows what you do."
189 Then they denied him;[1] then there seized them the punishment of the Day of Shadow; it was the punishment of a tremendous day.
190 **In that is a proof,[1] but most of them are not believers.**[2]
191 **And thy Lord: He is the Exalted in Might, the Merciful**.
(26:1-191)

We have highlighted the refrain which punctuates this segment throughout. The mechanics and import of this segment were covered in detail in Chapter 7.

Segment 11

7 When Moses said to his people: "I perceive a fire. I will bring you news from it, or bring you a flaming brand, that you might warm yourselves."
8 Then when he came to it, he was called: — blessed is He who is in the fire and who is round about it, and glory[1] be to God, the Lord of All Creation! —
9 "O Moses: it is I, God, the Exalted in Might, the Wise.[1]
10 "And cast thou thy staff." And when he saw it stirring as if it were a dominus,[1] he turned away, and did not return. "O Moses: fear thou not; the emissaries fear not in My presence,
11 "Save whoso did wrong; then he changed to good after evil,[1] so am I forgiving and merciful.[2]
12 "And enter thou thy hand into thy bosom; it will come forth white, without evil[1] — among nine proofs[2] to Pharaoh[3] and his people; they are a perfidious[4] people."
13 And when Our visible proofs[1] came to them, they said: "This is obvious sorcery";[2]
14 And they rejected them, though their souls were convinced thereof, in injustice and arrogance. So see thou how was the final outcome of the workers of corruption.
(27:7-14)

The segment above repeats features we have noted previously.[24]

Segment 12

3 We recite to thee from the report of Moses and Pharaoh[1] with the truth[2] for people who believe.
4 Pharaoh[1] exalted himself in the earth and made its people sects;[2] a number among them he oppressed, slaughtering their sons and sparing their women; he was of the workers of corruption.
5 And We desired to give grace to those who were oppressed in the land, and to

24 The term rendered at 27:10 *dominus* is detailed at length in Article SJC.

make them leaders, and to make them the inheritors,
6 And to establish them in the land, and to show Pharaoh[1] and Hāmān[2] and their forces through them[3] what they feared.
7 And We instructed[1] the mother of Moses: "Suckle thou him; then when thou fearest for him, cast thou him into the water.[2] And fear thou not, nor grieve: We will return him to thee, and appoint him among the emissaries."
8 And there gathered him up the house of Pharaoh,[1] that he might become for them an enemy and a grief; Pharaoh[2] and Hāmān and their forces were offenders.[3]
9 And the wife of Pharaoh[1] said: "A comfort of the eye for me and for thee! Kill thou him not. It may be that he will benefit us, or we will take him as a son."[2] And they perceived not.
10 In the morning the heart of the mother of Moses became void;[1] she had almost disclosed him had We not fortified her heart, that she be of the believers.[2]
11 And she said to his sister: "Follow thou him," and she watched him from a distance, while they perceived not.
12 And We had forbidden him wet-nurses before, so she said: "Shall I direct you to the people of a household who will take care of him for you, and will look after[1] him?"
13 So We restored him to his mother, that her eye be comforted and she grieve not, and that she might know that the promise of God is true;[1] but most of them know not.
14 And when he reached his maturity and was established, We gave him judgment and knowledge; and thus reward We the doers of good.
15 And he entered the city at a time of heedlessness among its people,[1] and found therein two men fighting, one of his sect[2] and the other of his enemy.[3] And he who was of his sect[4] sought aid of him against him who was of his enemy — then Moses struck him and put an end to him. He said: "This is of the work of the satan;[5] he is a manifest, misleading enemy."[6]
16 He said: "My Lord: I have wronged my soul; so forgive Thou me," and He forgave him; He is the Forgiving, the Merciful.
17 He said: "My Lord: for that which Thou hast favoured me, nevermore will I be helper to the lawbreakers."[1]
18 And in the morning he was in the city, in dread, expectant: — and when[1] he who had sought his help the day before had cried out to him for help, Moses said to him: "Thou art one clearly erring!" —
19 Then when he desired to lay hold upon him who was an enemy[1] to them both,[2] he[3] said: "O Moses: wouldst thou kill me as thou didst kill a soul yesterday? Thou desirest only to be a tyrant in the land, and desirest not to be of those who do right."
20 And a man came running from the furthest part of the city: — he said: "O Moses: the eminent ones are taking counsel against thee, to kill thee. So leave thou. I am to thee a sincere counsellor."[1]
21 And he went out therefrom in dread, expectant. He said: "My Lord: deliver Thou me from the wrongdoing[1] people."
22 And when he turned his face towards Madyan,[1] he said: "It may be that my Lord will guide me to the right path."
23 And when he arrived at the water of Madyan,[1] he found there a community of people watering, and he found besides[2] them two women holding back; he said: "What is your[3] case?" They[4] said: "We do not water until the shepherds drive hence; and our father is a very old man."
24 So he watered for them;[1] then he turned away to the shade and said: "My Lord: I am in need of what Thou hast sent down to me of good."

25 And there came to him one of the two, walking shyly. She said: "My father calls thee, that he might reward thee with a reward for that thou didst water for us." And when he came to him, and had related to him the story, said he: "Fear thou not; thou hast escaped the wrongdoing[1] people."
26 One of the two said: "O my father: hire thou him; the best thou canst hire is the strong and the trustworthy."
27 Said he: "I desire to marry thee to one of these two daughters of mine, provided that thou hire thyself to me eight years.[1] And if thou shouldst complete ten, be that up to thee. And I desire not to create hardship for thee. Thou wilt find me, if God wills, among the righteous."
28 He said: "That is between me and thee:[1] whichever of the two terms I complete, let there be no enmity against me; and God is guardian over what we say."
29 Then when Moses had completed the term and was travelling with his family, he perceived from the side of the mount[1] a fire. He said to his family: "Wait here; I have perceived a fire. I might bring you news from it, or a firebrand from the fire, that you might warm yourselves."
30 Then when he came to it, he was called from the right side of the valley — at the blessed site — from the tree: "O Moses: I am God, the Lord of All Creation.
31 "And cast thou thy staff." And when he saw it stirring as if it were a dominus,[1] he turned away and did not return. "O Moses: draw thou nigh, and fear thou not. Thou art of the secure.
32 "Insert thou thy hand into thy bosom; it will come forth white, without evil.[1] And draw thou thine arm to thee against fear. And these are two evidences from thy Lord to Pharaoh[2] and his eminent ones; they are a perfidious[3] people."
33 He said: "My Lord: I killed a soul among them,[1] and I fear that they will kill me.
34 "And my brother Aaron is more eloquent than I in speech, so send Thou him with me as support to confirm me; I fear that they will deny me."[1]
35 Said He: "We will strengthen thine arm[1] by thy brother, and We will appoint for you[2] authority so they reach you[3] not. By Our proofs[4] you[5] and those who follow you[6] will be the victors."
36 And when Moses came to them with Our clear proofs,[1] they said: "This is only invented sorcery.[2] And we heard not of this among our fathers of old."
37 And Moses said: "My Lord best knows who brings guidance from Him, and whose will be the final outcome of the Abode; the wrongdoers[1] are not successful."
38 And Pharaoh[1] said: "O eminent ones: I know not that you have a god other than me. So kindle thou for me, O Hāmān, upon the clay,[2] and make thou for me a tower, that I might look upon the god of Moses; and I think him of the liars."
39 And he had waxed proud — he and his forces — in the land, without cause;[1] and they thought that they would not be returned to Us.
40 Then We seized him and his forces and cast them into the sea;[1] so see thou how was the final outcome of the wrongdoers![2]
41 And We appointed them leaders,[1] inviting to the Fire; and on the Day of Resurrection they will not be helped.
42 And We caused a curse to follow them[1] in the World; and on the Day of Resurrection will they be among those spurned.[2]
(28:3-42)

We see here motifs established elsewhere, but should note the connection between the overweening pride of Pharaoh and 'his forces' at 28:39, the destruction of Pharaoh and 'his forces' at 28:40, and their role as 'leaders, inviting to the Fire' and their lot on the 'Day of

Resurrection' at 28:41.

Segment 13

14 **And We sent Noah to his people**, and he tarried among them a thousand years save fifty years; and the Flood took them when they were wrongdoers.[1]
15 But We delivered him and those with him in the ship; and We made it a proof[1] for all mankind.
16 **And Abraham: when he said to his people**: "Serve God, and be in prudent fear[1] of Him; that is best for you, if you would know.
17 "You but serve, other than[1] God, idols,[2] and create falsehood; those whom you serve, besides[3] God, possess for you no provision. So seek provision with God, and serve Him. And be grateful to Him; to Him will you be returned.
18 "But if you deny, then communities have denied before you; and upon the Messenger[1] is only the clear notification."
19 (Have they not seen[1] how God originates creation, then repeats it? That is easy for God.[2]
20 Say thou: "Travel in the earth and see how He originated creation; then will God produce the latter creation; God is over all things powerful.
21 "He punishes whom He wills, and shows mercy to whom He wills;[1] and to Him will you be returned.
22 "And you cannot escape[1] in the earth or in the heaven; and you have, besides[2] God, neither ally nor helper."
23 And those who deny the proofs[1] of God and the meeting with Him: those despair of My mercy; and those will have a painful punishment.)
24 Then[1] the response of his people was only that they said: "Kill him, or burn him!" But God delivered him from the fire; in that are proofs[2] for people who believe.
25 And he said: "You have but taken, besides[1] God, idols as love between you in the life of this world.[2] Then on the Day of Resurrection will you deny each other, and curse each other; and your shelter will be the Fire, and you will have no helpers."
26 Then Lot believed him.[1] And he[2] said: "I will emigrate to my Lord; He is the Exalted in Might, the Wise."[3]
27 And We gave him Isaac and Jacob, and We placed among his progeny prophethood and the Writ.[1] And We gave him his reward in the World, and in the Hereafter he is among the righteous.
28 (**And Lot: when he said to his people**: "You commit sexual immorality,[1] that none among all mankind has preceded you:
29 "Do you approach men, and cut off the way,[1] and commit perversity[2] in your assemblies?" Then the response of his people was only that they said: "Bring thou us the punishment of God, if thou be of the truthful."
30 He said: "My Lord: help Thou me against the people who work corruption.")
31 And when Our messengers came to Abraham with the glad tidings,[1] they said: "We will destroy the people of this city; its people are wrongdoers."[2]
32 He said: "Therein is Lot!" They said: "We best know who is therein. We will deliver him and his household save his wife; she is of those who stay behind."
33 And when Our messengers came to Lot, he was distressed for them, and felt unable to protect them.[1] And they said: "Fear thou not, nor grieve. We will deliver thee and thy household save thy wife; she is of those who stay behind.

34 "We will send upon the people of this city a scourge from the sky because they were perfidious."[1]
35 And have We have left thereof a proof[1] as clear evidence for people who reason.
36 **And to Madyan**[1] **their brother Shuʿayb: he said**: "O my people: serve God and expect the Last Day, and commit not evil in the earth, working corruption."
37 Then they denied him,[1] and the earthquake seized them, and morning found them lying prone in their home.
38 **And ʿĀd and Thamūd**: — and it has become clear to you from their dwellings[1] — (and the satan[2] made their deeds fair to them, and turned them away from[3] the path when they were endowed with perception)
39 **And Qārūn**[1] **and Pharaoh**[2] **and Hāmān:**[3] **— and Moses had come to them with clear signs** — and they had waxed proud in the earth, but they did not outrun.
40 **And each We took for his transgression**;[1] and among them was he upon whom We sent a storm of stones; and among them was he whom the Blast seized; and among them was he whom We caused the earth to swallow; and among them was he whom We drowned. And God wronged them not, but they wronged their souls. (29:14-40)

The extended segment above provides further support for our analysis of Abraham's mission to his people as an iteration of *the God protocol* that ended in destruction both given its inclusion among those of the sequence of messengers marked in bold and by dint of the concluding verse at 29:40.

In addition, the segment illustrates the connection between destruction within the *protocol* and the damnable state of the deniers on the Day of Judgment.[25]

Segment 14

21 Have they not travelled in the earth and seen how was the final outcome of those who were before them? They were stronger than them in power and impact[1] in the earth; but God seized them for their transgressions;[2] and they had not from God any defender
22 For it is that[1] **their messengers brought them clear signs**, but they denied, so God seized them. He is strong, and severe in retribution.
23 And We sent Moses with Our proofs[1] and a clear authority
24 To Pharaoh[1] and Hāmān and Qārūn;[2] they said: "A sorcerer[3] and a liar."
25 And when he brought them the truth[1] from Us, they said: "Kill the sons of those who heed warning[2] with him, and spare their women." But the plan of the false claimers of guidance[3] is only in error.
26 And Pharaoh[1] said: "Let me[2] kill Moses; — and let him call to his Lord — I fear that he will change your doctrine,[3] or will cause corruption in the land."
27 And Moses said: "I seek refuge in my Lord and your Lord from every proud one who believes not in[1] the Day of Reckoning."
28 **And there said a believing man**[1] **of the house of Pharaoh**[2] who concealed his

25 Cf. Abraham's words at 29:25 — "You have but taken, besides God, idols as love between you in the life of this world. Then on the Day of Resurrection will you deny each other, and curse each other; and your shelter will be the Fire, and you will have no helpers."

faith: "Would you kill a man because he says: 'My Lord is God,' and has brought you clear signs from your Lord? If he is lying, then upon him is his lie; and if he is truthful, some of what he promises you will befall you. God guides not him who is a committer of excess and a liar.
29 "**O my people**: yours is the dominion this day, you being dominant[1] in the land, but who will help us against the wrath of God if it comes to us?" Pharaoh[2] said: "I only show you what I see, and I only guide you to the path of rectitude."
30 And he who heeded warning[1] said: "**O my people**: I fear for you the like of the day of the parties,
31 "The like of the case[1] of the people of Noah, and ʿĀd, and Thamūd, and those after them; and God desires not injustice for the servants.[2]
32 "And **O my people**: I fear for you the Day of Calling,
33 "The day you will turn and go[1] having not against God any defender; and whom God sends astray, for him there is no guide.
34 "And Joseph brought you the clear signs before, but you ceased not to be in doubt about what he brought. When[1] he had perished, you said: 'Never will God raise up after him a messenger.'" Thus does God lead astray him who is a committer of excess and a baseless sceptic:[2]
35 Those who dispute concerning the proofs[1] of God without an authority having come to them; great is the hatred in the sight of God and in the sight of those who heed warning;[2] thus does God seal every proud and tyrannical heart.
36 And Pharaoh[1] said: "O Hāmān: build thou for me a tower, that I might reach the causes,[2]
37 — The causes[1] of the heavens — that I might look upon the God of Moses; but I think him a liar." And thus was made fair to Pharaoh[2] the evil of his deed, and he was turned away from[3] the path; and the plan of Pharaoh[4] was only in ruin.
38 And he who heeded warning[1] said: "**O my people**: follow me; I will guide you to the path of rectitude.
39 "**O my people**: the life of this world is but an enjoyment; and the Hereafter — that is the house of the fixed lodging.
40 "Whoso does evil[1] will not be rewarded save with the like thereof; and whoso works righteousness — whether male or female — and is a believer:[2] those enter the Garden, wherein they are given provision without reckoning.[3]
41 "And **O my people**: how is it that I invite you to deliverance, and you invite me to the Fire?
42 "You call me to deny God, and to ascribe a partnership[1] to Him with that whereof I have no knowledge; and I invite you to the Exalted in Might, the Forgiver.
43 "Without doubt, you but invite me to that[1] to which there is no calling in the World or in the Hereafter; and our return is to God. And the committers of excess will be the companions of the Fire.
44 "And you will remember what I say to you. And I commit my affair to God; God sees the servants."[1]
45 And God protected him from the evil deeds[1] they schemed, and there encompassed the house of Pharaoh[2] an evil punishment.
46 The Fire: they are exposed to it morning and evening; and the day the Hour strikes: "Cause the house of Pharaoh[1] to enter the most severe punishment!"
47 And when they will dispute together in the Fire, the weak will say to those who had waxed proud: "We were your followers; will you avail us something against a portion of the Fire?"
48 Those who had waxed proud will say: "We are all in it; God has judged between the servants."[1]

49 And those in the Fire will say to the keepers of Gehenna: "Call to your Lord, to lighten for us a day of the punishment."
50 They will say: "Came not your messengers to you with the clear signs?" They will say: "Verily."[1] They will say: "Then call!"[2] But the call of the false claimers of guidance[3] is only in error.
51 We will help Our messengers and those who heed warning[1] in the life of this world and the day the witnesses stand,
52 The day their excuses avail not the wrongdoers;[1] and they will have the curse, and they will have the evil abode.
53 And We gave Moses the guidance, and We caused the children of Israel to inherit the Writ[1]
54 As a guidance and a reminder for men of understanding.
55 So be thou patient; the promise of God is true.[1] And ask thou forgiveness for thy transgression;[2] and give thou glory[3] with the praise of thy Lord evening and morning.
56 Those who dispute concerning the proofs[1] of God without an authority having come to them — in their breasts is only greatness they will never reach.[2] So seek thou refuge in God; He is the Hearer, the Seeing.
(40:21-56)

We note here at 40:25 the words 'But the plan of the false claimers of guidance[3] is only in error'. Since all those who rejected messengers of warning are of the type cited here, this phrase constitutes a single generic principle also.[26]

The section treating of Moses opens at 40:23 and covers much ground we have seen before.

The crucial feature in this segment begins at 40:28. As we established earlier in the present chapter, Moses had no basis of affiliation with the people of Pharaoh. Yet *the God protocol*, as we have seen in every explicit case, requires an appeal to those warned by one of their own people on such a basis.

Moses himself, of course, could not deliver this component of the *protocol* for the reasons detailed earlier in this chapter. It is supplied instead by a 'believing man of the house of Pharaoh'.

And this point is vital.

It means that *the God protocol* was delivered in full to the house of Pharaoh despite the lack of formal affiliation with the people of Pharaoh on Moses' part.

But it also establishes a crucial principle: that what one might call the affiliation component of *the God protocol* may be delivered by a man other than the anointed messenger or prophet who delivers the remaining components.

Moreover, it signals another important principle: such a man need not be one of exalted rank such as a messenger or prophet, the man's relative lack of significance indicated in the text by

26 We have noted this latter point in the Tables at the end of this book as an explicit action on the part of those warned in the case of Moses' mission to Pharaoh and as a generic event in all remaining cases.

the fact that he is left unnamed; his personal qualifications were but two: he was a believing man, and he possessed a status of formal affiliation with that society which Pharaoh ruled.

These facts fundamentally impact our conception of *the God protocol*, and perhaps all the more so given the suggestion we considered earlier in this chapter that Moses' mission of warning to Pharaoh has implications for later times:

> **54** So he [Pharaoh] swayed[1] his people, and they obeyed him; they were a perfidious[2] people.
> **55** And when they had angered Us, We took vengeance on them and drowned them all together,
> **56** **And made them a precedent and an example for those who came later**.
> (43:54-56)

We will now consider briefly how the 'believing man' conducts himself.

His actions are summarised below using the nomenclature we have established to record key actions of warners but with one addition: that he speaks in the presence of the messenger of God tasked with all other parts of the *protocol*. We have then divided the results into two categories: those which depend principally on words (i.e. those in which the emphasis is on what was said), and those which depend principally on actions (i.e. those in which the emphasis is on what took place or where it took place). We consider this summary to comprise the protocol required of the 'believing man' in order to supply the affiliation component of *the God protocol* which Moses himself could not.

Words

- Advances reasoned arguments (40:28-34, 40:38-44).
- Uses the appeal: "O my people:" (40:29, 40:30, 40:32, 40:38, 40:39, 40:41).[27]
- Exhorts the hearers to obey him (40:38).
- Bears glad tidings and warning (40:39-40).
- Calls the hearers to fear God (40:42).
- Warns of punishment (40:32-33).
- Cites previously destroyed peoples (40:30-31).
- Places his affair entirely in the hands of God (40:44).

Actions

- Approaches a people to which he belongs (40:28).
- Warns the principal city (40:28-44).
- Addresses himself to the elites of his time (40:28-44).

27 The 'believing man' uses the key phrase "O my people" no less than six times here; his employment of this core phrase is equal in number to that by Shuʿayb in his mission to the people of Madyan at 11:84-93. No single speaker uses the phrase more times in any contiguous narrative portion in the Qur'an.

- Speaks in the presence of the messenger of God tasked with all other parts of the *protocol* (40:28-44).

Thereafter, Pharaoh and his people scheme against the 'believing man', which response is standard under the *protocol*, but God protects him from their plan, which is also standard. The house of Pharaoh is then destroyed.

We discuss the implications of the man's words and actions in the context of completion of Muḥammad's second, universal mission of warning under *the God protocol* later in our presentation.

The segment continues at 40:46-50 with an emphasis on the lot of the house of Pharaoh in the Fire as a function of the Hour (i.e. the end of this temporal reality) itself mentioned at 40:46, and the consequences in the Fire for the rejecters.

Segment 15

> **46** And We sent Moses with Our proofs[1] to Pharaoh[2] and his eminent ones, and he said: "I am the messenger of the Lord of All Creation."
> **47** And when he came to them with Our proofs,[1] then they laughed at them.
> **48** And We showed them no proof[1] save it was greater than its sister; and We seized them with the punishment, that they might return.
> **49** And they said: "O thou sorcerer:[1] call thou to thy Lord for us by what He has made in covenant with thee — we will be guided!"
> **50** But when We removed from them the punishment, then they reneged.
> **51** And Pharaoh[1] called to his people, saying: "O my people: is not[2] the dominion of Egypt[3] mine, and these rivers flowing beneath me[4] — do you then not[5] see! —
> **52** "Or am I better than this, who is despised and barely makes himself clear?
> **53** "Oh, that armlets of gold had but[1] been cast upon him! Or angels had but come with him in conjunction!"
> **54** So he swayed[1] his people, and they obeyed him; they were a perfidious[2] people.
> **55** And when they had angered Us, We took vengeance on them and drowned them all together,
> **56** And made them a precedent and an example for those who came later.
> (43:46-56)

New features here include the fact that God relented after each plague to give Pharaoh and his people time to repent. Pharaoh then cites his own temporal power and compares it witheringly with Moses; and, as we have seen elsewhere, his people then follow Pharaoh and are destroyed.

We discuss Pharaoh's argument in more detail at the end of this chapter.

Segment 16

13 How should they have the reminder when a clear messenger has come to them,[1]
14 Then they turned away from him and said: "One taught and possessed"?[1]
15 We, indeed, remove the punishment a little; you, indeed, revert.[1]
16 The day We seize with the greatest seizing We will take retribution!
17 And We had subjected the people of Pharaoh[1] before them to means of denial,[2]
and there came to them a noble messenger:
18 "Deliver up to me the servants of God; I am to you a trustworthy messenger."
19 And: "Exalt not yourselves against God; I bring you a clear authority."
20 And: "I have sought refuge in my Lord and your Lord lest you stone me."
21 And: "If you believe me not, then stay away from me."
22 And he called to his Lord that these were a people of lawbreakers.
23 "Then travel thou with My servants by night: — you will be followed.
24 "And leave thou the sea tranquil: — they are a force to be drowned."
25 How many were the gardens and springs they left
26 And cornlands and noble station[1]
27 And prosperity wherein they found gladness!
28 Thus![1] And We gave it as an inheritance to another people.
29 And the heaven and the earth wept not for them, nor were they granted respite,
30 And We delivered the children of Israel from the humiliating punishment,
31 From Pharaoh:[1] — he was a high one among the committers of excess.
32 And We chose them,[1] according to knowledge, above all mankind,
33 And We gave them among proofs[1] that wherein was a clear trial.
(44:13-33)

Verses 44:13-16 relate to Muḥammad's own preaching. We have included them here to give the reader a sense of how Muḥammad's original mission was based upon that of the former warners and the imminence of destruction in that case. Meanwhile, the following narrative treating of Moses' mission of warning to Pharaoh comprises features we have seen before.

Segment 17

24 Has there come to thee the story[1] of the honoured guests of Abraham?
25 When they entered upon him and said: "Peace!" he said: "Peace, people unknown!"[1]
26 And he turned aside to his family and brought a fatted calf,
27 And he placed it near them; he said: "Will you not eat?"
28 And he sensed fear from them.[1] They said: "Fear thou not!" And they gave him glad tidings of a learned lad.
29 And his wife came forward, crying out, and struck her face, and said: "A barren old woman!"
30 They said: "Thus said thy Lord; He is the Wise, the Knowing."
31 He said: "Then what is your business, O emissaries?"
32 They said: "We have been sent to a people of lawbreakers,
33 "That we might send upon them stones of clay,
34 "Marked in the sight of thy Lord[1] for the committers of excess."

35 And We brought out whoso therein was of the believers,[1]
36 And We found not therein but one house of those submitting.[1]
37 And We left therein a proof[1] for those who fear the painful punishment.
38 **And in Moses**:[1] when We sent him to Pharaoh[2] with a clear authority: —
39 He turned away with his supporters,[1] saying: "A sorcerer,[2] or one possessed."
40 So We took him and his forces, and cast them into the sea;[1] and he was blameworthy.
41 **And in ʿĀd**:[1] when We sent upon them the barren wind: —
42 It left nothing it came upon save it made it as decayed ruins.
43 **And in Thamūd**:[1] when it was said to them: "Enjoy yourselves for a time!"
44 But they scorned the command of their Lord, and the thunderbolt seized them while they were looking on,
45 And they were unable to rise up, nor could they help themselves.
46 **And the people of Noah before**: they were a perfidious[1] people.
47 (And the sky — We built it with might; and We are wealthy![1]
48 And the earth — We spread it out; how excellent are those who level![1]
49 And of all things We created two kinds,[1] that you might take heed.
50 "**So flee to God! I am to you from Him a clear warner!**
51 "**And make not with God another god! I am to you from Him a clear warner!**")
52 Thus came there no messenger to those before them save they said: "A sorcerer,[1] or one possessed."
53 Have they passed it down?[1] The truth is,[2] they are a people transgressing all bounds.[3]
54 So turn thou from them, then art thou not blameworthy.
55 But remind thou, for the reminder benefits the believers.[1]
56 And I created the domini[1] and the servi[2] only that they should serve Me.
57 I desire no provision from them, nor do I desire that they should feed Me.
58 God, He is the Provider, the Possessor of Power, the Strong.
59 And for those who do wrong is a portion like the portion of their companions;[1] so let them not seek to hasten Me!
60 And woe to those who ignore warning[1] from their day which they are promised!
(51:24-60)

The segment above places the story of Moses between that of the destruction of the people of Lot and that of three other warners; then at 51:50-51 we find words given to Muḥammad as a warner in the same vein. We look at Muḥammad's mission in the following chapter, but it is as well to appreciate before we reach that point how his mission of warning integrates thematically and textually with those of the former warners.

Segment 18

9 **The people of Noah denied before them**; they denied Our servant, and said: "One possessed"; and he was repelled.
10 So he called to his Lord: "I am defeated, so help Thou."
11 Then opened We the gates of heaven with water pouring,
12 And caused the earth to gush forth with springs; and the waters met for a predetermined purpose.[1]

13 And We bore[1] him upon that of planks and nails,
14 Sailing[1] before Our eyes as reward for one denied.
15 And We left it[1] as a proof;[2] so is there any who will remember?
16 Then how were My punishment and My warnings?
17 **And We have made the Qur'an[1] easy for remembrance;[2] so is there any who will remember?**
18 **ʿĀd denied.** Then how were My punishment and My warnings?
19 We sent against them a howling wind in a day of enduring calamity,
20 Removing men as if they were stumps of uprooted date-palms.
21 Then how were My punishment and My warnings?
22 **And We have made the Qur'an[1] easy for remembrance;[2] so is there any who will remember?**
23 **Thamūd denied the warnings.**
24 And they said: "Is it a single mortal[1] among us we are to follow? Then should we be in error and insanity.
25 "Has the remembrance[1] been cast upon him from among us? The truth is,[2] he is an insolent liar."
26 "They will come to know on the morrow[1] who is the insolent liar!
27 "We are sending the she-camel as a means of denial[1] for them; so watch thou them and be thou steadfast.
28 "And inform thou them that the water is to be divided between them — each drink attended."[1]
29 Then they called their companion, and he betook himself and did hamstring.[1]
30 Then how were My punishment and My warnings?[1]
31 We sent upon them one Blast, and they were like the dry stalks of the fence-maker.
32 **And We have made the Qur'an[1] easy for remembrance;[2] so is there any who will remember?**
33 **The people of Lot denied the warnings.**
34 We sent upon them a storm of stones save the family of Lot — We delivered them at dawn
35 As favour from Us; thus do We reward him who is grateful.
36 And he had warned them of Our seizing, but they disputed the warnings.
37 And they demanded of him his guests, so We put out their eyes: "Then taste My punishment and My warnings!"
38 And in the early morning there came upon them an abiding punishment:
39 "Then taste My punishment and My warnings!"
40 **And We have made the Qur'an[1] easy for remembrance;[2] so is there any who will remember?**
41 **And the warnings came to the house of Pharaoh.**[1]
42 They denied Our proofs,[1] all of them, then We seized them with the seizing of One exalted in might and omnipotent.
43 Are your atheists[1] better than those?[2] If[3] you have immunity in the writings:[4]
44 Or if[1] they say: "We are an assembly to be victorious:[2]
45 "The host[1] will be defeated, and turn the backs," —
46 The truth is,[1] the Hour is their appointment; and the Hour is more calamitous and more bitter.[2]
47 The lawbreakers are in error and insanity!
48 The day they are dragged into the Fire on their faces: "Taste the touch of Saqar!"[1]
49 We created everything in measure
50 And Our command is but one — as the twinkling of an eye[...].[1]

51 And We have destroyed your sects[1] before,[2] **so is there any who will remember?**
(54:9-51)

Of interest above given our present focus is the sequence of warners within which the narrative of Pharaoh is placed.

In a pivot at 54:43 the question is posed: 'Are your atheists better than those?' This question clearly presupposes an answer in the negative, the implication being that what applied to previous peoples applies also to their ilk in any other time; thus, the *protocol* which reduced previous peoples to dust can do so again. This thought is picked up and confirmed at the close of the segment at 54:51, which itself concludes with the second portion of the same refrain which marks the segment as a whole: 'so is there any who will remember?'

The segment references also the Hour and the punishments of Hell; those who reject the *protocol* are not punished only in this life but in Eternity also.

We suggest that the segment has a further implication. Beginning as it does with the destruction of the people of Noah, then turning to ʿĀd, Thamūd, Lot, and Pharaoh, before including the mission of Muḥammad at 54:43 just prior to inclusion of the Hour at 54:46 indicates a connection between the last mission which features in this segment (that of Muḥammad) and the advent of the Hour (i.e. the end of the Age).

While it is not possible to produce an explicit statement correlating the mission of Muḥammad with the Hour, we can point to the following as further support in this regard:

38 There is no blame upon the Prophet concerning what God ordained for him. The practice[1] of God among those who passed away before — and the command of God is a destiny decreed —
39 Those who conveyed the messages of God and feared Him, and feared not anyone save God[...];[1] and sufficient is God as reckoner.
40 Muḥammad is not the father of any of your men,[1] but the messenger of God, **and the seal[2] of the prophets**; and God is knowing of all things.
(33:38-40)

Thus, Muḥammad is the last of the prophets. He was, as we know, like Moses, tasked with multiple missions, one of which was as the messenger of God to mankind "all together". We know that his original mission to his own people was one of warning and that the Qur'an contains warnings directed to that localised scenario. We know too that the Qur'an contains clear warnings of a universal nature. And since we know Muḥammad to have a mission to all mankind — and this mission is, as yet, unfulfilled — one concludes that this mission presupposes delivery of the *protocol* to all mankind; that is, it is a universal mission which must begin with an application of that protocol which forms the topic of this book.

In a context in which: a) Muḥammad's universal mission is yet to be fulfilled, and in which b) fulfilment of that universal mission equates with a universal application of that mechanism

we are calling *the God protocol*, two things follow: firstly, given that no further prophets are to be expected, the key to the implementation of that mechanism must be contained within the revelation Muḥammad was given and, secondly, in the event of rejection and denial on the part of those warned under a universal application of that mechanism, destruction will be total.

Within that framework, implementation of Muḥammad's universal mission of warning under *the God protocol* may either correspond with or precipitate the end of the Age, which event is known popularly as the eschaton, since a cataclysm of universal extent leaves no room for further human development under those circumstances which have prevailed since Creation.

This question is considered further in a later chapter.

Segment 19

1 The Inevitable Reality.[1]
2 What is the Inevitable Reality?
3 And what will convey to thee what the Inevitable Reality is?
4 Thamūd and ʿĀd denied the Calamity.[1]
5 Then as for Thamūd: they were destroyed by the overpowering blast.[1]
6 And as for ʿĀd: they were destroyed by a howling, raging wind
7 Which He compelled against them seven nights and eight days without let; and thou mightest see the people therein lying prostrate like stumps of hollow[1] date-palms.
8 Then seest thou of them[1] any remnant?
9 **And there came Pharaoh**[1] — and those before him and the cities thrown down — with offence,[2]
10 And they opposed the messenger of their Lord, but He seized them with a surpassing[1] grip.
11 When the water had burst all bounds, We bore[1] you[2] in the ship
12 That We might make it[1] a reminder for you, and that a conscious ear might be conscious of it.[2]
13 Then when the Trumpet is blown with a single blast,
14 And the earth and the mountains are lifted up and levelled with a single blow,[1]
15 Then, that day, the Event will befall,[1]
16 And the sky be split asunder for it, that day, is frail,
17 And the angels on its sides; and there will bear the Throne of thy Lord above them, that day, eight.
18 That day, you will be presented; no secret among you will be concealed.
(69:1-18)

The segment above has a similar emphasis to the one previous and we refer the reader to our comments to that.

Segment 20

15 (**We have sent to you a messenger as a witness against you, as We sent to Pharaoh**[1] **a messenger**,
16 But Pharaoh[1] opposed the Messenger, so We seized him with a calamitous grip.
17 So how will you be in prudent fear,[1] if you deny,[2] of a day that will make the children white-haired?
18 The sky will break apart therein; His promise will be fulfilled.
19 This is a reminder, so whoso wills might take a path to his Lord.)
(73:15-19)

The segment above expressly correlates the recipient of the Qur'an in his mission of warning with Moses in his mission of warning to Pharaoh, and again integrates with the Day of Judgment. See also our comments to Segment 18.

Segment 21

15 Has there come to thee the account[1] of Moses?
16 When his Lord called him in the sacred valley of Ṭuwa:[1]
17 "Go thou to Pharaoh;[1] he has transgressed.
18 "And say thou: 'Wouldst thou purify thyself,
19 "'And that I guide thee to thy Lord, so thou shalt fear?'"
20 And he showed him the greatest proof,[1]
21 But he denied and opposed.
22 Then turned he away in haste,
23 And gathered and called,
24 And said: "I am your most high Lord."[1]
25 So God seized him in exemplary punishment of the latter and the former.[1]
26 In that is a lesson for him who fears.
(79:15-26)

A key new feature in the segment above is Pharaoh's claim equating himself with God at 79:24. We return to this point below. Additionally, we note again reference to the destruction of Pharaoh as an exemplary, even archetypal, event; that is, it is one from which one who fears God is expected to draw certain conclusions.

Segment 22

17 Has there come to thee the account[1] of **the forces**
18 **Of Pharaoh**,[1] and of Thamūd?
19 The truth is,[1] those who ignore warning[2] are in denial,
20 But God is behind them,[1] encompassing.
21 The truth is,[1] it is a glorious recitation[2]

22 In a protected tablet.
(85:17-22)

The word translated *recitation* at 85:21 is in Arabic *qur'ān* (i.e. Qur'an); thus, the closing verse vouchsafes the Qur'an as a reliable repository of — and authority for — the narratives of which it treats.

Segment 23

1 By the dawn,[1]
2 And ten nights,[1]
3 And the even and the odd,
4 And the night when he[1] departs![2]
5 Is there not in that an oath for one of intelligence?[1]
6 Hast thou not considered[1] how thy Lord did with ʿĀd,
7 Iram of the pillars,
8 The like of which had never been created in the land,
9 And Thamūd who hollowed the rocks in the valley,
10 **And Pharaoh,**[1] **the Lord of Stakes**
11 Who transgressed all bounds in the lands,
12 And increased corruption therein?
13 So thy Lord poured upon them a scourge of punishment.
14 Thy Lord is ever watchful.[1]
(89:1-14)

Verses 89:1-5 reference messengers of warning at the point at which they leave their respective communities prior to destruction. The reason why this is so is explained in the Notes & Commentary section of *The Qur'an: A Complete Revelation*.[28]

Verses 89:13-14 establish both that all the peoples named were destroyed and that God is 'ever watchful'. Thus, the possibility for a future implementation of that mechanism we are calling *the God protocol* is ever-present.

•

The summaries below treat of Moses' mission of warning to Pharaoh. We look at the actions pertaining to the 'believing man' we saw at segment 14 in a later chapter.

28 Accessible online also at reader.quranite.com.

Characteristic sins of the warner's people[29]

- Idolatry and polytheism
- Sorcery (use of manipulations to control the minds of men for political purposes)
- Killing men and sparing women
- Excessive hubris
- Excessive cruelty
- Disregard for the laws of God
- The State as god

Actions of the warner

- Receives a commission from God (7:103, 10:75, 11:96, 20:43, 20:47, 23:45, 26:10, 26:16, 27:12, 28:32, 40:23, 43:46, 51:38, 79:17).
- Told by God that the wrongdoers will be destroyed (20:48, 44:24).
- Cites God as creator of all things (7:104, 20:50).
- Addresses himself to the elites of his time (7:103, 10:75, 40:24, 43:46).
- States that he is a warner or messenger (7:104, 20:47, 26:16, 43:46, 44:18).
- Accuses the hearers of invention of falsity (10:81, 20:61).
- Cites need to place trust in God (10:84).
- Cites need for patience (7:128).
- Cites guidance of God (20:47, 20:50, 26:62, 28:22, 28:37).
- Comes with clear signs, writings, or the Illuminating Writ (29:39, 40:28).
- Advances reasoned arguments (26:24, 26:26, 26:28).
- Presents a proof (20:47, 26:31-33, 26:45, 27:12, 40:23, 43:47, 51:38, 79:20).
- Warns of punishment (20:48, 20:61).
- Presents a clear authority (11:96, 23:45, 40:23, 44:19, 51:38).
- Asserts that there is but one true God (20:50, 26:16, 26:28, 43:46).
- States that his task is to convey message (26:16).
- Appeals to God (10:88, 40:27, 44:22).
- Calls the hearers to fear God (44:19).
- Places his affair entirely in the hands of God (44:20).
- Warns of the Resurrection (28:37).

Actions of those the warner addresses[30]

- Deny God's proofs (3:11, 7:103, 8:52, 8:54, 27:14).
- Fail to believe (7:132, 10:78, 10:88).

29 The fact that Pharaoh and his people were not Moses' people has been covered above.

30 The fact that Pharaoh and his people were not Moses' people is covered above.

- Believe in God alone when it is too late (10:88, 10:90).
- Accuse the warner of insanity or sorcery (7:109, 10:76, 17:101, 20:57, 20:63, 20:71, 26:34-35, 26:49, 27:13, 28:36, 40:24, 43:49, 51:39).
- Plan to expel the warner (17:103).
- Plan to kill the warner (40:26).
- Deny, oppose, or disregard the warner (20:56, 23:48, 69:10, 73:16, 79:21).
- Reject God alone or appeal to their existing cult (20:63, 26:29, 28:38).
- Threaten those who follow the warner (20:71, 26:49).
- Cite the warner's mortality as a reason to reject (23:47).
- Dismiss on basis of abject followers (23:47).
- Claim the warner to be a liar (28:38, 40:24, 40:37).
- Mock God's proofs and His warning (43:47).
- Deride or mock the warner (43:52-53).
- Deny the Resurrection (28:39).
- The rich act perfidiously (43:50).
- Their plan was only in error (40:25).[31]

The conclusion of the matter

- God annihilates those who reject the warner (2:50, 7:137, 8:52, 8:54, 11:99, 17:103, 20:78, 23:48, 26:66, 27:14, 28:40, 43:55, 44:24, 51:40, 73:16, 79:25, 89:13).
- God seizes the rejecters with a surpassing grip (69:10).
- God delivers the warner and those who believed with him (2:50, 17:104, 20:77, 26:63-65, 28:40).
- Those destroyed are destroyed for what they did (3:11).
- God's retribution becomes binding as a function of people's denial of God's proofs (3:11, 8:52, 8:54, 54:42).
- Those destroyed are caught suddenly and unawares (10:90).
- The conclusion of the matter entails a proof (10:92, 26:67).
- The rejecters will go to Hell (11:97-98, 20:74, 28:41-42).

Contemporary echoes of sins characteristic of that time

Idolatry and polytheism are standard today, as noted in Chapter 4.

Pharaoh divided those he ruled into sects. This is mirrored in the policy of the present rulers who set human groups against each other, backing all sides in order to generate chaos and the

31 Established in this chapter as a generic event.

breakdown of decency and order.[32]

Pharaoh destroyed the males and spared the women. This is mirrored precisely today in the promotion of "women's rights" and the creation of laws which hold back and economically destroy men, particularly in the areas of employment and marriage. We expand upon this subject in some detail in the next chapter.

At 79:24 Pharaoh says "I am your most high Lord." This is the claim of the State in all countries of the world today *de facto*, though lightly obfuscated by fuzzy fables based on emotional, non-empirical (though fast-fading) concepts such as freedom and democracy.

Summary and key points

Segment 14 provides the crucial feature. There we learn that while the message component of the *protocol* is delivered by a messenger sent by God (in this case Moses), the component of affiliation (cf. "O my people") may be delivered by another — one who does not bear any status beyond that of a 'believing man'. This is crucial for our understanding of the *protocol* and will have a direct bearing on the potential for completing Muḥammad's second, universal mission of warning in this time against the ruling elite of today's single worldwide system.

We noted that the story of Moses is by far the most detailed narrative of any prophet in the Qur'an, and that in all comparable stories of warning prior to Moses no antagonist is named or speaks in the first person singular. Pharaoh is the only principal leader named; the only one to speak in the first person singular; the only one for whom we have a backstory (his wife appeals to him to spare Moses as a baby and adopt him); the only one whose story includes his individual fate (his realisation of his folly — though too late — coupled with his destruction in this life and humiliation and torments in the next).[33]

The name Pharaoh[34] occurs in the text a total of seventy-four times. That makes him the human personality most frequently identified by name in the Qur'an after Moses.[35]

Among the human adversaries in positions of leadership against God, Pharaoh alone is personalised, fully represented, and dramatically complete in that all the components required for a story — i.e. a beginning, middle, and end — are present in his case. This fact makes him not only the Qur'an's chief human antagonist but also the archetype for all human antagonists, past and future, whose tyrannies necessitate implementation of *the God protocol*.

32 We see this in the manipulation by Media of blacks and other groups; the infliction of the sodomite agenda upon the non-deviant majority; the insinuation of less qualified groups into all aspects of life and business. This is then held in place by a combination of slogans, vilification, name-calling, and persecution via the legal system.

33 We noted Qārūn in this regard above.

34 Arabic: *firʿawn*.

35 To place this fact in some perspective, the name Pharaoh is found in the text a number of times equal to those of Noah, Hūd, Ṣāliḥ, Shuʿayb, and Muḥammad combined.

Pharaoh, then, is the archetypal advocate of denial in the face of warning found within the Qur'an, the pattern for all who have led — or who ever will lead — their people to destruction in this life and in the next by rejecting the warnings of God.[36]

Thus, the story of Pharaoh's denial and subsequent fate forms a fully-rounded drama, one which not only provides lessons within its own terms but which is sufficiently detailed to furnish principles and lessons which extend to all comparable scenarios. For this reason, supported by verses we have noted before and which are repeated below, we take the narrative treating of Moses' mission of warning to Pharaoh and his elites as the principal model upon which to base our understanding of any implementation of the same protocol in our time — a point which will be of vital relevance when we come to consider the contribution of the 'believing man' in more detail in Chapter 13.

> **54** So he [Pharaoh] swayed[1] his people, and they obeyed him; they were a perfidious[2] people.
> **55** And when they had angered Us, We took vengeance on them and drowned them all together,
> **56** **And made them a precedent and an example for those who came later**.
> (43:54-56)

> **15** Has there come to thee the account[1] of Moses?
> **16** When his Lord called him in the sacred valley of Ṭuwa:[1]
> **17** "Go thou to Pharaoh;[1] he has transgressed.
> **18** "And say thou: 'Wouldst thou purify thyself,
> **19** "'And that I guide thee to thy Lord, so thou shalt fear?'"
> **20** And he showed him the greatest proof,[1]
> **21** But he denied and opposed.
> **22** Then turned he away in haste,
> **23** And gathered and called,
> **24** And said: "I am your most high Lord."[1]
> **25** So God seized him in exemplary punishment of the latter and the former.[1]
> **26** **In that is a lesson for him who fears.**
> (79:15-26)

Given what we have seen and understood of *the God protocol* to this point, it is fitting that it is on the lips of Pharaoh that we find the sole instance in the Qur'an urging denial by means of the key formula "O my people".

Pharaoh's argument

The broader segment where Pharaoh pronounces this formula is repeated below, following which we will list the features of his argument. The context, should one need reminding, is the debate between Moses and Pharaoh:

36 Consider 11:97-98 and 40:46-50.

> **51** **And Pharaoh**[1] **called to his people, saying: "O my people:** is not[2] the dominion of Egypt[3] mine, and these rivers flowing beneath me[4] — do you then not[5] see! —
> **52** "Or am I better than this, who is despised and barely makes himself clear?
> **53** "Oh, that armlets of gold had but[1] been cast upon him! Or angels had but come with him in conjunction!"
> **54** So he swayed[1] his people, and they obeyed him; they were a perfidious[2] people.
> **55** And when they had angered Us, We took vengeance on them and drowned them all together,
> **56** And made them a precedent and an example for those who came later.
> (43:51-56)

Pharaoh's words here succinctly encapsulate the argument of any powerful and cynical agent in the world. His line of reasoning may be summarised thus:

- I am one of you, my people!
- I have power over the land.
- I have power over the resources.
- I am superior to one who has neither power nor is able to impress by means of speech.
- One who has no wealth should be disregarded.
- A single man can not be right and the force of the dominant system of power wrong.

His argument is rooted in hubris, temporal power, perception management, wealth, and ridicule. And while there is no denying that such things can exert a powerful influence upon the mind, it is a matter for each man to choose where he stands: whether with God or with an idol. It is a function of any implementation of *the God protocol* to force precisely that decision no matter when executed, be it in the distant past or today.

Such was the case also in the time of Muḥammad, a man called by God to follow in the tradition of the warners we have considered to this point. And it is to his mission of warning as detailed within the revelation he was given by God that we now turn.

Chapter Twelve

Muḥammad

12. Muḥammad

Introduction to Muḥammad's missions

The opening section to this chapter notwithstanding, in the interests of brevity, clarity and focus, I have shunned as far as possible any discussion of the Islamic Traditionalist's incursions into the believer's engagement with the Qur'anic text on the basis of a much later literature called the *aḥādīth*,[1] which material he claims as the sole prism through which the Qur'an may be understood.[2] While it has been our practice to this point where possible to include in our introductions a short background to each of the messengers who implemented that mechanism we are calling *the God protocol*, since popular presentations of the life of Muḥammad are based upon this other literature there is little point rehearsing that later imagining of his life here.

Rather than to be drawn in the direction of attempting to compile an argument for the features of Muḥammad's life from the Qur'an itself, we will concentrate on what is of principal importance to our core interest: understanding the application and outcome in Muḥammad's case of *the God protocol*. As we shall see shortly, while explicit mention is elided from the text, the evidence attaching to the principles which comprise the *protocol* compels one to the conclusion that the location at which Muḥammad originally preached must have been destroyed. One will recall in that regard that destruction of the people of Muḥammad's primary model, Abraham, while also omitted from the page, is clearly established on the basis of pan-textual analysis and confirmed by generic narrative summaries.

Any reader with a background in the religion expounded by the Traditionalist will appreciate that the Traditionalist also discerns a highly significant event, one which separates the first part of Muḥammad's mission from the second, and that he both rends the Qur'an in two on that basis[3] and begins his calendar from that time. He calls this event the *hijrah*.[4]

1 Much of what is known as the religion of Islam today focuses on Muḥammad's role — at least according to that religion's principal literature, the *aḥādīth* — as a teacher of personal and social habits, emulation of which is held to be the measure of righteous action. Any link between that literature and the Qur'an is tenuous at best, and it forms no part of our analysis. The question of Muḥammad's role as a temporal leader and judge (which certainly *is* a feature of the Qur'an) is elided here since one regards it as a historical record, and of the same textual stuff for us today as any of the other histories about prophets or messengers the Qur'an contains. Our focus is on Muḥammad's role as a messenger of warning as presented by the Qur'an.

2 To expand a little on the note above: reliance upon this extraneous literature has not only created much suffering, intellectual indolence, abdication of individual responsibility, and depleted the productive energies of Muslim society, it fails also in its principal claim: to facilitate understanding of the Qur'an. As an example of this failure, we may cite Traditional Islam's inability to formulate a sensible explanation of the phenomenon contained within the Qur'an called in Arabic *al ḥurūf al muqaṭṭaʿāt*, and which tends in English to be called *the mysterious letters*. These are sets of between one and five disjointed letters which precede a number of sūrahs and which have no lexical meaning. The Traditionalist has failed for 1,400 years to present a solution to this problem which would be acceptable to an eight-year-old schoolboy. The reader will find a fully consistent presentation of *al ḥurūf al muqaṭṭaʿāt* in my book *The Mysterious Letters of the Qur'an: A Complete Solution*. That solution is based upon reason and the text of the Qur'an, materials which are thereby implied to be sufficient for the business of understanding what God intended to convey in the rest of His revelation to Muḥammad.

3 By this I mean that, on the basis of his extra-scriptural literature he claims to know the time and place where parts of the Qur'an were revealed and assigns them to either side of a single line. Thus, certain sūrahs (chapters) of the Qur'an are said by him to be Meccan and others Medinan.

4 Meaning *migration* or *emigration*.

It is beyond question that the Qur'an contains a wealth of segments which objectively fall on either side of a highly significant event in Muḥammad's career, and it is clear from the Qur'an's own testimony that believers removed to join the community of which the Messenger was head. However, the Traditionalist's presentation on the basis of his external literature is that this event entailed Muḥammad and those who believed with him merely vacating one city and removing to another — from Mecca to what is now called Medina. But the entire premise of this presentation runs counter to the example of all those messengers of warning in whose footsteps Muḥammad was following and whose histories provide the ideological framework for the book the Traditionalist himself claims as his foundational scripture.[5] The only Qur'anically sustainable reason for a *hijrah* of any kind within the lifetime of a messenger of God is as a function of the *protocol* — a protocol under which destruction in the event of denial is certain. And it is clear that the original community to which Muḥammad preached denied, as we shall see.

Moreover, the Traditionalist has Muḥammad returning to the city[6] which denied and ejected him. Again, this is a narrative cut from an entirely different cloth from that which makes up the Qur'an. Within the framework of the Qur'an, on the basis of which the city to which Muḥammad originally preached and which denied and rejected him may be shown to have been destroyed, the notion that Muḥammad could have returned to that city is simply untenable:[7]

> **95** And a prohibition is upon a city that We have destroyed, **that they shall not return**.[1]
> (21:95)

Certainly, the Qur'an contains much narrative expression of Muḥammad in multiple roles of leadership, including in the spheres of religion, military campaign, and civil government, and those roles are predicated upon people both joining him and submitting with him to God as per the Traditionalist's narrative. Consider the following segment as an example:

> **1** When the help of God and the victory come,
> **2** And thou seest mankind enter the doctrine[1] of God in crowds,
> **3** Give thou glory[1] with the praise of thy Lord, and ask thou forgiveness of Him; He is accepting of repentance.
> (110:1-3)

5 We trust that the reader will appreciate that the principal purpose of the present work is to provide the Qur'anic basis for an implementation of *the God protocol* to the elites of our time, not to explain why the Traditionalist is wrong in his impositions upon the Qur'an. So while we could expand significantly upon the subject of the tensions between the Qur'anic text on the one hand and the narrative the Traditionalist has developed elsewhere on the other, we must stay focused primarily on the task in hand.

6 In his conception, this is Mecca.

7 Dan Gibson in his *Quranic Geography* (2011) states that Mecca, far from being the major centre claimed by the religion of Islam, is found on no map prior to 900 CE. Certainly, an objective reading of the Qur'an would place the pre-Medinan action far further north. It would seem that the Muslims created a cultic centre at Mecca at some point after the death of Muḥammad and then shored up that claim by the usual means. The word *makkah* occurs once in the Qur'an (48:24) as part of the collocation *bibaṭni makkati*. This is claimed by the Traditionalist to mean *in the valley of Mecca*. The word *baṭn* means *belly*, and is used in that sense in the Qur'an in the context of digestive and female pre-natal functions (i.e. *stomach* and *womb* respectively); that is, it means a highly constricted place. It is true that there are hills around Mecca which form between them a valley. But this valley is around eight kilometres long at its widest point, a feature which hardly comports with the notion of a highly restricted place. Petra on the other hand, which is where Gibson places Muḥammad's city of origin, is entirely hedged about by mountains and access to it is gained only by way of the Siq, a dim, narrow gorge 1.2 kilometres long which is no more than 3 metres (10 ft) wide at some points and which thus comprises features with much in common with a stomach or womb.

But such roles could, as in the case of Moses, pertain only to those who had either left with the Messenger prior to the destruction which resulted from his initial mission under the *protocol* or who had, subsequent to that event, left other places of origin to join him.

In summary, while it is beyond question that Muḥammad's mission comprised also social, civil, and military leadership, we point to Moses as the precedent in which implementation of the *protocol* precedes all such duties, and recognise that in Muḥammad's case also execution of such duties could have begun in earnest only following a cataclysmic event resulting from his implementation of the *protocol*. And while the fact of destruction is elided from the text, we point to the case of Abraham,[8] considered at length in Chapter 7, as precedent.

Naturally, Muhammad's career ended with his death.

The death of any major leader and dynamic engine of social and doctrinal change creates at least two difficult problems for those who survive him. The first is the matter of succession; the second is how to develop legal conventions in the face of new and changing requirements.

In Muḥammad's case the exigencies to fill the voids he left and the challenges in so doing were uncommonly profound since with his death revelation ceased, and with Muḥammad gone the community lost also governor, judge, and military chief. The ways in which various groups have striven with each other to resolve the problems actuated by Muḥammad's death essentially drive the story of what is meant today by the term Islam.

The groups which emerged to dominate in that process attempted to leverage Muḥammad's missions as judge, and military and religious leader to his own time and place (which process of leverage later included much narrative re-imagining via the putative science of *aḥādīth*) in order to generate a system of jurisprudence upon which basis societies under their influence were to some degree ruled.[9] This system was then presided over by kings called Khalifahs instituted by various means, both foul and fair.

In this way, the void left by Muḥammad was, if not filled, at least to some degree patched over, and life could proceed in his absence under an aegis which was called Islamic.

I am not alone in having deep reservations about this 'solution', but those reservations and the reasons for them are not the focus of this work; the fact is, various kingdoms rose and were highly successful under systems which were based to lesser and greater degrees on what we have summarised above before their original impetus became eviscerated and they were supplanted by new powers and doctrines.

8 Abraham himself went on also to a role of eminent leadership; see for example 22:127.

9 While in itself this is not an illogical step, I would argue that the admixture of non-Qur'anic content to the process essentially debased it and thereby sealed its fate.

We turn again to verse 7:158:

> **158** (**Say thou:** "**O mankind: I am the messenger of God to you all together** — to whom belongs the dominion of the heavens and the earth. There is no god save He.[1] He gives life and He gives death." So believe in[2] God and His messenger, the unschooled[3] prophet, who believes in[4] God and His words; and follow him,[5] that you might be guided.)
> (7:158)

What we are calling the Traditionalist Muslim[10] has elected to see in the unique formulation of the verse above and others which he correlates with it[11] both a confirmation of the religion he has constructed and a signpost to a day when the entire world will rejoice under the totality of what he expounds.[12]

The problems with the Traditionalist's conception of both himself and his religion are many and obvious from a Qur'anic standpoint. But leaving such considerations to one side, while his preoccupations and assumptions could, in the distant past, claim circumstantial support by virtue of the existence of thriving world powers founded to some degree on his doctrines, today they can point to none.

But not only is there no credible 'Islamic' power today, the DNA as it were of the world is now entirely different from that in which the principles of the religion which bears the name Islam have their origins. Leaving aside the question of their desirability, we are today beyond the point at which revival of the Traditionalist's conceptions are either possible or applicable; that is, we are past the point at which historical presentations of Muḥammad's example of governance and military leadership, even where founded in reality, are of relevance.

The world of today comprises a single, unified system of political, psychological, military, financial, and cultural governance which exercises power employing both methods and mindsets which transcend all previous conceptions of *Realpolitik*.

This is not a context the Traditionalist's paradigm can do anything about. The world today is not one in which 'Islam' exists albeit in a state of abject decline and in need of revivification and renaissance; we are entirely beyond the point at which efforts in that direction have meaning, relevance, or hope of success.[13]

For his part, the Traditionalist has been too caught up in his accustomed paradigm to internalise the extent of that change and to correlate it with the book he claims to follow.

10 That is, one for whom some part of the cultural development subsequent to the death of Muḥammad forms the foundation of what he takes to be his religion and which he calls Islam.

11 One thinks here particularly of 9:33.

12 But from which he himself today flees in favour of pleasanter climes created by people unencumbered by his brand of enlightenment whenever the opportunity arises.

13 Moreover, the trajectory which 'Islam' has followed and upon which it intersects with the broader societal decline not only represents no part of any solution, it is a considerable tributary to the broader problem.

While we share the Traditionalist's abhorrence of a world in which, under the present ruling elite, moral decay and depravity are actively promoted, his efforts to counter that reality by instituting his imagining of a system that both failed in the past and nobody likes in the present are not only misguided, they are entirely detached from the reality of the broader context.

The Traditionalist and I agree that the Qur'an's pronouncement at verse 7:158 indicates a universal mission unique to Muḥammad. Clearly, he and I agree that Muḥammad is long dead and that whatever is meant by the words "O mankind: I am the messenger of God to you all together" presupposes actions by those still living and by the grace of God.

Our point of divergence is this: the Traditionalist is still attempting to revive the upswing of the previous cycle of warning, destruction, repentance and attendant piety. He is trying to hold the line at which he imagines Muḥammad left off, attempting thereby to reconstitute what is already shown to be a failed paradigm.

For my part, I recognise that we are in an entirely new cycle. It is clear to me that what 7:158 indicates is not a requirement to attempt to continue at an unknown number of steps removed from where much later hearsay claims Muḥammad implemented that part of his mission which followed the event of destruction under the *protocol*; rather, it indicates that we should leverage what we absolutely know that Muḥammad did bring, the Qur'an, in order to begin where he himself began — with warning — and that we should do so within that framework which presupposes complete annihilation of those warned in the event of denial and rejection; other mission requirements such as military and civil leadership can only conceivably become operative after that process is complete.

Given the present reality, to seek to impose a derivative imagining of Muḥammad's civil and military roles upon the world *in toto* without having understood either the principles of the *protocol* itself or those of the broader format in which it operates, is not only to put the cart before the horse, it is to be entirely without a horse.

My intention in my treatment of the Traditionalist here is not to dismiss the efforts and achievements of all pious Muslims of previous times,[14] but neither will I disregard the obvious reality of the time in which I myself live for no reason other than that pious men who succeeded Muḥammad did not themselves live in it.

We will close this section by briefly considering the following verses:

> **144 And Muḥammad is only a messenger; messengers have passed away before him. If then he dies or is killed, will you turn back on your heels?** And he who turns back on his heels does no harm to God at all; and God will reward the grateful.
> (3:144)

> **143** And thus[1] **We made you an intermediary community that you might be witnesses to mankind, and that the Messenger might be a witness to you**.[2] And

14 In point of fact, by no means were all pious Muslims of the past of one mind with those I call Traditionalists.

> We made not the course[3] which thou wast on[4] save that We might know him who follows the Messenger from him who turns on his heels.[5] And it is hard save for those whom God has guided. And God would not cause your faith to be lost; God is towards men kind and merciful.
> (2:143)

A messenger bears a message. The message given to Muḥammad is the Qur'an. Those who follow that message are required to bear witness to mankind just as he bore witness to us. These points are both simple and obvious.

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Now that we have given as much concentrated consideration to the topic of that cultural narrative called Islam as we wish to in this presentation, we will move now to identify certain features of Muḥammad's mission of warning as presented in those words all Muslims accept beyond question he received from God: the Qur'an.

Muḥammad's mission of warning

> **1** O thou, one covering himself:
> **2** **Arise thou and warn thou!**
> **3** And magnify thou thy Lord,
> **4** And purify thou thy garments,
> **5** And forsake thou[1] defilement,
> **6** And show thou not favour seeking gain,
> **7** And to thy Lord be thou patient.
> (74:1-7)

Warning, then, was the starting point of Muḥammad's original mission; we will now list additional features of that mission and provide commentary where required.

No new thing

Muḥammad claimed neither originality nor supernatural powers:

> **9** Say thou: "**I am no new thing**[1] **among the messengers**, and I know not what will be done with me or with you. I follow only what is revealed[2] to me; **and I am only a clear warner**."
> (46:9)

> **56** **This is a warner**[1] **like**[2] **the former warners.**[3]
> (53:56)

> **77** **The practice**[1] **of those We sent before thee of Our messengers[...];**[2] **and thou wilt not find in Our practice**[3] **any alteration.**
> (17:77)

Thus, Muḥammad's own message of warning both cites the annihilation of previous communities and cites that mechanism we are calling *the God protocol* — which protocol the Qur'an itself references by the term *the practice*[15] *of God*.

We note that this practice never changes; the principles of warning and destruction which applied to the peoples before Muḥammad applied also to those of his time.

Accordingly, they apply to our time also, being implicit within the framework of any further application of the same principles.

In understandable language

The previous messengers addressed their audiences in languages they understood:

> **4** **And We sent a messenger only in the tongue of his people**, that he might make plain[1] to them; and God sends astray whom He wills, and guides whom He wills; and He is the Exalted in Might, the Wise.[2]
> (14:4)

The message Muḥammad was entrusted to deliver was not to be veiled from the masses by language understood by a priesthood only; it was to be accessible to all:

> **192** And it[1] is a revelation[2] of the Lord of All Creation,
> **193** Brought down by the Faithful Spirit[1]
> **194** Upon thy heart — that thou be of the warners —
> **195** **In a clear Arabic tongue**.
> **196** And it is in the writings[1] of the former peoples.
> **197** Is it not a proof[1] to them that the learned of the children of Israel know it?
> **198** And had We sent it down upon any of the non-Arabs,
> **199** And he had recited it to them, they would not have been believers in[1] it.
> (26:192-199)

It follows that for a further implementation of the same protocol on a worldwide basis to a single ruling elite to be legitimate it must be conducted in a language commonly spoken among the elites.

15 Arabic: *sunnah*. The word *sunnah* acts as a trigger upon the Traditionalist and he uses it to indicate the totality of the principles of action he ascribes to Muḥammad on the basis of his non-Qur'anic literature. The reader may be interested to note that the word *sunnah* occurs nowhere in the Qur'an either in connection with Muḥammad or with any other prophet. Typically, it denotes delivery of God's message followed by rejection and destruction or (once only, in the event) by acceptance and submission. See also 3:137, 17:77, 33:62, 35:43, 48:23.

Emphasis on the Hour

Beyond delivering warning treating of this temporal life, Muḥammad was to warn also of the Hour, as touched on in earlier chapters.

The Hour is that cataclysmic event in which the laws of the physical creation as we are accustomed to experience them will change both suddenly and drastically resulting in the Judgment: the time of divine truth at which each man is allocated his place for Eternity, be it in the Garden or in the Fire.[16]

> **59 The Hour is coming** — about which there is no doubt — but most men do not believe.[1]
> (40:59)

> **66 Look they save for the Hour to come upon them unexpectedly when they perceive not!**[1]
> **67** Friends, that day, will be enemies to one another save those of prudent fear.[1]
> (43:66-67)

> **6** O man: what deluded thee concerning thy Lord, the Noble,[1]
> **7** Who created thee and fashioned thee and proportioned thee in balance,[1]
> **8** In what form He willed assembling thee?
> **9** No, indeed![1] The truth is,[2] you deny the Judgment.[3]
> **10** And there are over you custodians,
> **11** Noble and writing.
> **12** They know what you do.
> **13** The virtuous will be in bliss,
> **14** And the licentious will be in Hell.
> **15** They will burn therein on the Day of Judgment,[1]
> **16** And they will not therefrom be absent.
> **17 And what will convey to thee what the Day of Judgment[1] is?**
> **18 Then what will convey to thee what the Day of Judgment[1] is![2] —**
> **19 The day no soul will possess power for another[1] soul in anything and the command, that day, belongs to God.**
> (82:6-19)

Muḥammad's mission of warning to his own people

We will now present segments treating of Muḥammad's mission of warning to his own people in his limited social context of 7th century Arabia. We open with a verse we have seen previously:

> **9 Say thou: "I am no new thing[1] among the messengers**, and I know not what will be done with me or with you. I follow only what is revealed[2] to me; and I am only a clear warner."
> (46:9)

16 We consider in the next chapter the Hour and Judgment within the context of the further, universal implementation of *the God protocol* directed towards a single, unified worldwide elite implicit within the revelation Muḥammad received.

While the message itself was not new, it was to be delivered to a people for the first time and, in the event that they denied that message, punishment of the type visited upon the former communities could be the only outcome:

> **46** And thou wast not on the side of the mount[1] when We called; but as mercy from thy Lord[...],[2] **that thou warn a people to whom no warner came before thee**, that they might take heed.
> (28:46)

> **42 And they swore by God their strongest oaths that if a warner came to them, they would be more guided than any of the communities**; but when a warner came to them, it increased them only in aversion,
> **43** Waxing proud in the land, and scheming evil; but the evil scheme surrounds none save its authors.[1] **Then look they save for the practice[2] of the former peoples? And thou wilt not find in the practice of God any change; and thou wilt not find in the practice of God any alteration.**
> **44** Have they not travelled in the earth and seen how was the final outcome of those who were before them? And they were stronger than them in power; but God is not such that anything in the heavens or in the earth should frustrate[1] Him; He is knowing and powerful.
> (35:42-45)

> **13** Then if they turn away, say thou: "**I warn you of a thunderbolt like the thunderbolt of ʿĀd and Thamūd,**"
> (41:13)

If we can show from the text of the Qur'an that the people to which Muḥammad delivered his message of warning responded in such a way that makes destruction binding under the *protocol*, then that community *must* have been destroyed as a result — even if elided from the narrative. We will now present a short sequence of statements and consider their significance in this regard.

> **30** And when[1] those who ignore warning[2] schemed against thee, **to restrain thee, or to kill thee, or to drive thee out**; and they scheme, and God schemes, and God is the best of schemers.
> (8:30)

At 8:30 the plan of those who reject the Messenger is clear: they wish either to imprison, kill, or eject him from their city. We will recognise these actions as standard responses by those warned under the *protocol*. Let us look at how the narrative develops:

> **76 And they had almost driven thee out of the land, to turn thee out therefrom; and then would they not have tarried after thee save a little**.[1]
> **77** The practice[1] of those We sent before thee of Our messengers[...];[2] and thou wilt not find in Our practice[3] any alteration.
> (17:76-77)

Here we find Muḥammad's people at the point at which they had almost expelled him coupled

both with a warning that in such an eventuality they would soon be extirpated and mention of a motif upon which we have commented previously: God's process of warning, denial, and destruction is fixed. It had not changed between the times of the messengers preceding Muḥammad and that of Muḥammad and his people; it has not changed either at any point between that time and ours. We shall now consider how the narrative develops.

> **31** And when Our proofs[1] are recited to them, they say: "We have heard; if we wished we could speak the like of this; this is only legends of the former peoples."
> **32** And when[1] they say: "O God: if this be the truth[2] from Thee, then rain Thou down upon us stones from the sky, or bring Thou us a painful punishment!"
> **33 But God would not punish them when thou art among them**; and God would not punish them as they sought forgiveness.[1]
> (8:31-33)

At 8:33 one finds two factors only preventing annihilation under the *protocol*: the physical presence of Muḥammad himself among those to whom he was delivering the standard message of warning, and the possibility that the people to whom that message was being delivered might repent.

But the two segments below leave us in no doubt as to the outcome: the people of Muḥammad's original community both turned him out and denied.

> **13 And how many a city stronger than thy city which has turned thee out[1] have We destroyed!** And there was no helper for them.
> (47:13)

> **4** And there comes to them no proof[1] among the proofs[2] of their Lord but they turn away therefrom:[3]
> **5 So have they denied the truth[1] when it came to them; and there will come to them a report of that whereat they mocked.**
> (6:4-5)

In summary then, since Muḥammad was 'no new thing among the messengers' and 'a warner like the former warners', and one will not find in the practice of God 'any alteration', the conclusions that we drew from the list of generic narrative statements at Chapter 8 must apply to Muḥammad's mission also: denial results in destruction — even where the fact of destruction is elided from the narrative.

In consequence, given that Muḥammad fulfilled all requirements of *the God protocol*,[17] the place of his original preaching must have been destroyed. No other outcome is possible according to the mechanics of the protocol under which Muḥammad and all those who preceded him were operating.

17 On which question we shall shortly expand.

Characteristic sins of the warner's people

We have addressed above in general terms Muḥammad's mission to his own people consequent upon his initial mission of warning and indicated that we are not going to be drawn significantly in that direction and the reasons for that.

But we would be remiss not to identify, as we have in the case of all former warners under the *protocol*, the characteristic sins of the people to which Muḥammad was sent.

We are able to gain access to the principal sins in this case by leveraging certain conventions within the text.

We will begin with the convention translated by me on the basis of pan-textual analysis[18] 'O you who heed warning' and translated generally along the lines of 'O you who have believed' which indicates, by common consent, those who heeded the Warner's call to faith.

Those addressed in the segments which follow then are not deniers but those who had believed in the message given to Muḥammad. This feature provides a measure of leverage equal to our purposes since where this convention is followed by admonition one is able to discern that the sins for which they are upbraided in such verses were so deeply a feature of the communities they had left that their practice had bled over into the society of believers.[19]

There is a large amount of material, and we will attempt to keep our commentary short. Our format will be first to summarise the sin and then to detail *in situ* in as compact a form as possible the correlation between that sin and what we find in our day — for there are correspondences in every case. Clearly, one could expand significantly on each point, and we leave the reader to consider each case further for himself.

Rather than stating a single fact multiple times below, we will make the point once here: culture is designed; and it is designed by a ruling elite. Thus, the echoes we find today of the sins listed below are a function of decisions made by those who rule. Men are both malleable and amenable to influence; were that not the case the programmes of indoctrination which inform the present system would not receive funding. But they do receive funding, and that funding is directed by the elites.

In summarising the points below, we will not attempt to justify each point to the satisfaction of those whose instincts have been heavily impacted by techniques of cultural and emotional engineering, but rather to state the facts simply.

Not all characteristics which we list below have been implemented to identical effect across

18 The reasons for my use of this convention in English are detailed in my principal work *The Qur'an: A Complete Revelation*.

19 There exists a small number of 'O you who heed warning' appeals which clearly have a local and limited application and so do not feature in what follows.

the world at this time, but there is no doubt that the agenda which informs the underlying processes is doggedly heading in one direction across the board, and the fact that certain regions lag behind the dominant tendency does nothing to negate the broader point.

> **153** O you who heed warning:[1] seek help in patience and duty;[2] God is with the patient.[3]
> (2:153)

Sin: *lack of patience and abdication of duty*.[20]
Today: men are trained now to be weak, low-agency, effeminate, and reactive; they are typically unable to sustain effort, their essential powers having become eviscerated by pornography, the preponderance of neurotic mothers infected with Feminism, lack of male influence, loss of almost all areas of exclusively male provenance, and much besides. Meanwhile, women are trained to be selfish and delusional and to abandon those areas which pertain naturally to them and wherein lie their own call to patience and duty: family and children.

> **172** O you who heed warning:[1] eat of the good things that We have provided you; and be grateful to God if it be Him you serve.
> **173** He has only made unlawful to you carrion, and blood, and the flesh of swine, and that dedicated to other than God. But whoso is forced, neither desiring nor transgressing, no sin[1] is upon him; God is forgiving and merciful.
> (2:172-173)

Sin: *making foods taboo*.
Today: the elites are pushing a policy upon the population of vegetarianism, one which associates the healthy consumption of meat with moral wrongdoing. The advancement of this Agenda item now leverages a new religious narrative about 'carbon footprints' and associated fictions.

> **178** O you who heed warning:[1] just requital is ordained for you concerning those killed:[2] the freeman for the freeman, and the slave for the slave, and the female for the female. But whoso is pardoned anything by his brother,[3] let the pursuance be according to what is fitting[4] and the payment to him with good conduct; that is an alleviation and mercy from your Lord. And whoso transgresses after that, he has a painful punishment.
> (2:178)

Sin: *killing with impunity or without a requirement for just requital*.
Today: at the time of writing, the elites are rolling out a policy which forces the population of the entire world to submit to injections. No one who is harmed as a result of this programme has any recourse in the courts, either against Government or against the manufactures of the substances the injections contain.

20 The reason for the use of *duty* here is detailed in Article SZC.

> **183** O you who heed warning:[1] fasting is prescribed for you: — as it was prescribed for those before you, that you might be in prudent fear[2] —
> (2:183)

Sin: *unbridled consumption of food; lack of self-control*.
Today: the culture is designed to manipulate people into buying and consuming far more than they need or is good for them.

> **208** O you who heed warning:[1] enter into surrender[2] completely, and follow not the footsteps of the satan;[3] he is to you an open enemy.
> (2:208)

Sin: *half-baked religion which does not impact actions*.
Today: religion is today all but eviscerated; what remains is little more than an emotional dummy.[21] The principal leaders of religions have compromised entirely with the dominant system and in many cases are members of societies and fraternities which further its aims.

> **254** O you who heed warning:[1] spend of what We have provided you before there comes a day wherein is neither commerce, nor friendship, nor intercession; and the false claimers of guidance:[2] they are the wrongdoers.[3]
> (2:254)

Sin: *failure to emphasise personal charity*.
Today: if one reads the accounts of previous generations, charity was a duty inculcated into children and intended to form lifetime's habit. This duty has been entirely elided from the cultural narrative.

> **264** O you who heed warning:[1] make not your charity vain through condescension and hindrance,[2] like one who spends his wealth to be seen of men and believes not in[3] God and the Last Day. And his likeness is as the likeness of a rock whereon is dust: a downpour fell upon it leaving it bare; they possess nothing from what they have earned; and God guides not the people of the false claimers of guidance.[4]
> (2:264)

Sin: *ostentation in charity*.
Today: the instances where putative charity remains are now largely driven by large organisations. They fall into three categories. The first is the so-called charities themselves. The large ones are effectively wings of soft power and serve to advance the broader agenda. They allow those who contribute to them to feel good about themselves, but the charities themselves have nothing to gain from solving the problems with which they claim to be concerned. The second is what is called Corporate or Social Responsibility. These are euphemisms employed by large corporations under the aegis of which funds are directed by them in various directions. In truth, this is a form of public relations aimed at improving the image of the company and

21 This word is British English for what is meant by *pacifier* in American English.

increasing profits. The third is what are called philanthropic organisations. While philanthropy sounds a high ideal, the organisations which fly its banner are principally means of protecting the wealth of the rich and channelling vast resources into the service of the Agenda. The notion of giving simply to please God in recognition of one's duty and in mitigation of one's sins is entirely lost from the cultural narrative.

> **267** O you who heed warning:[1] spend of the good things you have earned, and of what We have brought forth for you from the earth. And resort not to the bad thereof, to spend thereof, when you would not take it save you closed an eye to it; and know that God is free from need and praiseworthy.
> (2:267)

Sin: *giving what is inferior in order to satisfy a requirement to give*.
Today: we have summarised above those categories of putative charity which predominate. It is unlikely that those who manage funds for any of the three categories listed would wish personally to be subject to the policies their own organisations pursue.

Sin: *usury*.[22]
There are two segments which pertain to this section, and we list them together:

> **130** O you who heed warning:[1] consume not usury, doubled and redoubled; and be in prudent fear[2] of God, that you might be successful.
> **131** And be in prudent fear[1] of the Fire prepared for the false claimers of guidance.[2]
> **132** And obey God and the Messenger,[1] that you might obtain mercy.
> (3:130-132)

> **278** O you who heed warning:[1] be in prudent fear[2] of God; and give up what remains of usury, if you be believers.[2]
> **279** And if you do not, then be informed of war from God and His messenger. But if you repent, then to you are your principal sums;[1] doing no wrong, you will not be wronged.
> **280** And if he[1] be one in hardship, then deferment until ease; but that you forgive by way of charity is better for you, if you would know.
> **281** And be in prudent fear[1] of a day wherein you will be returned to God; then every soul will be paid in full what it earned; and they will not be wronged.
> (2:278-281)

Usury is a sin and a form of theft. The practice of usury inevitably concentrates all wealth in a few hands and makes slaves of those who live in a society which allows it. Moreover, usury is so repugnant to God that its practice provoked the sole instance in the Qur'an in which the Messenger is directed unilaterally to declare war.

Today: the acceptance and practice of usury are intrinsic to that unified system of worldwide governance under which we live. Various formerly Muslim countries resisted this process but

22 This term means the payment of rent for money or goods; the receipt of anything in such a case over the value of monies or goods lent.

have become absorbed by the dominant regime; vestigial expressions of Muslim sentiments in the world of banking today are, in truth, merely obfuscated forms of usury. While (banker-financed) pressure groups demonstrate in favour of myriad causes (causes which, in truth, promote the bankers' own agendas) few are those that comprise such groups who understand that the root cause of the ills that they feel so strongly about is usury.

> **29** O you who heed warning:[1] consume not your wealth among yourselves in vanity, or save[2] by way of trade by mutual consent among you; and kill not yourselves;[3] God is merciful to you;
> (4:25)

Sin: *wrong use of wealth; suicide or murder*.
It is clear above that the only legitimate use of wealth is by trade and mutual consent; both murder[23] and suicide are sins.
Today: taxation is a form of theft practiced by the elites upon those they rule. It operates as an obfuscated form of feudalism. Mafia structures extort on a more honest basis, and the drug and other Mafia cartels comprise a wing of the broader power structure of the elites and are useful to their purposes.

Governments murdered around 128 million of their own citizens in the 20th century[24] and these numbers do not include either abortion or soft-kill strategies such as pharmaceuticals, weaponised diet, or technological means. At the time of writing, all governments are compelling all citizens to submit to injections.

Suicide is promoted today under the term 'voluntary euthanasia' which itself is either legal or semi-legal already in certain countries.

> **87** O you who heed warning:[1] forbid not the good things that God has made lawful for you;[2] and transgress not; God loves not the transgressors.
> **88** And eat of what God has provided you, lawful and good; and be in prudent fear[1] of God in whom you are believers.[2]
> (5:87-88)

Sin: *making unlawful what God has provided.*
Today: the present system has created a new god called the Environment and is rolling out a system of theft and control under that aegis whereby what God gave men to use for their benefit is denied them.

> **90** O you who heed warning:[1] wine,[2] and games of chance, and altars,[3] and divining arrows[4] are an abomination of the work of the satan;[5] so avoid it, that you might be successful.
> (5:90)

23 A ruler has the right — even a duty — to execute those who commit certain crimes, but that question is beyond the remit of the present work.

24 According to *Death By Government* by R. J. Rummel (1994).

Sin: *alcohol, gambling, idolatry, and divination.*
Today: all these sins are heavily promoted today. The forms of idolatry most prevalent are self-worship (solipsism), earth worship (environmentalism), and worship of the State.

> **20** O you who heed warning:[1] obey God and His messenger,[2] and turn not away from Him[3] when you hear.
> (8:20)

Sin: *denigration and rejection of both God and revealed scripture.*
Today: mention of God and respect for scripture have been all but erased from the dominant cultural narrative.

> **119** O you who heed warning:[1] be in prudent fear[2] of God, and be with the truthful.
> (9:119)

Sin: *lack of fear of God and preference for those who lie.*
Today: piety is all but erased from the cultural narrative, while the practice of lying proliferates and is accepted behaviour supported and glorified by entertainment.

> **77** O you who heed warning:[1] be lowly[2] and submit,[3] and serve your Lord, and do good that you might be successful;
> (22:77)

Sin: *lack of fear of God and of preference for Him; working evil.*
Today: the first point is covered by others above. By the removal of any remembrance of God from the dominant cultural narrative societies have been detached from those principles which are laid down in those scriptures He gave men to live by. This policy inexorably leads to evil societies by definition.

> **21** O you who heed warning:[1] follow not the footsteps of the satan.[2] And whoso follows the footsteps of the satan:[3] he enjoins sexual immorality[4] and perversity.[5] And were it not for the bounty of God upon you and His mercy, not one of you would have been pure ever. But God increases in purity[6] whom He wills; and God is hearing and knowing.
> (24:21)

Sin: *sexual sin.*
Today: sexual sin and its acceptance have been entirely normalised and are promoted heavily by the dominant cultural narrative.

> **27** O you who heed warning:[1] enter not houses other than your houses until you have asked leave and greeted the people thereof;[2] that is best for you, that you might take heed.
> (24:27)

Sin: *violation of people's right to privacy within their homes.*
Today: the State now intrudes upon every house without leave by means of surveillance and other techniques.

> **41** O you who heed warning:[1] remember God with much remembrance,[2]
> **42** And give glory[1] to Him morning and evening.
> (33:41-42)

Sin: *removal of remembrance of God from cultural norms.*
Today: mention of God in any serious or influential forum today is all but verboten.

> **70** O you who heed warning:[1] be in prudent fear[2] of God, and speak an apposite word.[3]
> (33:70)

Sin: *lack of fear of God; foul speech.*
Today: the first point is covered by others above; in the second case, the debasement of speech and promotion of profanity are everywhere in evidence being actively promoted by the dominant culture-creation delivery systems such as movies and what passes today for music and literature.

> **33** O you who heed warning:[1] obey God and obey the Messenger,[2] and make not vain your deeds.
> (47:33)

Sin: *failure to follow God's laws as found in revealed scripture.*
Today: this point is covered by others above.

> **6** O you who heed warning:[1] if one perfidious[2] comes to you with a report: verify, lest you strike a people in ignorance, and become remorseful for what you did.
> (49:6)

Sin: *propensity to believe falsehood.*
Today: the dominant cultural narrative is one in which false accusation, rumour and surmise both prevail and are accepted; men in particular are vulnerable to accusations brought by women supported by no evidence.

> **11** O you who heed warning:[1] let not a people deride another people[2] — it may be that they are better than they; neither women other[3] women — it may be that they are better than they; neither speak ill of yourselves,[4] nor insult one another with nicknames. Bad is the name of perfidy[5] after faith. And whoso turns not in repentance, it is they who are the wrongdoers.[6]
> (49:11)

Sin: *back-biting and name-calling.*
Today: social media have made these sins into a regular pastime for countless millions.

> **12** O you who heed warning:[1] avoid much assumption; some assumption is sin.[2] And spy not;[3] neither backbite one another. Would any of you like to eat the flesh of his dead brother? You would detest it. And be in prudent fear[4] of God; God is accepting of repentance and merciful.
> (49:12)

Sin: *assumption without evidence, and intrigue.*
Today: this point is covered by ones above.

> **9** O you who heed warning:[1] when you converse confidentially, converse not confidentially in sin[2] and enmity, and disobedience to the Messenger, but converse confidentially in virtue and prudent fear.[3] And be in prudent fear[4] of God to whom you will be gathered.
> (58:9)

Sin: *secret scheming.*
Today: this sin informs the entire system driving the present tyranny: the ruling elites gather in secret to formulate their plans.

> **18** O you who heed warning:[1] be in prudent fear[2] of God. And let a soul look to what it has sent ahead for the morrow.[3] And be in prudent fear[4] of God; God is aware of what you do.
> **19** And be not like those who forgot God, so He caused them to forget their souls; those: it is they who are the perfidious.[1]
> (59:18-19)

Sin: *failure to remember God.*
Today: this point is covered by others above.

> **2** O you who heed warning:[1] why do you say what you do not?
> **3** Great is the hatred in the sight of God,[1] that you say what you do not.
> (61:2-3)

Sin: *duplicity.*
Today: certainly, the masses are trained into conceptions of themselves which are highly delusional, thus their words and deeds bear diminishing degrees of correlation. But this point finds a strong echo also in the elites of today which everywhere trumpet their own virtue while secretly planning evil.

> **14** O you who heed warning:[1] be helpers of God, as Jesus,[2] son of Mary,[3] said to the disciples:[4] "Who are my helpers for God?" The disciples[5] said: "We are the helpers of God." And a number of the children of Israel believed, and a number denied,[6] and We strengthened those who heeded warning[7] against their enemy so they became dominant.[8]
> (61:14)

Sin: *failure to follow God's commandments.*
Today: this point is covered by others above.

> **9** O you who heed warning:[1] when the call is heard for the duty[2] of the day of assembly,[3] then hasten to the remembrance[4] of God, and leave commerce; that is better for you, if you but knew.
>
> **10** And when the duty[1] is concluded,[2] disperse in the land, and seek of the bounty of God; and remember God much that you might be successful.
> (62:9-10)

Sin: *mercenary motives in war.*
Today: the term rendered here 'the call[...] for the duty' is shown in my work to signify military muster.[25] This is a large subject, as are all those listed here, but suffice it to say here that the Military-Industrial Complex of which Eisenhower famously spoke is vast, rapacious and relentless.

> **9** O you who heed warning:[1] let not your wealth or your children divert you from the remembrance[2] of God;[3] and whoso does that, it is they who are the losers.
> (63:9)

Sin: *failure to remember God.*
Today: this point is covered by others above.

> **6** O you who heed warning:[1] protect yourselves and your families from a Fire whose fuel is men and stones, over which are angels stern and severe; they do not oppose God in what He has commanded them but do what they are commanded.
> (66:6)

Sin: *failure of male heads of families to provide leadership towards God.*
Today: men have been fully usurped in their natural role of family leadership by the State; we will expand upon this point in some detail below.

> **8** O you who heed warning:[1] turn to God in sincere repentance. It may be that your Lord will remove from you your evil deeds,[2] and make you enter gardens beneath which rivers flow. The day God will not disgrace the Prophet and those who heed warning[3] with him, their light running[4] before them[5] and on their right hand,[6] they will say: "Our Lord: perfect Thou for us our light, and forgive Thou us; Thou art over all things powerful."
> (66:8)

Sin: *half-baked religion.*
Today: the key word above is *sincere*. The system today allows, for now, lip service to religion so long as it does not impact a man's actions in the world or his actual standards: the things he

25 See *The Qur'an: A Complete Revelation* or the Notes & Commentary online at reader.quranite.com.

will or will not stand for.

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One finds also a number of segments which treat specifically of sins which pertain to women, and which we will now consider.

Logic dictates that the verse below in which we find listed the components of the fealty oath believing women who joined the community of believers in the lifetime of the Prophet were required to take must reflect those sins prevalent among women in the communities they had left.

> **12** O Prophet: when the believing women[1] come to thee, swearing fealty to thee: — that they will not ascribe a partnership[2] with God to anything; and they will not steal; and they will not commit unlawful sexual intercourse;[3] and they will not kill their children; and they will not produce a calumny they have invented between their hands and their feet;[4] and they will not disobey thee in what is fitting;[5] — then accept thou their fealty, and ask thou God to forgive them; God is forgiving and merciful.
> (60:12)

The sins identified above are:

- Dilution of the oneness of God
- Theft
- Sexual immorality
- Infanticide
- Invention of calumny and gossip

We will now comment upon each sin and consider its prevalence today. We have included within what follows aspects of the current system driving the destruction of the family and society as a whole which, while applicable to multiple parts of our analysis, are best treated in some detail and in one place.

We will repeat that, in considering the points below, we neither make allowance for a worldview created by the Agenda nor attempt to panda to those made emotionally incontinent as a function of that agenda; our purpose is to attempt to summarise the facts as they stand.

Dilution of the oneness of God

While men also are not immune to influence, and though it is not a rule determining each and every case, in their generality women tend to conform to societal norms. They do so as a necessary function of their sex. It is in a woman's nature to adapt to the *status quo*; to seek safety and security. Since she is weaker than a man and dependent upon him for resources, the qualities of conformity and adaptability are necessary for her survival.

In considering the fact that the segment above treats specifically of women, given the points which follow one comes to the view that a society which promotes the tendencies we have summarised under the remaining four headings derived from verse 60:12 is necessarily antithetical to a woman's principal interests; such a society strikes at the root of a woman's God-created nature and all but compels her into a condition wherein realisation of her potential as a believer is first stunted, then perverted, then destroyed.

Thus, the topics derived from verse 60:12 which follow form the pillars of a doctrine which deprives a woman of the conditions in which she is most likely to eschew idols and submit to God alone and thereby attain her true value in this life and a place of honour and bliss in the next. We will see that each of these pillars is enshrined as doctrine within the present system.

Theft

Men tend to steal within business, the practice of usury having been addressed above. Women primarily steal by different routes: by reneging on the duties implicit in their sex; by disregarding their obligations within marriage; by denying their husbands the rights they naturally have over them; and by eviscerating their husbands' substance.

Creative expansions upon this type of theft are promoted and instituted as the norm within the worldwide system which prevails today having been installed by processes of cultural engineering. Women are trained to deny where their principal source of value lies (for which see next point); they are increasingly held to no moral standard, either within or without marriage; they are taught to leverage marriage to steal unjust sums from men (for the use of which they are held to no account); and not only are women themselves encouraged to renege on their principal obligations, they are supported in their lack of responsibility, accountability, and morality by a State machinery which forces all men to maintain such women by means of taxation — itself a form of theft — all of which is fortified and underpinned by emotional narratives founded in fictions.

A woman is designed to have children young and to form the deepest and most lasting attachment with her first man. Within the present system, women are both trained to be sexually immoral[26] and encouraged to defer having children to an age where they are both less able to have healthy children and so jaded and psychologically damaged by their careers of sanctioned immorality that they could not form a lasting bond with the fathers of their children should they even wish to.

Women blossom and reach their highest sexual marketplace value in their mid-to-late teens. Men, meanwhile, generally hit their stride economically only in their thirties. The obvious correlation between economically viable men and high sexual marketplace value women has been made anathema by means of social engineering, and is excluded from sensible social discourse by means of name-calling and shaming-language.[27] Thus, women are all but

26 For which see next point.

27 Standard means by which illogical, unnatural, and undesirable parts of the current agenda are enforced.

precluded from marrying the men best equipped in terms of life experience and economic means to maintain them.

As stated, men develop their value later than do women. Economically viable men are today browbeaten into submitting to a discourse which permits them access only to women near their own age. But a used-up woman of thirty-five or forty is not comparable with a man of the same age on the upswing of his career by any objective standard.
To conclude this point: the sexual marketplace itself has been corrupted by price-fixing, false methods of accounting, and automatic penalties against those who favour objective evaluations. This is in itself yet another form of theft. And while it is clear that this system has been instituted in order to harm men, disenfranchise children, and destroy women themselves, it is women who — having correctly intuited the moral turpitude required of them by those who govern society — are the most vociferous enforcers of this strand of the elites' agenda.

Sexual immorality
Men provide for women; that is their principal source of value both to society and within marriage. The value a woman represents to a man derives from her sex; from her chastity,[28] her beauty, and her youth (i.e. ability to bear healthy children).

If a man deceives his wife, it is a sin before God; but he is still expected to provide for his wife.

If a woman deceives her husband, she not only places the paternity of the children for which her husband must continue to provide in doubt, she thereby destroys one of her principal sources of value. If she is unchaste before marriage, she enters the marriage fundamentally devalued, having given away that to which her husband is entitled and for which he is expected to pay. In such a case she is comparable to a man who, though previously wealthy, has squandered his substance and wishes to enter marriage bankrupt. But whereas a man may turn his fortunes around, a woman cannot retrieve her virtue.

In this system, a woman is trained to disregard her youth and chastity, which represent her principal sources of value, and to squander them. Once she realises that her youth is fading, she then expects to make another man pay for what she has already given away, and looks to Government to enforce those expectations.

Infanticide
The killing of a living child is infanticide no matter whether the murder occurs within or without the womb. And the killing of children is a great sin before God.

Women today practice the killing of their unborn children on an industrial scale, having been schooled by authorised indoctrination into unsustainable and unfounded delusions about their best means of achieving happiness. As a function of this, they are encouraged by the

28 I.e. the practice of maintaining all sexual activity within the bounds of marriage.

system both to kill their unborn children and to regard it as a matter of no great consequence. Again, they are held to no standard of responsibility; here, as in all things, nothing is their fault, and the idea that it should be is a form of 'oppression' to be dealt with by yet more cultural engineering.

Under many regional jurisdictions a woman may kill a man's unborn child without the permission of the father, while unwed mothers under the age of majority may do so without the knowledge even of their parents.

The institution of so-called abortion is an Agenda item decided upon by the ruling elite and rolled out in every country once the sensibilities of that society have been broken down by sufficient programming and economic restructuring.

Women kill around 70,000,000 babies each year on the altar to the god of materialism.

Invention of calumny and gossip
Women are given to gossip and lies. It is a feature of their sex. Without the capacity to dissimulate and gather information they would not survive. However, this tendency must be held in check if a society is to be healthy.

As we have stated, culture is created; it is a function of decisions made at the top. Our society is structured to facilitate gossip in myriad forms with no social taboos on a woman giving full rein to her momentary passions, need for intrigue, and eternally shifting conceptions of herself and others, with all examples of modest and virtuous female behaviour having been fully erased from the culture.

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In summary then, it is clear that each of the sins listed above is actively promoted within the system which prevails today.

We will now add some general comments which expand upon the points above, following which we will consider the last topic pertaining to the sins characteristic of the time of Muḥammad: the worship of females.

That men should pay for and protect women is the natural order. But it is also the natural order that men should receive in exchange a submissive, faithful wife dedicated to serving her husband and his children exclusively as per the traditional marriage vow women once took to love, honour, and obey their husbands. This natural order has been intentionally changed by means of social and emotional engineering.

A woman's principal currency is attention. She requires it, trades in it, and will do almost anything to get it. This ingrained and natural feature of her sex has been perverted and

weaponised by the Agenda against both her and those who form — or attempt to form — a bond with her. Eternally shopping for attention via social media, she is now an addict to the dopamine fix she derives from that attention. Moreover, she has been trained to expect to enter any marriage with her pre-existing intravenous drip unchallenged and kept beyond the control of her husband as it continues to mainline a potentially limitless supply of this drug into her mind. This is something no man can hope to compete with, and all but guarantees both his financial ruin and her future dependency upon the State.

A normal, natural woman is designed to submit to and serve a man. In the vast preponderance of cases that nature has not changed: a woman continues to submit and to serve a man. But her man today is the State.

In this new and perverted system, men are required to support women who are deviant and destructive from the natural point of view, either within marriage (wherein, should a man insist upon his natural rights, he is branded an "abuser"), or outside marriage, either independently via punitive settlements in the family courts, or collectively via taxes — or both. That is, men continue to pay for women, while the systems which drive society leverage women against men.

In effect then, the generality of women are today whores for the State. They practice an obfuscated form of prostitution in collaboration with the State, both at the expense of countless individual men, and of men in general. The State performs the function of pimp, providing physical muscle and administering punishments in the event that any man should wish to claim as his own that for which he is paying; meanwhile, the man's role is to be compared with that of a client that the pimp and the prostitute work together to fleece. This state of affairs both destroys the family and prevents men from maintaining resources that could provide some measure of insulation against the State.

Women are invariably assumed to have a moral right to the custody of children in cases of divorce,[29] whereas they are invariably less able to support children than are men. This allows the State to continue in its role of enforcer, and results in generations of males raised without fathers, meaning that those males grow up feminised, unable to master emotions, undisciplined, low-agency, and reactive — all of which must be regarded as intended outcomes.

As we have said, the woman is rarely held to account or required to honour her contract; always able to claim victimhood. And all she needs in order to destroy the life of her husband and children is a change in "feelings" — an almost inevitable outcome given sufficient consumption of Media.

Meanwhile, the "feelings" trump card does not work in the case of a man; he is held to account.

At the same time, male children are held back generally through mixed-sex education, the ubiquity of female teachers, and the insistence that boys simply being boys is a defect to be

29 Which in the U.S. for example they initiate over 70% of the time. That rate is higher if she has been to university.

corrected by socialisation and drugs.[30] Moreover, women have been both insinuated into almost every area of male provenance — be it sports, recreation, social congress, or work — and imposed in all areas of male competence both upon and over men (as bosses, referees, arbiters, judges and like), frequently taking roles in which they themselves have neither any natural place, nor are able to perform the tasks they have been placed over as proficiently and with the same level of dedication as the best men. This condition of unnaturalness is maintained by name-calling, shaming language, slogans, legal persecution, brainwashing, false science, and propaganda. The net effect has been to destroy the family and increase the power of Government — the latter institution being entirely a function of the ruling cabal. Put in its right perspective, the policy of the elites for well over a hundred years has been to use women to destroy the family and to disenfranchise its natural head: the man. This has created a vicious cycle of increasingly neurotic women destroying sons which in turn further diminishes potential for genuine leadership and thus reduces the chance of resistance to the dominant power.

Meanwhile, the status of single-motherhood has lost all nuance of the shame which traditionally attached to it and has been transfigured by the engine of cultural indoctrination into a holy order, one deserving of every sacrifice by the broader society.

In short, the woman has been made an agent of the State. She is a footsoldier in a war she does not understand, the effects of which destroy both her and those who are affected by the neurosis which inevitably results from her being deprived of her natural role as a dedicated wife and mother and pressed into service by Agenda-driven indoctrination as part of a generalised prostitution franchise operation.

We do not here blame women. It is in their nature to submit to the dominant power in any social order. The dominant power today is that of the worldwide ruling elite; and while individual women may not understand the mechanisms underpinning that power, collectively they fully understand what that dominant power requires of them and, as must be expected, they are complying with those expectations.

The worship of females

As we have summarised above, women are today irretrievably brainwashed into delusions about themselves and their source of value. As we hope has been made clear, we cherish no illusions of affecting that reality, and do not blame women for it. We are interested here in describing the situation as it has been instituted under the Agenda insofar as it compares with those sins which can be shown to be characteristic of the time of Muḥammad.

Men today continue to be expected to serve women as per their traditional role; women, meanwhile, have been encouraged to abandon entirely the reservation of their natural responsibilities. As a function of this process, men have essentially been made slaves to a

30 Clearly, one intended consequence of this policy is to minimise any potential for future leadership among the slave caste.

system of gynocentric control. This is not how a man is meant to correspond with a woman; but it is how he must correspond with a State-mandated idol. Thus, in this system, the woman has been made an idol — one to which a man must sacrifice his substance and before which he must abase himself.

A woman is not meant to be idolised; a woman is intended to serve God, her husband, and his children. The Qur'an is entirely clear that men are to be the masters of their own houses and of society in general. The corruption of the notion of womanhood and the institution of the model of a deluded, entitled, irresponsible, selfish, dangerous child in its place has been a central tool in the evisceration of society and helped make that outcome inevitable.

We will now summarise the overt indications that a comparable system of idolatry was in force at the time of Muḥammad before listing the legal imperatives given to the Messenger which confirm this.

While within the narrative backdrop to the time of Muḥammad males were highly prized, there is everywhere an emphasis on the connection between femininity and the transcendent realm:

> **57** And they appoint for God daughters — glory[1] be to Him! — but they have what they desire;[2]
> **58** And when one of them receives tidings of a female, his face darkens and he suppresses grief.
> **59** He hides himself from the people because of the evil[1] of that whereof he had tidings — whether to hold it in contempt, or bury it in the dust. In truth,[2] evil is what they judge.
> (16:57-59)

> **16** If[1] He has taken of what He creates daughters, and chosen for you sons,[2]
> **17** (But when one of them is given glad tidings of that[1] which he strikes for the Almighty[2] as a similitude, his face turns black and he suppresses grief:[3]
> **18** "What — one brought up among ornaments and in conflict not seen!"[1])
> **19** And they have made the angels, who are the servants of the Almighty,[1] females:[2] — did they witness their creation?[3] Their witness will be recorded; and they will be questioned.[4]
> **20** And they say: "Had the Almighty[1] willed, we would not have served them." They have no knowledge of that; they are only guessing.[2]
> (43:16-20)

In the segments which follow we see the same emphasis:

> **40** Has then your Lord chosen for you sons and taken from among the angels females?[1] You speak a monstrous[2] word.[3]
> **41** And We have expounded[1] in this Qur'an,[2] that they take heed; but it increases them only in aversion.
> (17:40-41)

> **19** Have you considered Al-Lāt and Al-ʿUzzā,

> **20** And Manāt the third, the other?[1]
> **21** Have you the males, and He the females?
> **22** That then is an unjust division.
> **23** They are only names you have named, you and your fathers, for which God sent down no authority. They follow only assumption, and what their[1] souls desire; but there has come to them guidance from their Lord.
> (53:19-23)

> **27** Those who believe not in[1] the Hereafter name the angels with the names of females.[2]
> **28** But they have no knowledge thereof, they follow only assumption; and assumption avails nothing against the truth.[1]
> **29** So turn thou away from him who turns away from Our remembrance[1] and desires only the life of this world.
> **30** That is their attainment of knowledge.[1] Thy Lord: He best knows him who strays from His path; and He best knows him who is guided.
> (53:27-30)

It is no great step from what we see in the segments above to the view that females themselves are gods and angels. And once females are associated with gods and angels in the cultural discourse, taboos will be laid upon the default expectation that women perform their proper duties and as a result the society will be skewed in the direction of deferring to women rather than leading them.

With this point in view, we will consider the following segment:

> **1** O Prophet: why makest thou unlawful what God has made lawful for thee, seeking the approval of thy wives? And God is forgiving and merciful.
> (66:1)

Here the Prophet himself is chided for affording women greater influence than is right.

Under the present Agenda, it is the requirement for the approval of women which is everywhere driving the destruction of society.

When one adds to the general scenario summarised above the very clear Qur'anic legal directives for both the entry into and exit out of marriage; the emphasis on male leadership in marriage; the fact that the man is given the right both to admonish and discipline his wife; very clear punishments for both men and women in the case of witnessed sexual immorality, then the picture which forms is of a society in which women had not only become entirely immoral but were supported in that direction by a system of doctrinal taboos and imperatives said to originate with the will of God. The correlations with the present doctrine of the world State are many and obvious.

We will list just two more segments in this regard.

28 O Prophet: say thou to thy wives:[1] "If you desire the life of this world and its adornment, come: I will give you provision, and release you with a comely release.
29 "But if you desire God and His messenger and the abode of the Hereafter, then God has prepared for the doers of good among you a great reward."
30 O wives of the Prophet: whoso among you commits manifest sexual immorality,[1] for her the punishment is doubled;[2] and that is easy for God.[3]
31 And whoso among you is humbly obedient to God and His messenger, and works righteousness, We will give her her reward twice over; and We have prepared for her a noble[1] provision.
(33:28-31)

59 O Prophet: say thou to thy wives, and thy daughters, and the women[1] of the believers,[2] that they draw down[3] over them some of their garments. That will tend to them being recognised and not hindered;[4] and God is forgiving and merciful.
(33:59)

In the first segment, we see female material greed clearly delineated; this topic then feeds immediately into that of sexual immorality. Women achieve material things by leveraging their sexual value, and the connection could not be made more plain than here in the case of the Prophet's own wives.

In the second segment, believing women are directed away from dressing provocatively and without regard for modesty. It hardly needs mentioning that the world State fashion industry is a key component in the subversion of modern females into an ideology which both exalts them as goddesses and deludes them into the view that all male attention is worth having no matter the cost to their modesty.

As in all the cases we have listed in this section treating of the sins characteristic of the time of Muḥammad, the imperatives above are suggestive of a broader problem with roots in the believers' communities of origin.

In conclusion, it is clear that all sins — both those which pertain primarily to men and those which pertain primarily to women — which we have identified in the section above as extant in those communities from which the believers of the time of Muḥammad were drawn are heavily promoted under the present system of world governance.

Core actions of a messenger of warning

Since the *protocol* is dependent upon actions by a warner only (with denial on the part of those warned as the sole trigger necessary for destruction to result), we will not list the responses of Muḥammad's audience in the same detail as was the case with previous warners; we have established a large enough dataset of expected responses both by means of explicit and generic narratives to understand the core features. Our primary focus is on the *protocol* itself and those circumstances extant today relative to the matter of the completion of Muḥammad's universal

mission to mankind "all together".

Before considering that mission in earnest, we must measure the Qur'an's presentation of Muḥammad's actions in the light of what we know about *the God protocol*; that is, we need to know whether he met the conditions of a warner as per the criteria of *the God protocol* we have identified.

We have established the full set of actions required for a legitimate implementation of *the God protocol* — by either a single warner who is also a prophet and / or a messenger, or by such a man augmented by a believing man to provide a statement of affiliation — to comprise the following:[31]

1. Cites God as creator of all things.
2. Says God can delay to a stated term.
3. Cites guidance of God.
4. Cites need for patience.
5. Cites need to place trust in God.
6. Claims better guidance than that of hearers.
7. Warns of the Resurrection.
8. Calls the hearers to seek forgiveness of God.
9. Receives a commission from God.
10. Told by God that the wrongdoers will be destroyed.
11. Eats food and walks in the markets.
12. Approaches a people to which he belongs.
13. Speaks in the language of those he warns.
14. Warns the principal city.
15. Comes with clear signs, writings, or the Illuminating Writ.
16. Calls the hearers to serve God.
17. Calls the hearers to serve God only.
18. Asserts that there is but one true God.
19. Calls the hearers to fear God.
20. Calls the hearers to abandon idols.
21. Addresses himself to the elites of his time.
22. Appeals to God.
23. Warns of punishment.
24. Anticipates (punishment of) a "tremendous day".
25. Advances reasoned arguments.
26. States that he is nothing more than a mortal.
27. States that God only can provide the authority requested.
28. Presents a clear notification.
29. Bears glad tidings and warning.
30. Places his affair entirely in the hands of God.

31 The dataset is represented visually in the Table entitled *Actions of Warner* at the end of this book.

31. Uses the appeal: "O my people:".[32]

We will consider below the Qur'anic data which treats of each core-action category with respect to Muḥammad. There is little need for commentary since the verses speak for themselves. Moreover, in many cases there is so much textual evidence it would burden the reader unduly to provide it all, and we supply a representative sample only.

Since the Qur'an comprises the revelation given to Muḥammad, its entirety comprises the words he was given to say by God; given that context, we are able to consider both segments in which the Prophet is directed in the imperative to speak[33] as well as others which form part of his broader revelation and relate to his mission of warning.

Following the summary below we will compare what we are calling the non-core actions of previous messengers of warning with the case of Muḥammad;[34] thereafter, we will turn to the subject of Muḥammad's mission to all mankind.

1. Cites God as creator of all things.

12 Say thou: "To whom belongs what is in the heavens and the earth?" Say thou: "To God." He has prescribed upon Himself mercy;[1] (He will bring you all together to the Day of Resurrection whereof there is no doubt; those who have lost their souls: they do not believe.[2]
13 And to Him belongs what rests in the night and the day; and He is the Hearing, the Knowing.
14 Say thou: "Is it other than God I am to take as ally — **the Creator of the Heavens and the Earth**, and who feeds but is not fed?" Say thou: "I have been commanded to be first among those who submit"; and: "Be thou not among the idolaters."[1]
15 Say thou: "I fear, if I should oppose my Lord, the punishment of a tremendous day.")
(6:12-15)

2. Says God can delay to a stated term.

1 Praise belongs to God who created the heavens and the earth and made darkness[1] and the light! Then those who ignore warning[2] ascribe equals to their Lord.

32 We have included the category *Uses the appeal: "O my people:"* above since, while it is not covered by generic narrative summaries, review of the *Actions of Warners* Table at the end of this book reveals that this category is the only one not also covered by generic narrative summaries to be included in all explicit narratives (i.e. was the case of all those messengers for whom we have data pertinent to *the God protocol*). We observed how the requirement of a statement of affiliation could not be met in the case of Moses and how it was delivered by means of the 'believing man'. This demonstrates both that it is a vital component to the *protocol* and that it can be met by someone other than a messenger of God — a point to which we shall return later in our presentation. Since Muḥammad meets this requirement with regard to his own people also, it is rightly included among the set of requisite actions which comprise the *protocol*.

33 I.e. 'Say thou:' statements.

34 By non-core actions we mean those actions characteristic of particular warners we have observed previously in our presentation but which are not generic (i.e. are neither explicitly recorded in the text as actions executed by all warners nor feature in generic narrative statements).

2 He it is that created you from clay; then He decreed a term[1] — **and a stated term is with Him**; then do you doubt.
(6:1-2)

53 And they ask thee to hasten the punishment! **And were it not for a stated term**, the punishment would have come upon them; and it will come upon them unexpectedly, when they perceive not.
54 They ask thee to hasten the punishment! And Gehenna will encompass the false claimers of guidance[1]
55 The day the punishment covers them from above them and from beneath their feet, and He will say: "Taste what you did!"
(29:53-55)

42 And think thou[1] not that God is unmindful of what the wrongdoers[2] do; **He only delays them to a day** wherein the eyes will stare,[3]
43 Straining forward, their heads uplifted; their gaze not returning to them, and their hearts void.
(14:42-43)

3. Cites guidance of God.

120 And never will the Rabbinic Jews[1] be pleased with thee, nor will the Christians,[2] until thou follow their creed;[3] **say thou: "The guidance of God, that is guidance"**; and if thou follow their vain desires[4] after the knowledge which has come to thee, thou wilt have against God neither ally nor helper.
(2:120)

71 Say thou: "Shall we call, rather than[1] to God, to what neither profits us nor harms us, and be turned back on our heels after God has guided us? — like one whom the satans[2] seduce in the earth, lost in confusion, he having companions inviting him to guidance:[3] 'Come thou to us!'" **Say thou: "The guidance of God, that is guidance;** and we have been commanded to submit to the Lord of All Creation";
(6:71)

4. Cites need for patience.

109 And follow thou what is revealed[1] to thee; **and be thou patient until God judges**; and He is the best of judges.
(10:109)

49 That is from the reports of the Unseen that We reveal[1] to thee; thou knewest it not, neither thou, nor thy people before this. **So be thou patient**; the final outcome is for those of prudent fear.[2]
(11:49)

127 And be thou patient; and thy patience is only through God. And grieve thou not over them, nor be thou in distress over what they scheme.
(16:127)

60 **And be thou patient**; the promise of God is true.[1] And let not those who are not certain[2] sway[3] thee.
(30:60)

5. Cites need to place trust in God.

38 And if thou askest them who created the heavens and the earth, they will say: "God." Say thou: "Have you considered to what you call other than[1] God? If God wills affliction for me, are they removers of His affliction? Or if He wills mercy for me, are they withholders of His mercy?" Say thou: "God is sufficient for me." **In Him place their trust those who would place their trust aright.**[2]
(39:38)

9 If[1] they have taken allies besides[2] Him:[3] then God, He is the Ally, and He gives life to the dead, and He is over all things powerful.
10 And that wherein you differ in anything, the judgment thereof is to God: **"That is God, my Lord; in whom I place my trust, and to whom I turn."**
(42:9)

13 God, there is no god save He.[1] **And in God then let the believers**[2] **place their trust**.
(64:13)

29 Say thou: "He is the Almighty.[1] We believe in[2] Him, **and in Him we place our trust**. And you will come to know who is in manifest error."
(67:29)

6. Claims better guidance than that of hearers.

14 Made fair for men is the love of lusts — for women, and sons, and amassed fortunes[1] of gold and silver, and branded horses, and cattle, and tilth: that is the provision of the life of this world — but God, with Him is the best journey's end.[2]
15 Say thou: "**Shall I inform you of better than that?** For those who are in prudent fear,[1] with their Lord are gardens beneath which rivers flow, they abiding eternally therein, and purified spouses, and approval from God"; and God sees the servants,[2]
16 Those who say: "Our Lord: we believe, so forgive Thou us our transgressions,[1] and protect Thou us from the punishment of the Fire,"
17 The patient,[1] the truthful, the humbly obedient, those who spend, and the seekers of forgiveness at dawn.
(3:14-17)

31 They have lost who deny the meeting with God; when[1] the Hour has come upon them unexpectedly, they will say: "O our regret over what we neglected concerning it!" And they will bear their burdens upon their backs; in truth,[2] evil is what they will bear.
32 And the life of this world is only play and diversion; **and the abode of the Hereafter is better for those of prudent fear**.[1] Will you then not[2] use reason!
(6:31-32)

58 Say thou: "At the bounty of God, and at His mercy: —" At that let them exult; **it is better than what they amass.**
(10:58)

95 And sell not the covenant of God[1] at a cheap price; **what is with God is better for you, if you would know**.
96 What is with you has an end, and what is with God remains; and We will pay those who are patient their reward according to the best of what they did.
(16:95-96)

75 Say thou: "Whoso is in error — no matter the extent the Almighty[1] extends for him[2] — when[3] they have seen what they are promised, whether it be the punishment[4] or the Hour, then will they know who is worse in position and weaker in force."
76 And God increases those who were guided in guidance; and the enduring things — the righteous deeds — **are better with thy Lord as reward, and better as recourse**.[1]
(19:75-76)

59 Say thou: "Praise belongs to God, and peace be upon His servants whom He has chosen!" **Is God better, or that to which they ascribe a partnership?**[1]
60 If:[1] He who created the heavens and the earth: — and sent down for you water from the sky wherewith We cause to grow gardens full of delight whereof it was not for you to cause the trees to grow[2] — is there any god with God?[3] The truth is,[4] they are a people who ascribe equals.
61 If:[1] He who made the earth a fixed lodging,[2] and made rivers in its midst, and made firm mountains therein, and made a barrier[3] between the two seas:[4] is there any god with God?[5] The truth is,[6] most of them know not.
62 If:[1] He who responds to one distressed when he calls to Him, and removes the evil, and makes you successors of the earth:[2] is there any god with God?[3] Little do you take heed.
63 If:[1] He who guides you in the darknesses of the land and the sea, and who sends the winds as glad tidings at the time[2] of His mercy:[3] is there any god with God?[4] Exalted be God above that to which they ascribe a partnership![5]
64 If:[1] He who begins creation, then repeats it, and provides for you from the heaven and the earth:[2] is there any god with God?[3] Say thou: "Bring your evidence, if you be truthful."[4]
65 Say thou: "None in the heavens and the earth knows the Unseen save God." And they perceive not when they will be raised.
66 The truth is,[1] their knowledge fails[2] concerning the Hereafter. The truth is,[3] they are in doubt about it. The truth is,[4] they are blind to it.
(27:59-66)

49 **Say thou: "Then bring a writ**[1] **from God that gives better guidance than these:**[2] **I will follow it, if you be truthful."**[3]
50 And if they respond not to thee, know thou that they but follow their vain desires.[1] And who is further astray than he who follows his vain desire, without guidance from God? God guides not the wrongdoing[2] people.
(28:49-50)

7. Warns of the Resurrection.

5 O mankind: **if you are in doubt about the Resurrection**, then: We created you from dust; then from a sperm-drop; then from a clinging thing;[1] then from a fleshy lump[2] formed and unformed — that We might make plain[3] to you. And We settle in the wombs what We will to a stated term; then We bring you forth as a child; then that you should reach your maturity. And among you is he who is taken.[4] And among you is he who is sent back to the most abject age, so that he knows not, after knowledge, anything. And thou seest the earth lifeless;[5] then when We send down upon it water it quivers and swells and grows every[6] delightful kind
6 For it is that[1] God, He is the Truth;[2] and that He gives life to the dead; and that He is over all things powerful;
7 And that the Hour about which there is no doubt is coming; and that God will raise those in the graves!
(22:5-7)

8 And among men is he who disputes concerning God, without knowledge, or guidance, or an illuminating Writ,[1]
9 Turning aside proudly[1] to lead away[2] from the path of God. For him in the World is disgrace; **and on the Day of Resurrection** We will let him taste the punishment of the consuming fire:
10 "For it is that[1] thy hands sent ahead, and that God is not unjust to the servants!"[2]
(22:8-10)

68 And if they dispute with thee, **say thou:** "God best knows what you do.
69 **"God will judge between you on the Day of Resurrection concerning that wherein you differ."**
(22:68-69)

12 And those who ignore warning[1] say to those who heed warning:[2] "Follow our path and we will bear your offences."[3] But they will not bear anything of their offences;[4] they are liars.
13 And they will bear their loads — and loads besides[1] their loads — **and they will be questioned on the Day of Resurrection about what they invented**.
(29:12-13)

14 Say thou: "God do I serve, sincere to Him in my doctrine,[1]
15 "So serve what you will besides[1] Him." **Say thou: "The losers will be those who lose themselves and their families on the Day of Resurrection."** Is that[2] not the clear loss?
16 They will have above them canopies of the Fire, and beneath them canopies. By that does God put His servants in dread:[1] "O My servants: be in prudent fear[2] of Me!"
(39:14-16)

26 **Say thou:** "God gives you life; then He gives you death; **then will He gather you to the Day of Resurrection whereof there is no doubt;** but most men know not."
(45:26)

8. Calls the hearers to seek forgiveness of God.

53 **Say thou: "**O My servants who have committed excess against their souls: despair not of the mercy of God! God forgives transgressions[1] altogether,[2] — He is the Forgiving, the Merciful —
54 "**And turn in repentance to your Lord, and submit to Him** before there comes to you the punishment; then will you not be helped."
(39:53-54)

6 **Say thou:** "I am only a mortal like you. It is revealed[1] to me that your God is One God. So take a straight path to Him, **and ask forgiveness of Him!**" And woe to the idolaters:[2]
7 Those who render not the purity,[1] and of the Hereafter they are deniers!
(41:6-7)

9. Receives a commission from God.

1 O thou, one covering himself:
2 **Arise thou and warn thou!**
3 And magnify thou thy Lord,
4 And purify thou thy garments,
5 And forsake thou[1] defilement,
6 And show thou not favour seeking gain,
7 And to thy Lord be thou patient.
(74:1-7)

158 (**Say thou:** "**O mankind: I am the messenger of God to you all together —** to whom belongs the dominion of the heavens and the earth. There is no god save He.[1] He gives life and He gives death." So believe in[2] God and His messenger, the unschooled[3] prophet, who believes in[4] God and His words; and follow him,[5] that you might be guided.)
(7:158)

As we have emphasised throughout, Muḥammad received two major commissions, and both are indicated above.

10. Told by God that the wrongdoers will be destroyed.

76 And they had almost driven thee out of the land, to turn thee out therefrom; **and then would they not have tarried after thee save a little**.[1]
77 The practice[1] of those We sent before thee of Our messengers[...];[2] and thou wilt not find in Our practice[3] any alteration.
(17:76-77)

13 **And how many a city stronger than thy city which has turned thee out**[1] **have We destroyed!** And there was no helper for them.
(47:13)

4 And there comes to them no proof[1] among the proofs[2] of their Lord but they turn away therefrom:[3]
5 So have they denied the truth[1] **when it came to them; and there will come to them a report of that whereat they mocked.**
(6:4-5)

We know that the fact of destruction in the case of Muḥammad's original mission of warning is elided from the text in conformity with the case of Abraham. Nevertheless, in the three segments above we find evidence that Muḥammad received forewarning of the destruction impending upon the community to which he preached his message of warning.

11. Eats food and walks in the markets.

7 And they say: "What is this messenger that eats food and walks in the markets? Oh, that an angel were but[1] sent down to him to be a warner with him!
8 "Or a treasure were but sent to him! Or there were for him but a garden from which he ate!"[1] And the wrongdoers[2] say: "You follow only a man taken by sorcery."[3]
9 See thou how they strike similitudes for thee, and go astray, and cannot find a path.
(25:7-9)

12. Approaches a people to which he belongs.

1 *ṣād*[1] By the Qur'an[2] full of remembrance![3]
2 The truth is,[1] those who ignore warning[2] are in pride[3] and dissension.
3 (How many a generation We destroyed before them! And they cried out when there was no time to escape.)
4 And they marvel that a warner has come to them from among them; and the false claimers of guidance[1] say: "This is a sorcerer[2] and a liar.
5 "Has he made the gods One God?[1] This is an amazing thing."
(38:1-5)

66 But thy people have denied it when it is the truth.[1] Say thou: "I am not a guardian over you."
67 Every report has a dwelling-place;[1] and you will come to know.
(6:66-67)

The verses in Section 31 below apply in this regard also.

13. Speaks in the language of those he warns.

43 Nothing is said to thee but what has been said to the messengers before thee: — "Thy Lord is possessor of forgiveness, and possessor of painful retribution,"[1] —
44 And had We made it a recitation[1] **in a foreign tongue, they would have said: "Oh, that its proofs**[2] **were but**[3] **set out and detailed**[4] **— a foreign tongue and an Arab!"**[5] Say thou: "It is for those who heed warning[6] a guidance and a healing"; but those who do not believe:[7] in their ears is deafness, and it is for them blindness; those: they are called from a far place.
(41:43-44)

12 But before it was the Writ[1] of Moses a model[2] and a mercy; and this is a confirming Writ,[3] **in an Arabic tongue**, that it might warn those who do wrong,[4] and bring glad tidings to the doers of good:
(46:12)

14. Warns the principal city.

92 And this[1] is a Writ[2] We have sent down,[3] one blessed, confirming what was before it,[4] and **that thou warn the mother of cities**[5] **and those around her**; and those who believe in[6] the Hereafter believe in[7] it, and they preserve their duty.[8]
(6:92)

7 And thus We have revealed[1] to thee an Arabic recitation,[2] **that thou warn the mother of cities**[3] and whoso is around her and thou warn of the Day of Gathering whereof there is no doubt: a faction will be in the Garden, and a faction in the Inferno.
(42:7)

15. Comes with clear signs, writings, or the Illuminating Writ.

66 Say thou: "I am forbidden to serve that to which you call besides[1] God, since **there have come to me clear signs from my Lord**; and I am commanded to submit to the Lord of All Creation."
(40:66)

The "clear signs" which Muḥammad brought comprise the Qur'an itself:[35]

19 Say thou: "What thing is greatest in witness?" Say thou: "God is witness between me and you; **and this Qur'an**[1] **has been revealed**[2] **to me that I might warn you thereby, and whom it reaches**. Do you bear witness that there are other gods with God?" Say thou: "I bear not witness." Say thou: "He is but One God, and I am quit of that to which you ascribe a partnership."[3]
(6:19)

37 And this Qur'an[1] **is not such as could be invented by other than**[2] **God**; but it is a confirmation of what is before it,[3] and an exposition of the Writ about which there is no doubt,[4] from the Lord of All Creation.
38 If[1] they say: "He invented it,"[2] say thou: "Bring a sūrah[3] the like thereof; and call whom you can[4] besides[5] God, if you be truthful."[6]
39 The truth is,[1] **they have denied what they compassed not in knowledge, and whose interpretation has not yet come to them**. Thus denied those before them.

35 In support of this statement, the reader will be able to review a fully consistent presentation of *al ḥurūf al muqaṭṭaʿāt* in my work *The Mysterious Letters of the Qur'an: A Complete Solution*.

Then see thou how was the final outcome of the wrongdoers.[2]
(10:37-39)

88 Say thou: "**If the servi[1] and the domini[2] gathered to produce the like of this Qur'an,[3] they would not produce the like thereof, though they were helpers one of another.**"
89 And We have expounded[1] for men in this Qur'an[2] every[3] similitude,[4] but most men refuse save denial.
(17:88-89)

21 **Had We sent down this Qur'an[1] upon a mountain, thou hadst seen it humbled, split asunder from fear of God.** And those similitudes — We strike them for mankind, that they might reflect.
(59:21)

The subject of the servi and the domini mentioned above at 17:88 is treated at length in Article SJC.

16. Calls the hearers to serve God.

104 **Say thou: "O mankind:** if you are in doubt about[1] my doctrine:[2] I serve not those whom you serve besides[3] God; **but I serve God**, who will take you;[4] and I am commanded to be of the believers;[5]
(10:104)

17. Calls the hearers to serve God only.

36 And those to whom We[1] gave the Writ[2] exult at what is sent down to thee; and among the parties is he who denies some of it. Say thou: **"I am only commanded to serve God, and to ascribe not a partnership[3] to Him**; to Him do I invite, and to Him is my return."[4]
(13:36)

65 Say thou: "I am only a warner; and **there is no god save God, the One, the Vanquishing,**
66 "Lord of the Heavens and the Earth and what is between them,[1] the Exalted in Might, the Forgiver."
(38:65-66)

64 (**Say thou: "Is it other than God you command me to serve, O you who are ignorant?"**
65 And it has been revealed[1] to thee and to those before thee: "If thou ascribe a partnership,[2] thy deeds will be made vain, and thou wilt be among the losers."
66 **Nay,[1] but God shalt thou serve**; and be thou among the grateful.)
(39:64-66)

66 **Say thou: "I am forbidden to serve that to which you call besides[1] God**, since

there have come to me clear signs from my Lord; and I am commanded to submit to the Lord of All Creation."
(40:66)

18. Asserts that there is but one true God.

19 Say thou: "What thing is greatest in witness?" Say thou: "God is witness between me and you; and this Qur'an[1] has been revealed[2] to me that I might warn you thereby, and whom it reaches. Do you bear witness that there are other gods with God?" Say thou: "I bear not witness." **Say thou: "He is but One God, and I am quit of that to which you ascribe a partnership."**[3]
(6:19)

1 **Say thou: "He is God, One!**
2 "God, the Everlasting Refuge![1]
3 "He neither begets, nor is He begotten,
4 "Nor is there to Him any equal."
(112:1-4)

19. Calls the hearers to fear God.

1 They ask thee about the spoils of war. **Say thou:** "The spoils of war are for God and the Messenger; **so be in prudent fear[1] of God,** and make right in what is between you; and obey God and His messenger,[2] if you be believers."[3]
(8:1)

31 Say thou: "Who provides for you from the heaven and the earth?" If[1] He who owns the hearing and the sight, and He who brings forth the living from the dead and brings forth the dead from the living, and He who directs the matter[2] — then will they say: "God"[3] **— then say thou: "Will you then not[4] be in prudent fear!**"
(10:31)

86 Say thou: "Who is Lord of the Seven Heavens and Lord of the Great Throne?"
87 They will say: "God."[1] **Say thou: "Will you then not[2] be in prudent fear!"**
(23:86-87)

15 **Say thou: "Is that better, or the Garden of Eternity which is promised to those of prudent fear?"**[1] It will be for them a reward and a journey's end.
(25:15)

10 **Say thou: "O My servants who heed warning:[1] be in prudent fear[2] of your Lord.**" For those who do good in the World is good, and God's earth is spacious.[3] The patient[4] will but be paid their reward without reckoning.[5]
(39:10)

20. Calls the hearers to abandon idols.

135 And they say: "Be such as hold to Judaism,[1] or Christians[2] — you will be guided." **Say thou: "Nay,[3] the creed of Abraham, inclining to truth;[4] and he was not of the idolaters."**[5]
(2:135)

95 Say thou: "God spoke truly; so follow the creed of Abraham, inclining to truth;[1] and he was not of the idolaters."[2]
(3:95)

256 There is no compulsion in doctrine;[1] sound judgment has become clear from error. **So whoso denies idols[2] and believes in[3] God, he has grasped the most firm handhold which has no break;** and God is hearing and knowing.
(2:256)

121 And eat not of that over which the name of God has not been remembered;[1] and it is perfidy.[2] And the satans[3] instruct[4] their allies to dispute with you; **and if you obey them, you are idolaters.**[5]
(6:121)

30 That[...].[1] And whoso honours the sacred things[2] of God, it is better for him in the sight of his Lord. And the cattle are lawful to you save that recited to you. **And avoid the abomination of idols.**[3] And avoid false speech,[4]
(22:30)

17 And those who avoid idols[1] lest they serve them and turn to God, for them are glad tidings. So give thou glad tidings to My servants:
18 Those who hear the word and follow the best thereof,[1] those are they whom God has guided; and it is they who are those possessed of insight.
(39:17-18)

21. Addresses himself to the elites of his time.

There is no instance in the Qur'an in which Muḥammad addresses himself to the ruling elites (called 'eminent ones' in my translation) directly, and nothing which may be compared to the kind of exchanges we saw exemplified in Moses' exchanges with Pharaoh and his elites. However, we find mention of 'eminent ones' in connection with Muḥammad's mission in a context which establishes beyond question that interaction between the warner and the ruling elite of his time took place. The segment in question is presented within its broader context below:[36]

1 *ṣād*[1] By the Qur'an[2] full of remembrance![3]
2 The truth is,[1] those who ignore warning[2] are in pride[3] and dissension.
3 (How many a generation We destroyed before them! And they cried out when there was no time to escape.)

36 We have truncated 38:17 in the interests of focusing on the principal point.

4 And they marvel that a warner has come to them from among them; and the false claimers of guidance[1] say: "This is a sorcerer[2] and a liar.
5 "Has he made the gods One God?[1] This is an amazing thing."
6 And the eminent ones among them went forth: "Go and be steadfast to your gods — this is a thing desired.[1]
7 "We heard not of this in the latter creed;[1] this is only a fabrication.
8 "Is it that the remembrance[1] was sent down upon him from among us?" The truth is,[2] they are in doubt about My remembrance;[3] the truth is,[4] they have not tasted My punishment!
9 If[1] they have the treasuries of the mercy of thy Lord, the Exalted in Might, the Bestower:[2] —
10 Or if[1] they have the dominion of the heavens and the earth and what is between them:[2] — then let them ascend into the causes![3]
11 Some force is thereupon[1] defeated among the parties.[2]
12 The people of Noah denied before them, and ʿĀd, and Pharaoh,[1] the Lord of Stakes,
13 And Thamūd, and the people of Lot, and the companions of the woods[1] — those were the parties —
14 Each only denied the messengers, so My retribution became binding.[1]
15 And these[1] look only for one Blast; it has no delay.
16 And they say: "Our Lord: hasten Thou for us our lot before the Day of Reckoning!"[1]
17 Be thou patient over what they say[...]
(38:1-17)

Thus, there can be no doubt but that Muḥammad addressed the ruling elites of his time. The question of why this single core component of the *protocol*, while evident, should be muted is addressed towards the end of the present chapter.

22. Appeals to God.

109 And if they turn away, say thou: "I have proclaimed to you all alike;[1] and I know not whether near or far is what you are promised.
110 "He knows what is public of speech, and He knows what you conceal.
111 "And I know not; it might be a means of denial[1] for you and enjoyment for a time."
112 Say thou:[1] **"My Lord: judge Thou with justice.**[2] And our Lord is the Almighty,[3] the one whose aid is sought against what you describe."[4]
(21:109-112)

23. Warns of punishment.

12 Say thou to those who ignore warning:[1] "**You will be defeated, and gathered into Gehenna; and evil is the resting-place**."
(3:12)

44 And **warn thou mankind of a day the punishment will come upon them**, and those who did wrong will say: "Our Lord: delay Thou us for a short term: we will respond to Thy call and follow the messengers." — "Did you not swear before that

there would be no end for you?
(14:44)

39 And **warn thou them of the Day of Regret**, when the matter will be concluded; but they are in heedlessness, and they do not believe.[1]
40 We will inherit[1] the earth and whoso is thereon, and to Us will they be returned.
(19:39-40)

18 **And warn thou them of the Day of the Drawing Near**,[1] when the hearts will choke[2] in the throats:[3] — No loyal friend for the wrongdoers![4] No intercessor who is obeyed!
19 He knows the treachery of the eyes and what the breasts conceal.
20 And God decides in justice.[1] And those to whom they call besides[2] Him decide not anything; God, He is the Hearer, the Seeing.
(40:18-20)

13 Then if they turn away, say thou: "**I warn you of a thunderbolt like the thunderbolt of ʿĀd and Thamūd,**"
(41:13)

24. Anticipates (punishment of) a "tremendous day".

12 Say thou: "To whom belongs what is in the heavens and the earth?" Say thou: "To God." He has prescribed upon Himself mercy;[1] (He will bring you all together to the Day of Resurrection whereof there is no doubt; those who have lost their souls: they do not believe.[2]
13 And to Him belongs what rests in the night and the day; and He is the Hearing, the Knowing.
14 Say thou: "Is it other than God I am to take as ally — the Creator of the Heavens and the Earth, and who feeds but is not fed?" Say thou: "I have been commanded to be first among those who submit"; and: "Be thou not among the idolaters."[1]
15 **Say thou: "I fear, if I should oppose my Lord, the punishment of a tremendous day."**)
16 From whom it is averted, that day, He will have had mercy[1] upon him; and that is the clear achievement.[2]
(6:12-16)

15 And when Our proofs[1] are recited to them as clear signs, those who look not for the meeting with Us say: "Bring thou a Qur'an[2] other than this; or change thou it."[3] **Say thou:** "It is not for me to change it of my own accord.[4] I follow only what is revealed[5] to me. **I fear, if I should disobey my Lord, the punishment of a tremendous day.**"
(10:15)

13 **Say thou: "I fear, if I should disobey my Lord, the punishment of a tremendous day."**
(39:13)

25. Advances reasoned arguments.

11 **Say thou:** "Travel in the earth, then see how was the final outcome of the deniers."
(6:11)

12 **Say thou:** "To whom belongs what is in the heavens and the earth?" Say thou: "To God." He has prescribed upon Himself mercy;[1] (He will bring you all together to the Day of Resurrection whereof there is no doubt; those who have lost their souls: they do not believe.[2]
13 And to Him belongs what rests in the night and the day; and He is the Hearing, the Knowing.
14 Say thou: "Is it other than God I am to take as ally — the Creator of the Heavens and the Earth, and who feeds but is not fed?" Say thou: "I have been commanded to be first among those who submit"; and: "Be thou not among the idolaters."[1]
(6:12-14)

40 **Say thou:** "Have you considered:[1] if the punishment of God comes upon you, or the Hour comes upon you, will you call to other than God, if you be truthful?"[2]
(6:40)

46 **Say thou:** "Have you considered:[1] if God takes away your hearing and your sight and seals your hearts, who is the god save God who will restore it to you?" See thou how We expound the proofs;[2] then they turn away.
47 Say thou: "Have you considered:[1] if the punishment of God come to you unexpectedly or with warning,[2] will there be destroyed save the wrongdoing[3] people?"
(6:46-47)

63 **Say thou:** "Who delivers you from the darknesses of the land and the sea? You call to Him humbly and in secret: 'If He delivers us from this, we will be among the grateful.'"
64 Say thou: "God delivers you from it and from every[1] distress; then you ascribe a partnership."[2]
65 Say thou: "He is the one able to send punishment upon you from above you or from beneath your feet,[1] or to confound you through sects and let some of you taste the might of others." See thou how We expound the proofs,[2] that they might understand,
66 But thy people have denied it when it is the truth.[1] Say thou: "I am not a guardian over you."
(6:63-66)

164 **Say thou:** "Is it other than God I should desire as Lord when He is Lord of all things?" And every soul earns not save for itself, and no bearer bears the burden of another; then to your Lord is your return, and He will inform you of that wherein you differed.
(6:164)

52 **Say thou:** "Have you considered:[1] if it[2] is from God, then you denied it — who is further astray than one who is in extreme schism?"
(41:52)

The revelation given to Muḥammad comprises *in toto* a collection of closely reasoned arguments, of which we have provided here merely a selection.

26. States that he is nothing more than a mortal.

90 And they say: "We will not believe thee until thou cause a spring to gush forth from the earth for us,
91 "Or thou have a garden of date-palms and grapevines, and thou cause rivers to gush forth in the midst thereof abundantly,[1]
92 "Or thou cause the sky to fall — as thou hast claimed — upon us in pieces, or thou bring God and the angels before us face to face,[1]
93 "Or thou have a house of finery,[1] or thou ascend into the sky; and we will not believe thy ascension until thou bring down upon us a writ[2] we may read."[3] **Say thou: "Glory[4] be to my Lord![5] Am I anything save a mortal messenger!"**
(17:90-93)

110 Say thou: "I am only a mortal like you. It is revealed[1] to me that your God is One God. So whoso looks to the meeting with his Lord, let him do works[2] of righteousness, and ascribe not a partnership[3] in the service of his Lord to anyone."[4]
(18:110)

6 Say thou: "I am only a mortal like you. It is revealed[1] to me that your God is One God. So take a straight path to Him, and ask forgiveness of Him!" And woe to the idolaters:[2]
7 Those who render not the purity,[1] and of the Hereafter they are deniers!
(41:6-7)

27. States that God only can provide the authority requested.

35 If[1] **We have sent down upon them an authority:**[2] then it speaks of that to which they ascribe a partnership[...].[3]
(30:35)

156 If[1] **you have a clear authority,**[2]
157 Then bring your writ,[1] if you be truthful.[2]
(37:156-157)

38 Or if[1] **they have a stairway on which they can listen in:**[2] **— then let their listener come with a clear authority.**[3]
(52:38)

Each of the statements above features what is described in my broader work[37] as the *hanging* '*am*'. This is a rhetorical device by which certain claims are dealt with across the Qur'anic text. In each of the segments above the import is that those addressed are dealing deceitfully and that it is God only who has the power to provide the authority in each case.

37 *The Qur'an: A Complete Revelation*; available free at quranite.com.

28. Presents a clear notification.

22 Say thou: "None will grant me protection against God, nor will I find, besides[1] Him, a refuge
23 "**Save notification from God and His messages.**" And whoso opposes God and His messenger, for him is the fire of Gehenna; they abiding eternally therein forever.
(72:22-23)

92 And obey God and obey the Messenger,[1] and beware;[2] **but if you turn away, then know that upon Our messenger is only the clear notification**.
(5:92)

99 Upon the Messenger is only the notification; and God knows what you reveal and what you conceal.
(5:99)

40 And whether We show thee part of what We promise them, or We take thee, **but upon thee is the notification**; and upon Us is the reckoning.
(13:40)

52 This[1] **is a notification**[2] **to mankind**, that[3] they be warned thereby, and that they might know that He is but One God, and that those of insight might take heed.
(14:52)

29. Bears glad tidings and warning.

1 *alif lām rā*[1] A Writ[2] the proofs[3] whereof are fortified,[4] then set out and detailed,[5] from One wise and aware:
2 "Serve not save God"; **I am to you from Him a warner and a bearer of glad tidings.**
3 And: "Ask forgiveness of your Lord; then turn to Him, He will cause you to enjoy a fair provision to a stated term; and He will give every bountiful one his bounty;[1] but if you turn away, I fear for you the punishment of a great day;
4 "Unto God is your return; and He is over all things powerful."
(11:1-4)

30. Places his affair entirely in the hands of God.

129 Then if they turn away, **say thou: "God is sufficient for me; there is no god save He.**[1] **In Him have I placed my trust, and He is Lord of the Great Throne."**
(9:129)

9 If[1] they have taken allies besides[2] Him:[3] then God, He is the Ally, and He gives life to the dead, and He is over all things powerful.
10 And that wherein you differ in anything, the judgment thereof is to God: "**That is God, my Lord; in whom I place my trust, and to whom I turn.**"
(42:9-10)

30 Thus have We sent thee among a community — communities have passed away before it — that thou recite to them what We have revealed[1] to thee; but they deny the Almighty.[2] **Say thou: "He is my Lord: — there is no god save He**[3] **— in Him have I placed my trust, and to Him is my return."**
(13:30)

31. Uses the appeal: "O my people:".

135 Say thou: "O my people: work according to your power[1] **— I am working**; and you will come to know for whom is the final outcome of the Abode; the wrongdoers[2] are not successful."
(6:135)

39 Say thou: "O my people: work according to your power[1] **— I am working**; and you will come to know
40 "To whom there comes a punishment that disgraces him, and upon whom there descends a lasting punishment."
(39:39-40)

Muḥammad is instructed to pronounce the key phrase "O my people" twice in the Qur'an, and it comes in the context of a general challenge, and disavowal of his audience in expectation of punishment at the hand of God. In both cases it leads into a formula we recognise from our previous examination of the *protocol*: "I am working".[38]

We met this formula in Segment 2 of Chapter 10 where it comprises 11:84-95; that description of Shuʿayb's mission to the people of Madyan concludes with the following:

93 And: "**O my people: work according to your power**[1] **— I am working**; you will come to know to whom comes a punishment that disgraces him, and who is a liar. And watch — I am with you watching."
94 And when Our command came, We saved Shuʿayb and those who heeded warning[1] with him, by mercy from Us. And the Blast seized those who were doing wrong; and morning found them lying prone in their homes
95 As though they had never lived[1] therein — so away with Madyan,[2] even as Thamūd was taken away![3]
(11:93-95)

Thus, not only did Muḥammad fulfil this component of *the God protocol* in expectation of punishment, his implementation of the required expression of affiliation also unambiguously references a scenario in which God's destruction followed as a consequence.

The collocation "I am working"[39] occurs at no other place in the Qur'an.

38 Arabic: *innī ʿāmilun*.

39 Arabic: *innī ʿāmilun*.

Non-core actions of a messenger of warning

We have established above both that Muḥammad fulfilled all core actions required of a messenger of warning for the punishments of God to become binding under the *protocol*, and that the people to which he delivered that warning denied and must in consequence have been destroyed.

In previous chapters we identified also actions undertaken by individual warners which were not made general principles either by means of generic narrative summaries or by dint of inclusion in all explicit cases — which is what we see with the expression of affiliation in "O my people".

We list below all actions by warners which fall into the group which we are calling non-core actions,[40] following which we provide samples from the Qur'anic text in which actions attached to Muḥammad or requirements made of him replicate or correspond with each component. Here again on most counts we are providing a sampling of a larger set. Comments are provided only where required.

1. Presents a punishment which is contingent on response by hearers.
2. Exhorts the hearers to obey him.
3. States that he is a warner or messenger.
4. Cites the favours of God.
5. Accuses the hearers of invention of falsity.
6. Presents a proof.
7. States that he seeks no reward from those to whom he is conveying warning.
8. Addresses subject of those who follow him.
9. States that destruction is the decision of God alone.
10. Responds to derision or accusation.
11. Stresses the message given by God.
12. Challenges the unbelievers to do their worst.
13. Appeals to his people to wait as he is waiting.
14. Cites previously destroyed peoples.
15. States that his task is to convey message.

1. Presents a punishment which is contingent on response by hearers.

278 O you who heed warning:[1] be in prudent fear[2] of God; and give up what remains of usury, if you be believers.[2]
279 And if you do not, then be informed of war from God and His messenger. But if you repent, then to you are your principal sums;[1] doing no wrong, you will not be wronged.
(2:278-279)

73 O Prophet: strive thou[1] against the atheists[2] and the waverers,[3] and be thou harsh

40 The dataset is represented visually in the Table entitled *Actions of Warner* at the end of this book.

with them; and their shelter is Gehenna; and evil is the journey's end.
74 They swear by God that they did not say — when they did say — the word of denial, and denied after their submission.[1] And they purposed what they have not reached; and they resented only that God and His messenger enriched them of His[2] bounty. Then if they repent, it will be better for them; **and if they turn away, God will punish them with a painful punishment in the World and the Hereafter**; and they will not have in the earth any ally or helper.
(9:73-74)

2. Exhorts the hearers to obey him.

31 Say thou: "If you love God, follow me;[1] God will love you, and forgive you your transgressions";[2] and God is forgiving and merciful.
32 Say thou: "Obey God and the Messenger."[1] Then if they turn away: God loves not the false claimers of guidance.[2]
(3:31-32)

The Qur'an contains multiple instances where the believer is told to obey the Messenger;[41] we have provided only a sample here.

3. States that he is a warner or messenger.

89 And say thou: "I am the clear warner:[1]
(15:89)

158 (**Say thou: "O mankind: I am the messenger of God to you all together** — to whom belongs the dominion of the heavens and the earth. There is no god save He.[1] He gives life and He gives death." So believe in[2] God and His messenger, the unschooled[3] prophet, who believes in[4] God and His words; and follow him,[5] that you might be guided.)
(7:158)

49 Say thou: "O mankind: I am only a clear warner to you."
(22:49)

65 Say thou: "I am only a warner; and there is no god save God, the One, the Vanquishing,
66 "Lord of the Heavens and the Earth and what is between them,[1] the Exalted in Might, the Forgiver."
67 Say thou: "It is a tremendous report
68 "From which you turn away.
69 "I had no knowledge of the exalted assembly[1] when they disputed,
70 "It is only revealed[1] **to me, that I am a clear warner."**[2]
(38:65-70)

41 This imperative has acquired an imaginative posthumous application based upon an entirely different literature in the hands of the Traditionalist, but the fact is, as we have seen, a number of previous messengers of warning called people to obey their word. No one, including the Traditionalist, applies to those instances the same dynamic he insists upon with regard to Muḥammad despite the Qur'an's statement that believers make no distinction between messengers (see 2:285).

4. Cites the favours of God.

26 Say thou: "O God, Master of Dominion: Thou givest dominion to whom Thou wilt, and Thou removest dominion from whom Thou wilt; Thou exaltest whom Thou wilt, and Thou abasest whom Thou wilt. In Thy hand is good; Thou art over all things powerful.
27 "Thou makest the night enter into the day, and Thou makest the day enter into the night; and Thou bringest forth the living from the dead, and Thou bringest forth the dead from the living. And Thou givest provision to whom Thou wilt without reckoning."[1]
(3:26-27)

1 The Almighty:[1]
2 Taught the Qur'an,[1]
3 Created man,
4 Taught him the clear statement.[1]
5 The sun and the moon are in calculation,[1]
6 And the star and the tree submit.[1]
7 And the heaven — He raised it (and He set up the balance,
8 That you transgress not in the balance;
9 And uphold the weight with equity,[1] and cause not loss to the balance.)
10 And the earth — He set it out for living creatures,
11 Therein is fruit, and date-palms with sheaths,
12 And the grain with husks, and fragrant herbs.
13 Then which of the blessings of your[1] Lord will you[2] deny?
(55:1-13)

5. Accuses the hearers of invention of falsity.

148 Those who ascribe a partnership[1] will say: "Had God willed, we would not have ascribed a partnership,[2] nor would our fathers, nor would we have made anything unlawful." Thus did those who were before them deny until they tasted Our might. **Say thou:** "Have you any knowledge to bring forth for us? **You follow only assumption, and are only guessing."**
149 Say thou: "Then to God belongs the conclusive[1] **argument:**[2] **had He willed, He would have guided you all together."**
150 Say thou: "Bring your witnesses who bear witness that God has made this unlawful." Then if they bear witness, bear thou not witness with them; and follow thou not the vain desires[1] of those who deny Our proofs[2] and those who believe not in[3] the Hereafter; and they ascribe equals to their Lord.
(6:148-150)

28 And when they[1] commit sexual immorality,[2] they say: "We found our fathers doing it,"[3] and: "God enjoined it upon us."[4] **Say thou: "God enjoins not sexual immorality;**[5] **do you ascribe to God what you know not?"**
(7:28)

59 Say thou: "Have you seen[1] what God has sent down for you of provision, and you have made thereof lawful and unlawful?" **Say thou: "Did God give you leave, or is**

it about God that you invent?"
(10:59)

69 Say thou: "Those who invent lies[1] **about God will not succeed."**
(10:69)

6. Presents a proof.

15 And when Our proofs[1] **are recited to them as clear signs**, those who look not for the meeting with Us say: "Bring thou a Qur'an[2] other than this; or change thou it."[3] Say thou: "It is not for me to change it of my own accord.[4] I follow only what is revealed[5] to me. I fear, if I should disobey my Lord, the punishment of a tremendous day."
(10:15)

37 And this Qur'an[1] **is not such as could be invented by other than**[2] **God**; but it is a confirmation of what is before it,[3] and an exposition of the Writ about which there is no doubt,[4] from the Lord of All Creation.
38 If[1] **they say: "He invented it,"**[2] **say thou: "Bring a sūrah**[3] **the like thereof; and call whom you can**[4] **besides**[5] **God, if you be truthful."**[6]
(10:37-38)

The reader may engage with a fully consistent presentation of *al ḥurūf al muqaṭṭaʿāt* in my work *The Mysterious Letters of the Qur'an: A Complete Solution* in support of the segment above.

7. States that he seeks no reward from those to whom he is conveying warning.

90 Those are they whom God has guided; so follow thou[1] their guidance. **Say thou: "I ask of you for it no reward; it is only a reminder to all mankind."**
(6:90)

57 Say thou: "I ask not of you for it any reward save that whoso wills might take to his Lord a path."
(25:57)

47 Say thou: "What I might[1] **have asked of you of reward, it is yours. My reward is only upon**[2] **God**; and He is witness over all things."
(34:47)

86 Say thou: "I ask of you for it no reward; and I am not of those who claim things falsely.[1]
87 "It is only a reminder[1] to all mankind,
88 "And you will come to know its report after a time."
(38:86-88)

23 That of which God gives glad tidings to His servants who heed warning[1] and do righteous deeds. **Say thou: "I ask of you for it no reward save love among kin."** And whoso commits a good deed, We will increase him in good therein; God is forgiving and appreciative.
(42:23)

8. Addresses subject of those who follow him.

20 And if they argue with thee, then say thou: "I have submitted my face[1] **to God, as have**[2] **those who follow me."** And say thou to those given[3] the Writ[4] and to the unschooled:[5] "Have you submitted?"[6] And if they have submitted, then are they guided; but if they turn away, then upon thee is only the notification; and God sees the servants.[7]
(3:20)

9. States that destruction is the decision of God alone.

57 Say thou: "I am upon clear evidence from my Lord, and you have denied it. **I have not that which you seek to hasten;**[1] **judgment is but for God**. He relates the truth,[2] and He is the best to decide."[3]
58 Say thou: "Had I what you seek to hasten, the matter would have been concluded between me and you; and God best knows the wrongdoers."[1]
(6:57-58)

187 They ask thee concerning the Hour: "When is its arrival?"[1] **Say thou: "Knowledge thereof is but with my Lord; none reveals its time save He.** It weighs heavily in the heavens and the earth; it comes not upon you save unexpectedly." They ask thee as though thou wert privy[2] thereto; **say thou: "Knowledge thereof is but with God";**[3] but most men know not.
(7:187)

10. Responds to derision or accusation.

43 And those who ignore warning[1] say: "Thou art not an emissary." **Say thou: "Sufficient is God as witness between me and you;** and[2] whoso has knowledge of the Writ[...]."[3]
(13:43)

50 Say thou: "If I go astray, I but go astray against my soul; and if I am guided, it is because of what my Lord reveals[1] to me. He is hearer and near."
(34:50)

29 Say thou: "He is the Almighty.[1] We believe in[2] Him, and in Him we place our trust. **And you will come to know who is in manifest error."**
(67:29)

11. Stresses the message given by God.

108 Say thou: "O mankind: the truth[1] **has come to you from your Lord**; and

whoso is guided, he is but guided for his soul; and whoso strays, he but strays against it; and I am not a guardian over you."
(10:108)

45 Say thou: "I but warn you by revelation."[1] But the deaf hear not the call when they are warned.
(21:45)

12. Challenges the unbelievers to do their worst.

194 Those to whom you[1] call other than[2] God are servants like you;[3] so call them,[4] and let them respond[5] to you if you[6] be truthful.
195 Have they[1] legs wherewith they walk?[2] Or have they hands wherewith they hold?[3] Or have they eyes wherewith they see?[4] Or have they ears wherewith they hear?[5] **Say thou: "Call your partners;**[6] **then scheme against me, and grant me no respite.**
196 "My ally is God[1] who sent down the Writ;[2] and He is an ally to the righteous.[3]
197 "And those to whom you[1] call other than[2] Him are unable to help you,[3] nor do they[4] help themselves."
(7:194-197)

135 Say thou: "O my people: work according to your power[1] **— I am working**; and you will come to know for whom is the final outcome of the Abode; the wrongdoers[2] are not successful."
(6:135)

39 Say thou: "O my people: work according to your power[1] **— I am working**; and you will come to know
40 "To whom there comes a punishment that disgraces him, and upon whom there descends a lasting punishment."
(39:39-40)

13. Appeals to his hearers to wait as he is waiting.

121 And say thou to those who do not believe:[1] "Work according to your power[2] **—** we are working.
122 "And wait — we are waiting."
(11:121-122)

14. Cites previously destroyed peoples.

38 Say thou to those who ignore warning:[1] if they cease, what is past will be forgiven them; **but if they return, then the practice**[2] **of the former peoples has gone before.**[3]
(8:38)

69 Say thou: "Travel in the earth and see how was the final outcome of the

lawbreakers."
(27:69)

13 Then if they turn away, say thou: "I warn you of a thunderbolt like the thunderbolt of ʿĀd and Thamūd,"
(41:13)

15. States that his task is to convey message.

40 And whether We show thee part of what We promise them, or We take thee, **but upon thee is the notification; and upon Us is the reckoning.**
(13:40)

109 And if they turn away, **say thou: "I have proclaimed to you all alike;**[1] and I know not whether near or far is what you are promised.
110 "He knows what is public of speech, and He knows what you conceal.
111 "And I know not; it might be a means of denial[1] for you and enjoyment for a time."
(21:109-111)

54 Say thou: "Obey God and obey the Messenger." Then if you turn away, then upon him is what he has been given to bear, and upon you is what you have been given to bear. And if you obey him,[1] you will be guided. **And upon the Messenger is only the clear notification,**
(24:54)

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Thus, it is clear that in addition to all core actions, we find explicit correspondences in the case of Muḥammad with all non-core actions also. The sole feature among all core and non-core actions which, while evident, is muted is his address to the ruling elite of that time, and in what follows we will consider the reason for that.

Muḥammad's mission to all mankind

We should preface this part of our analysis by reminding the reader of the oft-stated fact that Muḥammad, unlike any of the men who preceded him in the sequence of warners and in whose tradition he was following, had a further mission — one to mankind "all together".

The evidence is clear that he fulfilled his mission of warning to his own people and, though analysis of the details is beyond the purview of this study, we presented at least an indication above that he was successful in those missions which followed that of warning also:

1 When the help of God and the victory come,
2 And thou seest mankind enter the doctrine[1] of God in crowds,
3 Give thou glory[1] with the praise of thy Lord, and ask thou forgiveness of Him; He

is accepting of repentance.
(110:1-3)

Whatever the victories and successes achieved in this latter portion of his mission to people of his own era and general location were, the witness of the Qur'an is that they would not remain true to the source of his doctrine. In one of the very limited number of prophecies of such type it contains, the Qur'an has Muḥammad saying the following on the Day of Judgment:[42]

30 And the Messenger will say: "O my Lord: my people took this Qur'an[1] as a thing abandoned."[2]
(25:30)

We noted also in our opening comments to this chapter the later supplanting of the Qur'an by those who present today as the natural spokesmen for the revelation Muḥammad brought.

If completion of Muḥammad's second, universal mission of warning under the *protocol* as detailed in the Qur'an at this time is to result in a level of destruction which either equates with or is tantamount to the Hour as we considered above, then verse 25:30 strongly implies that one should not look to the Arabic-speaking Islamic world for either an understanding of its features or for its implementation.

We continue now with our principal interest in this section: the nature of Muḥammad's unique mission to all mankind.

158 (**Say thou: "O mankind: I am the messenger of God to you all together** — to whom belongs the dominion of the heavens and the earth. There is no god save He.[1] He gives life and He gives death." So believe in[2] God and His messenger, the unschooled[3] prophet, who believes in[4] God and His words; and follow him,[5] that you might be guided.)
(7:158)

I will now state in summary form a series of points which follow from what we have covered in this chapter: it is a fact that Muḥammad's mission to all mankind remains to be realised; it is a fact that Muḥammad is dead; it is a fact that the Hour is not yet come upon us; it is a fact that Muḥammad's own people will have abandoned the Qur'an before the Day of Judgment; it is a fact that what God gave Muḥammad by revelation — the Qur'an — remains with us; it is a fact that all messengers of warning prior to Muḥammad for whom we have record in the Qur'an began by warning their respective peoples, and we have good reason to believe Muḥammad began his own mission on the same basis:[43]

42 And it is prodigiously fulfilled: those who most vociferously assert their racial and linguistic proximity to Muḥammad have, in the aggregate, been foremost in supplanting the revelation he brought with other writings.

43 I wish to add here a further point without intruding upon the main line of argument above, that the lack of a logical and comprehensive understanding of the purpose of the disjointed letters which preface a number of sūrahs in the Qur'an and called *al ḥurūf al muqaṭṭ'āt* in Arabic and generally referred to as *the mysterious letters* in English, implies also — at least to my mind — an impediment to the Hour, for how could God have given in the final revelation to mankind what would forever frustrate human comprehension? While the Traditionalist's view of these letters, in summary, is that they cannot be understood and any attempt to understand them is at best futile and at worst blasphemous, we are able now to point to detailed and consistent explanation of the same on the basis of the Qur'anic text; see my work *The Mysterious Letters of the Qur'an: A Complete Solution*.

1 O thou, one covering himself:
2 **Arise thou and warn thou!**
3 And magnify thou thy Lord,
4 And purify thou thy garments,
5 And forsake thou[1] defilement,
6 And show thou not favour seeking gain,
7 And to thy Lord be thou patient.
(74:1-7)

I suggest the following conclusions follow from the above: that implementation of Muḥammad's universal mission is a prerequisite for the advent of the Hour; that all tools necessary for the implementation of Muḥammad's universal mission are found within the Qur'an; that implementation of this mission presupposes action by those living; and that the point of departure for this mission is execution of that protocol with which he and all messengers of warning before him began.

We list now the milieux required for a universal implementation of *the God protocol* to be relevant and legitimate:

- A world which operates as a single, unified system or community
- Exercise of power over that unified community by a single ruling elite or one world government
- Rejection of God and the promotion of moral turpitude as consistent and systemic features of that single, unified organ of worldwide governance
- The functional adoption of a single dominant language understood widely across that unified community, particularly among the elites
- Universal access to the means by which notification of warning to that unified world community may be published
- A context in which it is possible correctly to address the single ruling elite of that one world government by means of the standard expression of affiliation "O my people"

We note also that, given the Messenger's lament on the Day of Judgment cited at 25:30 above, if it be the case that implementation of the *protocol* on a universal basis is to operate either to initiate the Hour or to act by some means as its precursor, there exists also the expectation of a circumstance in which Muḥammad's own people have widely taken the Qur'an "as a thing abandoned".

None of these circumstances existed in the lifetime of the Prophet. But they certainly all exist today.

Additionally, one infers that, whereas Muḥammad's mission to his own people under the *protocol* resulted an event of destruction with limited geographical impact, his mission to mankind "all together" presupposes an outcome of universal proportions.

Finally, given that Muḥammad was uniquely tasked with a mission to mankind "all together", logic requires that the starting point in this case be the same as in the first: to warn.

And this brings us at last to consider the logical significance of the fact we noted above that, while Muḥammad's address to the ruling elites of his day is clearly established in the text, it is muted; made implicit rather than explicit.

On the basis of the principles we have established to comprise that mechanism we are calling *the God protocol* as well as on the basis of the extraordinary correspondence between those principles and the Qur'anic record of Muḥammad's own actions and message, the muting of Muḥammad's address to the ruling elite cannot be seen as a minor solecism or break in etiquette. Rather, it can only be a signpost: it signals the requirement for an *explicit* application of the same core action, one to be supplied at a time when Muḥammad's second, universal mission might be fulfilled.

This point brings us now to consider again the example provided by Moses.[44]

We will recall that Moses was unable within the legal framework of *the God protocol* to say "O my people" to Pharaoh and his community despite the fact that he met the requirements of the *protocol* in all other points, this single office being supplied by a 'believing man' of the people of Pharaoh.

The same principle holds here, though with a different emphasis: while all parts of *the God protocol* are found within the revelation brought by Muḥammad — the Qur'an — there is a single requirement he is unable to fulfil in his mission to mankind "all together". Just as Moses could not address Pharaoh and his ruling elite on the basis of tribal or racial affiliation, Muḥammad could not address the elites of a unified world community on such a basis, not only because one did not exist at that time he lived, but also because he did not belong to it; he belonged to the society of 7th century Arabia.

But as we indicated above, a single, unified world community exists today. And that single, unified community has, *de facto*, a single ruling elite. And that elite actively promotes every sin characteristic of the former peoples destroyed under *the God protocol* for which we have a record in the Qur'an. And the language of this single, unified world community is not Arabic. It is English. Moreover, all inhabitants of the earth have been made, *de facto*, citizens of this one-world system.

Therefore, unlike at any time in history, a single 'believing man' may correctly address the ruling elite of this one-world system directly, and legitimately say to it "O my people," and thereby supply the single component required by *the God protocol* — that expression of affiliation we are calling here the detonating statement — in order to complete the requirements of Muḥammad's second mission: his mission to deliver the standard message of warning under the *protocol* to mankind "all together".

44 See Chapter 11.

And it is the format of the detonating statement required to meet this single deficiency which forms the subject of the next chapter.

Chapter Thirteen

The detonating statement

13. The detonating statement

Why complete the protocol for Muḥammad's universal mission?

Before we present the format of that single component required to detonate as it were Muḥammad's mission of warning to all mankind that we find in the Qur'an, it is as well to remind the reader of our principal motivation.

It is this: by leveraging the principle of manufactured culpability that they apply to us, to confront the worldwide, tyrannical, miscreant ruling elites — men bent on imposing upon those they rule every deviancy and mode of degeneracy (moral, physical, spiritual, sexual, social, economic) — on the basis of a legal mechanism which renders them accountable before God.

Moreover, this project is grounded in solemn recognition of the fact that, absent cataclysmic intervention by God, the present unified elite class will be successful in extending the soft tyranny they have so methodically implemented across the board into an openly hard tyranny, one so efficient that effective resistance to it will be not only impossible but unthinkable. Such a goal is among their objectives; and to hope that they will be anything other than entirely successful in achieving it, absent the type of intervention we have identified here, is to choose to disregard the experience of centuries.

At the same time, we are concerned to catch that window of opportunity in which it is possible to publish this work and make it universally available and in which it is possible to target the elites on a basis which makes them culpable under the *protocol*, since that window is rapidly closing.

This is why one must act, and act now.

I will not be alone in wishing things were different. But neither the number of people who share one's sentiments nor the extent to which people may wish a thing is our concern here.[1] The dominant reason I have committed my life and resources full-time over the last seven years to

1 We may make mention here of the much-vaunted mantra in vogue among those who possess understanding to some degree of what the broader game plan is among the elites to the effect that a solution will present itself "when enough people wake up". People who have managed to comprehend — often to a high degree of sophistication — the nature of the matrix of tyranny in which we live state this obvious falsehood repeatedly and with great conviction. It serves with depressing regularity as both the conclusion and the rallying call of whatever arguments lead up to it and one supposes that, in the absence of any more compelling solution, they keep hitting this note because they can conceive of no other. The lack of any apparent concomitant awareness on the part of such well-meaning and otherwise well-informed people that this stock solution is itself a function of a worldview given to them by the elites themselves is regrettable. The idea that greater numbers necessarily imply either greater veracity or increased proximity to a solution of any kind is manifestly erroneous, and known to be so by those who rule. It is always erroneous; and not only is it so according to the principles of *Realpolitik*, it is erroneous also from the Qur'anic perspective.

this project,[2] one which — if the Qur'an be what it claims — must, in the event of denial, trigger the end of our civilisation and may even initiate the eschaton,[3] is that the only alternative is so very much worse.

We will now summarise the foundation from which we will proceed.

We have understood that not only was Muḥammad sent to the people of his own time and place after the manner of those messengers of warning who preceded him, but that he was also both the 'seal of the prophets' (that is, that no prophet will come after him) and uniquely tasked as "the messenger of God to mankind all together".

The Qur'an establishes for Muḥammad a record of words and actions which meets in every point — often copiously so — the requirements of that mechanism of warning which, in the event of denial, results in annihilation in an act of God. We recognise that destruction in the case of his original mission must have resulted, and have demonstrated precedence for the elision of that fact from the narrative by means of textual features associated with Abraham.

We gained an appreciation on the platform of our review of the preceding messengers of warning, from generic narrative statements, from our consideration of the life of the young Moses, and from the format by which delivery of the statement of affiliation was supplied in the case of Moses' mission of warning to the house of Pharaoh, both that an address to the ruling elite must be made by one who can rightly appeal publicly on a basis of affiliation and, importantly, that this component may legitimately be provided by another: a man possessed of the right to express himself in such terms.

While we know that the record of Muḥammad's career preserved in the Qur'an satisfies the requirements of the *protocol* in all points for his first mission, there remains a single deficiency as treats of his second, universal mission: Muḥammad simply could not legitimately address a single, unified world community in terms of affiliation and thus supply this requisite part of the *protocol* in this case.

We are aware of the features which attach to the single, worldwide ruling elite of our time and have summarised them previously in our study.

We know also that the *protocol* requires an address to the ruling elite and have noted that, while such an address is implicit in the case of Muḥammad's mission to his own time and place, its presentation is muted; certainly present, but implied rather than explicit. On the basis of the extraordinary correspondence in the record of the Qur'an which treats of Muḥammad in terms of both core and non-core actions by warners under the *protocol*, we have understood the muting of his own address to the ruling elites of his time to signal an implied requirement to address the ruling elites of a later time as the means of supplying the sole component required

2 Comprising mainly in terms of time investment *The Qur'an: A Complete Revelation*, which is the legal (as it were) and intellectual foundation upon which the present work stands.

3 This facet of our presentation is addressed further at the end of the present chapter.

to fulfil his second, universal mission of warning.

And we have no less a precedent than Moses in his mission to Pharaoh as a case in which this single, vital component is supplied by another. Moreover, as we have noted, it is supplied not by one possessed of exalted rank; rather, it is supplied by one identified merely as a 'believing man'.

In what follows in this chapter we consider what form that sole component — the detonating statement — required to close the circuit of Muḥammad's universal mission of warning to mankind should take, and in the final chapter we will consider the logistics of its delivery to the ruling elites of our day.

The speech of the believing man

We have seen in summary that Muḥammad is excluded from issuing a statement of affiliation to a unified, worldwide ruling elite for reasons similar in part to why Moses was not able to issue a statement of affiliation to the people of Pharaoh. Given this correlation, it is natural that we should look to the 'believing man' who supplied that part of the *protocol* to Pharaoh and his people which Moses himself could not. And it is especially appropriate given that the story of Pharaoh is signposted twice in the Qur'an for particular attention:

> **51** And Pharaoh[1] called to his people, saying: "O my people: is not[2] the dominion of Egypt[3] mine, and these rivers flowing beneath me[4] — do you then not[5] see! —
> **52** "Or am I better than this, who is despised and barely makes himself clear?
> **53** "Oh, that armlets of gold had but[1] been cast upon him! Or angels had but come with him in conjunction!"
> **54** So he swayed[1] his people, and they obeyed him; they were a perfidious[2] people.
> **55** And when they had angered Us, We took vengeance on them and drowned them all together,
> **56 And made them a precedent and an example for those who came later.**
> (43:51-56)

> **15** Has there come to thee the account[1] of Moses?
> **16** When his Lord called him in the sacred valley of Ṭuwa:[1]
> **17** "Go thou to Pharaoh;[1] he has transgressed.
> **18** "And say thou: 'Wouldst thou purify thyself,
> **19** "'And that I guide thee to thy Lord, so thou shalt fear?'"
> **20** And he showed him the greatest proof,[1]
> **21** But he denied and opposed.
> **22** Then turned he away in haste,
> **23** And gathered and called,
> **24** And said: "I am your most high Lord."[1]
> **25** So God seized him in exemplary punishment of the latter and the former.[1]
> **26 In that is a lesson for him who fears.**
> (79:15-26)

We present again the crucial segment which treats of the 'believing man' below; his explicit statements of affiliation in "O my people" are in bold.

23 And We sent Moses with Our proofs[1] and a clear authority
24 To Pharaoh[1] and Hāmān and Qārūn;[2] they said: "A sorcerer[3] and a liar."
25 And when he brought them the truth[1] from Us, they said: "Kill the sons of those who heed warning[2] with him, and spare their women." But the plan of the false claimers of guidance[3] is only in error.
26 And Pharaoh[1] said: "Let me[2] kill Moses; — and let him call to his Lord — I fear that he will change your doctrine,[3] or will cause corruption in the land."
27 And Moses said: "I seek refuge in my Lord and your Lord from every proud one who believes not in[1] the Day of Reckoning."
28 And there said a believing man[1] of the house of Pharaoh[2] who concealed his faith: "Would you kill a man because he says: 'My Lord is God,' and has brought you clear signs from your Lord? If he is lying, then upon him is his lie; and if he is truthful, some of what he promises you will befall you. God guides not him who is a committer of excess and a liar.
29 "O my people: yours is the dominion this day, you being dominant[1] in the land, but who will help us against the wrath of God if it comes to us?" Pharaoh[2] said: "I only show you what I see, and I only guide you to the path of rectitude."
30 And he who heeded warning[1] said: **"O my people: I fear for you the like of the day of the parties,**
31 "The like of the case[1] of the people of Noah, and ʿĀd, and Thamūd, and those after them; and God desires not injustice for the servants.[2]
32 "And O my people: I fear for you the Day of Calling,
33 "The day you will turn and go[1] having not against God any defender; and whom God sends astray, for him there is no guide.
34 "And Joseph brought you the clear signs before, but you ceased not to be in doubt about what he brought. When[1] he had perished, you said: 'Never will God raise up after him a messenger.' Thus does God lead astray him who is a committer of excess and a baseless sceptic:[2]
35 "Those who dispute concerning the proofs[1] of God without an authority having come to them; great is the hatred in the sight of God and in the sight of those who heed warning;[2] thus does God seal every proud and tyrannical heart."
36 And Pharaoh[1] said: "O Hāmān: build thou for me a tower, that I might reach the causes,[2]
37 — The causes[1] of the heavens — that I might look upon the God of Moses; but I think him a liar." And thus was made fair to Pharaoh[2] the evil of his deed, and he was turned away from[3] the path; and the plan of Pharaoh[4] was only in ruin.
38 And he who heeded warning[1] said: **"O my people: follow me; I will guide you to the path of rectitude.**
39 "O my people: the life of this world is but an enjoyment; and the Hereafter — that is the house of the fixed lodging.
40 "Whoso does evil[1] will not be rewarded save with the like thereof; and whoso works righteousness — whether male or female — and is a believer:[2] those enter the Garden, wherein they are given provision without reckoning.[3]
41 "And O my people: how is it that I invite you to deliverance, and you invite me to the Fire?
42 "You call me to deny God, and to ascribe a partnership[1] to Him with that whereof I have no knowledge; and I invite you to the Exalted in Might, the Forgiver.
43 "Without doubt, you but invite me to that[1] to which there is no calling in the World or in the Hereafter; and our return is to God. And the committers of excess will be the companions of the Fire.
44 "And you will remember what I say to you. And I commit my affair to God; God sees the servants."[1]
45 And God protected him from the evil deeds[1] they schemed, and there encompassed the house of Pharaoh[2] an evil punishment.
46 The Fire: they are exposed to it morning and evening; and the day the Hour strikes: "Cause the house of Pharaoh[1] to enter the most severe punishment!"
47 And when they will dispute together in the Fire, the weak will say to those who had waxed proud: "We were your followers; will you avail us something against a portion of the Fire?"
48 Those who had waxed proud will say: "We are all in it; God has judged between the servants."[1]
49 And those in the Fire will say to the keepers of Gehenna: "Call to your Lord, to lighten for us a day of the punishment."
50 They will say: "Came not your messengers to you with the clear signs?" They will say: "Verily."[1] They will say: "Then call!"[2] But the call of the false claimers of guidance[3] is only in error.
(40:23-50)

Before we consider the statements by the 'believing man' himself, we will comment briefly upon the portions of the segment above which do not pertain to his 'O my people' statements under the following headings:

- Pharaoh, Hāmān,[4] and Qārūn[5]

4 A character of the same name is found in the Book of Esther, but has no other correlation. Muhammad Asad provides a comment which, while firmly rooted in the dominant Egypt-Palestine thesis, is interesting: *This Haman, who is mentioned several times in the Qur'an as Pharaoh's chief adviser, is not to be confused with the Persian Haman of the Old Testament (The Book of Esther iii ff.). Most probably, the word "Haman" as used in the Qur'an is not a proper name at all but the Arabicized echo of the compound designation Ha-Amen given to every high priest of the Egyptian god Amon. Since at the time in question the cult of Amon was paramount in Egypt, his high priest held a rank second only to that of the reigning Pharaoh. The assumption that the person spoken of in the Qur'an as Haman was indeed the high priest of the cult of Amon is strengthened by Pharaoh's demand (mentioned in verse 38 of this surah as well as in 40:36-37) that Haman erect for him "a lofty tower" from which he could "have a look at [or "ascend to"] the god of Moses": which may be, among other things, an allusion to the hieratic purpose of the great pyramids of Egypt and to the function of the high priest as their chief architect.*

5 Whereas Pharaoh provided the military wing of the oligarchy, and Hāmān provided what I would call the component of psychological control for the power structure, Qārūn provided the economic wing of that system of oppression. We find the same components in the power elite of today in somewhat obfuscated forms but comprising the same essential functions. The military component is today a merging of hard and soft weaponry used increasingly against domestic populations; the component of psychological control represented by Hāmān is today predominantly the preserve of what is called science and entertainment, but extends to the management of such soft revolutions as Feminism, and the promotion of other deviant ideologies designed to break down all natural and moral order. The economic component provided by Qārūn is reflected in our day by the economic matrix upon which the broader tyranny is built; it turns on ideology (cf. Hāmān) and is enforced by the Military-Industrial Complex (cf. Pharaoh). The reader may be interested to know that Qārūn was of the people of Moses and so (at least within the framework of the dominant conceptions of the Hebrew scriptures and of history and later naming conventions) a Jew. Qārūn left the land of Pharaoh with the children of Israel, abandoning the eviscerated economy — however, not without making generous provision for himself — and continued his practice of economic oppression amid the changing circumstances. We learn at 28:76 that: 'Qārūn was of the people of Moses, but he oppressed them. And We had given him of treasures that whereof the keys weighed down a company of men endowed with strength'. But while Qārūn escaped the fate of his former master for a short time his end was equally graphic (28:76-82). These three components then — military tyranny, psychological control, and economic dictatorship — supported and expressed by secondary systems of manipulation comprised the power structure of Pharaoh's system just as they comprise the power structure of his archetypal and ideological descendants today.

- The words of Moses
- The 'believing man' in defence of Moses
- The fate of the believing man
- The conclusion of the matter

Pharaoh, Hāmān, and Qārūn

Pharaoh is of particular interest to us since he is, as we have noted, the archetypal tyrant. His power is shown above to derive from deceit, verbal manipulations, sorcery,[6] and naked threats. Thus, in Pharaoh's move to kill Moses we see both a foreshadowing of the same move by the people to whom Muḥammad originally went with his message of warning and an echo of all those tyrants to whom the *protocol* was delivered before him as established both in explicit verses and by generic narrative summaries.

We note also that Pharaoh did not hold sole power; rather, he was the head of an oligarchy, a ruling cabal with which, though he exercised much influence over it, he had to cooperate.

At 40:24 the oligarchs first accuse Moses of that of which they themselves are guilty: of being "a sorcerer and a liar" — a formulation which we saw in Chapter 12 applied to Muḥammad by the elites of his day at 38:4.

The plan of the oligarchy at 40:25 to kill the males and spare the females is copiously echoed today in the policies of the unified worldwide elites designed to destroy and undermine males of all races while claiming to "spare their women".[7]

Ruling elites comprise men who are both intelligent and understand deeply how power is gained, held, and exercised. Thus, Pharaoh's assessment at 40:26 is entirely correct: had Pharaoh and his people capitulated before Moses, Moses would, doubtless, have changed the doctrine of the land; and we note in this regard that Muḥammad also was uncompromising about the doctrine with which he was sent.[8]

The claim of Pharaoh, as the archetypal tyrant and worker of iniquity, that Moses would cause "corruption in the land" drips with duplicity. The ability to present falsehoods convincingly and without trace of conscience is a baseline requirement for all who would serve an evil system in any position of note, and Pharaoh is a master of this mode of delivery. God requires that men not 'work corruption in the land',[9] and those who contravene that imperative are promised the Fire — which is the end for both Pharaoh and his ilk as well as for those who follow such men.

6 By *sorcery* we mean the manipulation of the mind in order to gain temporal power over the subject. See comments in the footnote above treating of Hāmān.

7 We expanded on this topic in Chapter 12.

8 Consider for example, 2:193, 3:85, 10:104-106.

9 Consider for example, 7:55-56, 11:116-117, 13:25.

The subject of "the causes" Pharaoh cites at 40:36-37 is a pivotal point.[10] In essence, Pharaoh is here referencing the causes of the Unseen: that Reality which stands behind and underpins all that is evident. However, it is precisely the attempt to obtain access to this realm which defeats the deniers — both Pharaoh, and his contemporary equivalents. There exists a God-given boundary beyond which materialist conceptions cannot pass.

The words of Moses

As we know, the story of Pharaoh is the most extensive narrative in the Qur'an treating of warning, denial, and destruction under that mechanism we are calling *the God protocol*. We will note that the segment which here treats of Moses, the messenger of God to the children of Israel, wherein he seeks refuge in God from Pharaoh and his ilk finds echoes also in the revelation given to Muḥammad, the messenger of God to mankind "all together"; the Qur'an itself concludes with the following two sūrahs:

1 **Say thou: "I seek refuge** in the Lord of the Daybreak
2 "From the evil of what He created;
3 "And from the evil of darkness when it gathers;[1]
4 "And from the evil of the blowers on knots;[1]
5 "And from the evil of an envier when he envies."
(113:1-5)

1 **Say thou: "I seek refuge** in the Lord of mankind,
2 "The King of mankind,
3 "The God of mankind,
4 "From the evil of the retreating[1] whisperer[2]
5 "Who whispers in the breasts of mankind;
6 "From[1] the *jinna*[2] and mankind."[3]
(114:1-6)[11]

The 'believing man' in defence of Moses

Muḥammad's mission mirrors the points on which the 'believing man' speaks in defence of Moses: Muḥammad proclaimed his Lord to be God,[12] brought "clear signs" in the form of the Qur'an.[13] And the revelation he was given addresses accusations of falsehood in his regard:

10 It is picked up and taken to its conclusion in the very segment we looked at in Chapter 12 wherein Muḥammad's address to the ruling elite of his day is established though found in muted form (38:1-17).

11 The reader may be interested to learn that the word *jinna* found in the final sentence of sūrah 114 comprises within its meaning those members of the ruling elite who are entirely committed to demonic forces. The reasons for this are found in Article SJC.

12 Consider for example, 1:5, 72:20. One would do well to remember that Pharaoh is not interested in religion in the sense one is accustomed to think of that term today. He is interested in where a man's primary loyalty lies: with him, or with one other than him. The same dynamic is implicit in the elite-owned system of today: one either bows to the idol of Government or one does not.

13 See for example 10:15.

> **3** If[1] they say: "He has invented it,"[2] the truth is:[3] it is the truth[4] from thy Lord, that thou warn a people to whom no warner came before thee, that they might be guided. (32:3)

The fate of the believing man

Verse 40:45 opens with: 'And God protected him from the evil deeds they schemed'. We note here that in a scenario in which a 'believing man' is required to supply that component of the *protocol* which the messenger of God himself could not, God's protection from the schemes of the rejecters — which is standard for actual messengers within the *protocol* — extends here to him.

A comparable scenario is envisaged for Muḥammad himself in his initial mission of warning to his own people:

> **67** O Messenger: convey thou what has been sent down to thee from thy Lord; and if thou do it not, then thou wilt not have conveyed His message. **And God will protect thee from men**. God guides not the people of the false claimers of guidance.[1] (5:67)

The conclusion of the matter

The final outcome for Pharaoh and those who followed him is outlined at 40:45-50. This passage bears all the hallmarks both of a specific narrative treating of particular persons, and of a generic summary treating of all those who conform to their archetypes as found across the broader narrative.

Summary

We have noted that the Qur'an twice signals that we should pay particular attention to the case of Pharaoh.

We are cognisant of the fact that the sole instance where we find a softening or muting among the copious correlations between Muḥammad's mission and both core and non-core actions under the *protocol* is found in his address to the elites of his time, and have inferred from this the need for an explicit address to the ruling elites in the case of his second, unique mission to mankind "all together".

We have considered[14] the correlations between the pharaonic system and that under which we live today.

We have identified the fact that Moses could not address Pharaoh and his community on the basis of a statement of affiliation — a critical component for the implementation of *the God protocol* — and seen this component supplied by a 'believing man' who was legitimately able to address the rulers and the ruled on such a basis, and noted the outcome stated at 40:45. We have also observed that God protected the 'believing man' from harm, and considered that fact in the broader context of the *protocol*.

14 More particularly in the footnotes.

Finally, given the correspondences between Moses' mission of warning to Pharaoh and not only that of Muḥammad within his lifetime but also the fact that Muḥammad's unique, universal mission to mankind "all together" is lacking in precisely the same point as that of Moses' mission to Pharaoh, we must infer that this single remaining requirement in Muḥammad's second mission may be met by the same means by which it was met in the case of Moses before Pharaoh: by the speech of the 'believing man'.

The detonating statement considered

We turn now to the six "O my people" statements of affiliation made by the 'believing man' which together formed the detonating statement[15] for *the God protocol* in the case of Moses' mission of warning to Pharaoh, and which are here identified as comprising that sole component required under the *protocol* for completion of Muḥammad's second, unique mission and therefore provides the wording of that legal notification we are to address to the elites of this time.

Since the components which comprise this statement are to be directed to the elites themselves the notes in italics which expand upon them are written with that application in view.

One

O my people: yours is the dominion this day, you being dominant in the land, but who will help us against the wrath of God if it comes to us?

O my people

Any man living under the unified, pan-national system which prevails worldwide today may legitimately address the members of the ruling elites thereof in the English language regardless of their countries of origin since English is the dominant worldwide lingua franca; and he may address them with the words "O my people" on the basis of the highly standardised legal, scientific, economic, educational, pharmaceutical, cultural, and worldview norms which have been established across that system. What follows is addressed in the first instance to the leading members of those bodies which comprise the system which governs the world de facto, and provided on an informational basis to those they rule also.

As we have considered above, Muḥammad as the messenger sent by God to mankind "all

15 We have removed non-critical visual accoutrements such as verse numbers and some features of punctuation.

together" could not make this statement to a worldwide elite under the *protocol*.

The language of the worldwide ruling elite of today is English. The present work and the major work which underpins it[16] are in English. The formulation of the detonating statement of a universal implementation at this time of *the God protocol* which rests upon the revelation given to Muḥammad must, likewise, be in English.

yours is the dominion this day, you being dominant in the land
It is clear that the standardised systems to which reference is made above exist as functions of your — the elites' — policies. Those who decide upon and order the implementation of such systems are those who truly govern, and since those systems predominate in all countries, it is correct to speak of a single body of men at the helm of a single system of world governance.

The human herd has been processed through an agenda by a (generally) hidden hand over the course of centuries. While this process has largely been obfuscated by conceits such as freedom and democracy, at the present time[17] the velvet glove is fast being removed from the iron fist.

In truth, there has been no deep or systemic change despite what most feel to be the case with the imposition of "lockdowns" and what the elites' Media outlets are training the herd to call "the new normal". The same elites owned the old normal; all that is happening is that they are moving the herd from one pasture in which a semblance of freedom was useful to them before certain objectives were achieved, to a new, grubbier, and nastier pasture in which the furniture which comprised the backdrop for the former illusion is being cleared off the stage. We were ruled before; we are ruled now.[18]

but who will help us against the wrath of God if it comes to us?
You have been given temporal power. And while you may consider that your wealth and position can safeguard you from every eventuality, there is no defence against the wrath of God if it comes. And if it comes, then it will come upon all.

The ruling elites are impotent to prevent the wrath of God should it become binding. No amount of planning, money, technology, deceit, mind control, or other form of influence, overt or covert, can prevent the fact of annihilation at the hand of God once it is decreed. None.

The fact is plain from the broader Qur'anic narrative that denial by the ruling elite triggers destruction not only of the rulers themselves but of the ruled also. Those who rule could not do so without the complicity of the masses. Those trained to manage the levers of power understand this, which is why in part they require the agreement, tacit or otherwise, of those

16 *The Qur'an: A Complete Revelation*. See quranite.com.

17 The time of writing being July, 2021.

18 We should remember that it is natural that there be a ruling elite. This is the model throughout all ages, and it is the model today. It is also the template found throughout the Qur'an. The primary difference between former societies and that of today is that the world today is effectively a single unit under the direction of a single ruling entity. This fact should be obvious in the light of the roll-out of the Covid-19 agenda were it not before.

they rule for the policies they pursue.

Two

O my people: I fear for you the like of the day of the parties, the like of the case of the people of Noah, and ʿĀd, and Thamūd, and those after them; and God desires not injustice for the servants.

O my people: I fear for you the like of the day of the parties, the like of the case of the people of Noah, and ʿĀd, and Thamūd, and those after them
You should be aware that numerous communities have been annihilated in acts of God in the past. According to the record of the Qur'an, every community thus destroyed had turned away from God in favour of idolatry and polytheism — a policy much in evidence in your system also. But each community of which we have record exhibited also sins particular to its own society. The system you have engineered and via which you presently rule actively promotes the totality of the sins characteristic of all communities previously destroyed for which the Qur'an provides details. If local societies were destroyed within limited bounds in the past for transgressing God's law on individual counts, are there not grounds to fear that the present ubiquitous system will be destroyed also in view of the fact that it embraces and promotes every sin characteristic of all communities destroyed in the past combined, and that the resulting annihilation will be total?

This statement of the 'believing man' above is in a form which we recognise from elsewhere in our study[19] — that of generic narrative summary.

The words "the parties" is a generic term indicating all former communities which rejected warning and were destroyed.[20] Thus, we know that the words of the 'believing man' pertain to all cases of *the God protocol*, the conclusion of which in all cases[21] was the total annihilation of the deniers.

and God desires not injustice for the servants
Within the record to which we refer — the Qur'an — there is no case in which God destroyed a community arbitrarily. The peoples destroyed in the past received in the annihilation visited upon them the fruits of their own labours.

God does not destroy communities for anything but their own wrongdoing; they bring the destruction of God upon themselves by their denial and refusal to turn away from their idolatry and associated sins, as we have established in this study.[22]

19 See Chapter 8.

20 And is one which is echoed in Muḥammad's own engagement with the ruling elite of his time as found at verses 38:1-17 and considered in Chapter 12.

21 Barring that of Jonah, as we have noted multiple times in the course of this presentation.

22 We would remind the reader that in the Qur'anic worldview one who complies with the directives of a tyrant such as Pharaoh is said to be following him; thus when the punishments of God fall upon a community, both leaders and followers are destroyed.

Three

And O my people: I fear for you the Day of Calling, the day you will turn and go having not against God any defender; and whom God sends astray, for him there is no guide. And Joseph brought you the clear signs before, but you ceased not to be in doubt about what he brought. When he had perished, you said: 'Never will God raise up after him a messenger.' Thus does God lead astray him who is a committer of excess and a baseless sceptic: those who dispute concerning the proofs of God without an authority having come to them; great is the hatred in the sight of God and in the sight of those who heed warning; thus does God seal every proud and tyrannical heart.

And O my people: I fear for you the Day of Calling, the day you will turn and go having not against God any defender

Fearful though any right-minded man should be of the destruction to come upon a community the rulers of which reject a legitimate warning which comports with the protocol under which communities in previous times were annihilated, one should fear more the Day on which eternal damnation and suffering in Hell will be the lot of those who reject an appeal made under the same protocol to turn back to God.

The formula "the Day of Calling" occurs in this instance only in the Qur'an. The form[23] of the second part of this genitive construction indicates *mutual* calling (i.e. people calling one to another) and references the time when the inhabitants of the Garden and the inhabitants of Hell will call to one another:

> **44 And the companions of the Garden will call to the companions of the Fire**: "We have found what our Lord promised us true;[1] have you found what your Lord promised you true?"[2] They will say: "Yea." Then will there proclaim a proclaimer between them: "The curse of God is upon the wrongdoers:[3]
> **45** "Those who turned away from[1] the path of God and sought to make it crooked, and were deniers of the Hereafter!"
> **46 And between them**[1] **is a partition; and upon the elevations are men recognising each by their mark;**[2] **and they will call to the companions of the Garden**: "Peace be upon you!" They have not entered it, though they desire to.
> **47** And when their eyes are turned towards the companions of the Fire, they say: "Our Lord: place Thou not us with the wrongdoing[1] people."
> **48 And the companions of the elevations will call to men, recognising them by their mark,**[1] **saying:** "What did it avail you, your accumulating, and that you waxed proud?"
> **49** "Are these[1] they whom you swore God would never reach with mercy?"[2] — "Enter the Garden! You need not fear, nor will you grieve!"
> **50 And the companions of the Fire will call to the companions of the Garden:** "Pour forth[1] upon us some water, or some of what God has provided for you." They will say: "God has made both unlawful to the false claimers of guidance:[2]
> **51** "Those who took their doctrine[1] as play and diversion, and whom the life of this world deluded." — "So this day do We forget them, even as they forgot the meeting of this their day, and as they rejected Our proofs."[2]
> **52** And We have brought them a Writ[1] which We set out and detailed[2] according to knowledge — a guidance and mercy for people who believe.
> **53** Look they save for the fulfilment[1] thereof? The day the fulfilment[2] thereof comes, those who had forgotten it before will say: "The messengers of our Lord came with the truth,[3] so have we any intercessors that might intercede for us? Or will we be sent back that we might do other than what we did?" They will have lost their souls; and strayed from them will be what they invented.
> (7:44-53)

23 Form VI verbal noun.

and whom God sends astray, for him there is no guide

While some measure of hope may attach to this address to you, the elites of the present world system of governance, no man can direct to a right path him whom God has left to stray.

This motif occurs a further three times in the Qur'an. All three segments which contain it are presented below.

The first segment[24] is directed to the recipient of the Qur'an in the first instance; the second segment references the revelation he received; the third emphasises God's sufficiency both for his servants and as a guide. However, all three indicate punishment:

> **32** And mocked were messengers before thee; and I granted those who ignored warning[1] respite; then I seized them — and how was My retribution!
> **33** Is then He who[1] stands over every soul for what it earns[...]?[2] But they have made for God partners.[3] Say thou: "Name them: — if[4] you would inform Him of what He knows not in the earth;[5] or if[6] it is a show of speaking."[7] The truth is:[8] their scheme has been made fair to those who ignore warning,[9] and they have been turned away[10] from the path; **and whom God sends astray, for him there is no guide**;
> **34** They have punishment in the life of this world; and the punishment of the Hereafter is more severe; and they have against God no defender.
> (13:32-34)

> **22** Is then he whose[1] breast God has expanded[2] to submission[3] so that he follows[4] light from His Lord[...]?[5] Then woe to those whose hearts are hardened against the remembrance[6] of God! Those are in manifest error.
> **23** God has sent down the best narration:[1] a Writ[2] of paired comparison[3] whereat shiver the skins of those who fear their Lord; then their skins and their hearts soften to the remembrance[4] of God — that is the guidance of God wherewith He guides whom He wills; **and whom God sends astray, for him there is no guide**.
> **24** Is then he who[1] has no prudent fear[2] but his face[2] against the evil of the punishment on the Day of Resurrection[...]?[4] And it will be said to the wrongdoers:[5] "Taste what you earned!"
> **25** Those before them denied, and the punishment came upon them whence[1] they perceived not.
> **26** And God let them taste disgrace in the life of this world; but the punishment of the Hereafter is greater, had they but known.
> (39:22-26)

> **36** Is then God not[1] sufficient for His servant? And they would put thee in dread of

24 For a fuller understanding of the rhetorical mechanics operative within this segment I encourage the reader to refer to the Notes & Commentary online at reader.quranite.com.

those other than[2] Him; **and whom God sends astray, for him there is no guide**.
37 And whom God guides, for him there is none to lead astray; is then God not[1] exalted in might and able to requite?
(39:36-37)

And Joseph brought you the clear signs before, but you ceased not to be in doubt about what he brought. When he had perished, you said: 'Never will God raise up after him a messenger.'
Such is the response of all evil rulers: to deny those God sends to them because God's requirements do not comport with their own ambitions, and only to acknowledge such men grudgingly and after the fact. Pharaoh and his elites denied what Moses brought to them; the elites of Jesus' time denied what he brought to them; and thus far you have denied that with which Muḥammad was sent.

The first point to bear in mind here is that the actual people who knew Joseph were long dead at the time of the action: the speaker is referencing a former generation which had known Joseph; the second is that the case he is presenting is archetypal: evil rulers have always disregarded God's prophets because their message was inconvenient to them, and then dismissed the possibility of further men being sent to them. However, as we have seen in this presentation, the 'practice of God' does not change.[25]

However, we would add that if the speaker was addressing the ruling elite of the land today known as Egypt,[26] then that elite was then the dominant power in the known world. It is a fact that the ruling elites of today derive their symbology, architectural influences, and chief astrological preoccupations from the Mystery Schools — intellectual and esoteric movements which feed through to the present day[27] — and which go back to Babylon[28] and Egypt. Thus, the words of the 'believing man' here bear a nuance which extends beyond the immediate scene and have an application to the rulers of the present system as the ideological, if not literal, descendants of those he is addressing.

An additional point of convergence in this regard pertains to the sūrah which contains the Qur'an's account of the story of Joseph and which by convention goes by his name. While almost the entire sūrah forms a lengthy and detailed dramatic narrative treating of a single story (and uniquely so within the Qur'an), that story ends at 12:102 at which point it abruptly changes tack. The remainder of the sūrah comprises the segment below:

103 And most men[1] — though thou be desirous — are not believers.[2]
104 And thou askest not of them for it any reward; it is only a reminder[1] to all mankind.[2]
105 And how many a proof[1] is there in the heavens and the earth which they pass by, and from which they turn away!
106 And most of them believe not in God save as[1] idolaters.[2]
107 Do they then feel secure against an enveloping of the punishment of God coming upon them, or the Hour coming upon them unexpectedly when they perceive not?
108 Say thou: "This is my path. I invite to God with insight — I and whoso follows me. And glory[1] be to God! And I am not of the idolaters."
109 And We sent before thee only men to whom We revealed[1] from among the people of the cities. (So have they not travelled in the earth and seen how was the final outcome of those who were before them? And the abode of the Hereafter is best for those who are in prudent fear;[2] will you then not[3] use reason!)
110 When[1] the messengers had despaired and thought that they had been denied, there came to them Our help[2] and who We willed was delivered. And repulsed not is Our wrath from the lawbreaking people.
111 There is in their story a lesson for men of understanding; it is not an invented narrative[1] but a confirmation of what is before it,[2] and an exposition of every thing,[3] and guidance, and a mercy for people who believe.
(12:103-111)

25 Mentioned in verses included in the present work at 17:77, 33:38, 35:43, 40:85.

26 The question of the historical location of this and other events in the Qur'an or the Bible is a separate study and beyond the purview of the present work.

27 Although perhaps in a garbled or re-imagined form.

28 I refer the interested reader to 2:101-103.

It is of particular moment here that it is the extended narrative treating of Joseph which "brought" the segment above, one which in no way comports with the features of Joseph's own story in that sūrah but which is entirely consonant with the thematics which are the focus of the present analysis.

Thus does God lead astray him who is a committer of excess and a baseless sceptic: those who dispute concerning the proofs of God without an authority having come to them
This statement references what precedes. Although you, the elites of this time, may claim a doctrine which purports to exonerate you of your transgression of what you consider codes of morality binding only upon the profane, the basis for your doctrine is flawed. No matter what you believe, your doctrine does not comprise an authority originating with God. And to dispute genuine revelation on the basis of subjective, specious claims presupposes a path which is at variance with that by which God guides.

The first clause above expands upon what precedes and identifies the characteristics of those to whom this conclusion applies; the second finds a single echo in the broader text a few verses later which itself provides the substance:

56 **Those who dispute concerning the proofs**[1] **of God without an authority having come to them** — in their breasts is only greatness they will never reach.[2] So seek thou refuge in God; He is the Hearer, the Seeing.
57 The creation of the heavens and the earth is greater than the creation of mankind, but most men know not.
58 And not equal are the blind and the seeing,[1] or[2] those who heed warning[3] and do righteous deeds and the wrong-doer; little do you take heed.
59 The Hour is coming — about which there is no doubt — but most men do not believe.[1]
60 And your Lord said: "Call to Me — I will respond to you!"[1] Those who wax too

proud for My service: they will enter Gehenna abased.
(40:56-60)

great is the hatred in the sight of God and in the sight of those who heed warning
You should know that your actions are held in contempt both by God and by those who believe in His scriptures and follow the ordinances therein.

The first part of this clause finds a single echo in the text, one to which it clearly operates as a signpost:

3 Great is the hatred in the sight of God,[i] that you say what you do not.
(61:3)

While the phrase above has an import germane to its immediate vicinity within the sūrah, it has an application also in the present context to the elites: they are the creators of gross immorality and corruption while simultaneously claiming every virtue.

thus does God seal every proud and tyrannical heart
You, the elites, may consider yourselves immune to all forms of assault, but that is a delusion borne of that hubris which is a manifestation of hearts sealed by God.

This clause repeats and effectively seals the conclusion to the preceding argument above. It is the "proud and tyrannical heart" which is impervious to the "proofs of God", and it becomes so for the reasons we have seen set out in all parts of this section.

Four

O my people: follow me; I will guide you to the path of rectitude

O my people: follow me
As per the example established by the 'believing man' before the court of Pharaoh in the Qur'an, I am here addressing myself to you, the elites of this time. Like him, my appeal does not originate with myself, but with a prophet sent by God — in this case, Prophet Muḥammad, whose revelation from God is preserved in the Qur'an. You will find that revelation systematically translated into the English language under a method free of sectarian taint or the imposition of later sources. This work is published online in its entirety and accessible to all free of charge at quranite.com.

There is no suggestion that the 'believing man' is here presenting himself in any way as an alternative or additional guide to Moses (who, one will remember, is personally present during the man's speech); likewise, in the present delivery of the same mechanism to the ruling elite of our day, there is no suggestion that in applying the words of the 'believing man' as the detonating statement to complete Muḥammad's universal implementation of *the God protocol* one imagines oneself as anything more than a believing man living under the rule of the present

tyrannical system and qualified to express a statement of affiliation in that context.

Whereas Moses was personally an eye-witness to the delivery of the statement of affiliation by the 'believing man', we are able to point as our witness — employing as we are the same statement in order to fulfil Muḥammad's second, universal implementation of the very same protocol — to the revelation which Muḥammad brought. It is one which God made Himself guardian over, and is available freely in the English language. It is also presented now in that language free of the impositions made upon it by the Traditionalist and his extraneous literature.[29]

I will guide you to the path of rectitude
You claim to guide to the right path, but that path takes both those who guide upon it and those who follow it to Hell — so consider, rather, this notification of warning.

The statement of the 'believing man' above directly alludes to and provides a response to Pharaoh's own words at 40:29 where he says, "I only show you what I see, and I only guide you to the path of rectitude." "The path of rectitude"[30] to which the 'believing man' would guide and that to which Pharaoh and his ilk would guide are both found in what follows. Thus, one has to choose: whether to follow the path of the messenger of God[31] which leads to the Garden, or the path of the leaders of denial which leads to the Fire.

Five

O my people: the life of this world is but an enjoyment; and the Hereafter — that is the house of the fixed lodging. Whoso does evil will not be rewarded save with the like thereof; and whoso works righteousness — whether male or female — and is a believer: those enter the Garden, wherein they are given provision without reckoning.

O my people: the life of this world is but an enjoyment
Be warned: no matter what one has now by way of power, wealth, or children, it is as fleeting as the morning mist.

This life, no matter what one has in it, is transitory and its outcome certain:

185 Every soul will taste death; and you will but be paid in full your rewards on the Day of Resurrection. And whoso is removed from the Fire and made to enter the Garden: he has attained; **and the life of this world is only the enjoyment of delusion.**
(3:185)

29 *The Qur'an: A Complete Revelation*. See quranite.com.

30 Arabic: *sabīl al raṣ̲hād.* This formula occurs nowhere in the Qur'an outside these two places.

31 I.e. in the original instance by following Moses himself (who was physically present before Pharaoh); or in this instance, by following what Muḥammad himself was given and which remains with us: the Qur'an.

112 He will say: "How long tarried you in the earth, by number of years?"
113 They will say: "We tarried a day, or part of a day; ask Thou those who keep count."[1]
114 He will say: "You tarried only a little; had you but known[...].[1]
115 "Thought you that We only created you for amusement, and that to Us you would not be returned?"
(23:112-115)

27 Are you harder in creation, or the sky? He built it;[1]
28 He raised the ceiling[1] thereof, and fashioned[2] it;
29 And He made dark its night, and brought forth its morning.[1]
30 And the earth, after that, He spread it out;[1]
31 He brought forth therefrom its water and its pasture;
32 And the mountains He set firmly
33 As enjoyment for you and for your cattle.
34 Then, when the Greatest Calamity comes:
35 The day man will remember for what he strove,
36 And Hell will be made manifest[1] to him who sees: —
37 Then as for him who transgressed,
38 And preferred the life of this world:
39 Hell will be the shelter.
40 And as for him who feared the station[1] of his Lord[2] and restrained his soul from vain desire:
41 The Garden will be the shelter.
42 They ask thee about the Hour: "When is its arrival?"[1]
43 What is any reminder thereof to thee?[1]
44 To thy Lord is the finality thereof.
45 Thou art but the warner of him who fears it.
46 It will be, the day they see it, as though[1] **they had not tarried save a day's end**[2] **or a morning**[3] **thereof.**
(79:27-46)

and the Hereafter — that is the house of the fixed lodging
This life is but a moment, and death is certain and our place after death is fixed forever. Whereas you have power and wealth now, what are they really worth when they are sure to be taken from you at death, and there will remain of value only what faith and good works you sent ahead for yourselves?

The place one occupies in Eternity is forever; there is no going back, and the Resurrection is sure:

10 And they say: "When we are lost in the earth, will we be in a new creation?" The truth is,[1] they are of the meeting with their Lord deniers.
11 Say thou: "There will take you the angel of death who has been given charge of you; then to your Lord will you be returned."
12 And if thou couldst see when the lawbreakers will hang their heads before their Lord: "**Our Lord: we have seen and heard, so send Thou us back. We will work righteousness! We are those who are certain!**"[1]
13 And had We willed, We could have given every soul its guidance. But the word

from Me is binding:[1] "I will fill Gehenna with the *jinna*[2] and mankind all together!"
14 "So taste! Because you forgot the meeting of this your day, We have forgotten you. **And taste the punishment of eternity because of what you did!**"
(32:10-14)

17 And no soul knows what has been hidden for them as a comfort of the eyes as reward for what they did.
18 Is then he who[1] is a believer[2] like him who is perfidious?[3] They are not equal.
19 As for those who heed warning[1] and do righteous deeds: for them are the Gardens of Shelter as a welcome for what they did.
20 And as for those who are perfidious:[1] **their shelter is the Fire. As often as they desire to come out therefrom, they are brought back into it; and it is said to them: "Taste the punishment of the Fire which you denied!"**
21 And We will let them taste of the lower[1] punishment before the greater, that they might return.[2]
22 And who is more unjust than he who is reminded of the proofs[1] of his Lord, then turns away therefrom? We will take vengeance on the lawbreakers.
(32:17-22)

30 The day We say to Gehenna: "Art thou filled?" And it will say: "Is there any more?"
31 And the Garden will be brought nigh: — to those of prudent fear,[1] not far —
32 "This is what you were promised, for every preserving[1] penitent,
33 "Who feared the Almighty[1] unseen, and came with a repentant heart:
34 "Enter it in peace!" **That is the Day of Eternity**;
35 They have what they desire therein; and with Us is more.
36 And how many a generation We destroyed before them stronger than them in might! And they penetrated into[1] the land; had they any place of refuge?[2]
(50:30-36)

Whoso does evil will not be rewarded save with the like thereof; and whoso works righteousness — whether male or female — and is a believer: those enter the Garden, wherein they are given provision without reckoning.
No matter what doctrine you follow, if it diverges from the law of just reward it is a falsehood. The true riches are for those who follow the path of God. While you may hold power over the believers in the current context, this life is certain to end and those who have rejected the call to God will be in the Fire whereas those who heeded that call will receive good things forever.

This life is an investment with a limited window of opportunity; what we sow here, we reap in Eternity. Given the ceaseless enjoyment of blessings believers are promised in the Garden, we are wise to send ahead for ourselves whatever good we can while we are able.

49 This is a remembrance.[1] **And for those of prudent fear**[2] **is a good journey's end:**[3]
50 Gardens of perpetual abode[1] whose doors will be opened to them;
51 Reclining therein, they will call therein for plenteous fruit and drink;
52 And with them maidens of modest gaze,[1] well-matched.[2]
53 This is what you are promised for the Day of Reckoning.
54 This is Our provision; it has no depletion.
55 This![1] **And for those transgressing all bounds**[2] **is an evil journey's end:**[3]

56 Gehenna, wherein they will burn; and evil is the resting-place.
57 This! So let them taste it: scalding water and purulence,[1]
58 And more[1] of like categories.[2]
59 "This is a crowd rushing headlong with you!" — No welcome for them — they will burn in the Fire.
60 They will say: "The truth is,[1] you — no welcome for you — you sent it ahead for us;[2] and evil is the fixed lodging!"
61 They will say: "Our Lord: whoso sent this ahead for us, increase Thou for him a double punishment in the Fire."
62 And they will say: "What ails us that we see not men we counted among the worst,
63 "Whom we took in derision — or does our[1] sight miss them?"
64 That is true:[1] — the mutual recrimination of the people of the Fire.
(38:49-64)

27 And to God belongs the dominion of the heavens and the earth. And the day the Hour strikes, that day the creators of vanity will lose.[1]
28 And thou wilt see every community on its knees, every community called to its writ:[1] "**This day will you be rewarded for what you did!**
29 "This, Our writ,[1] speaks against you the truth;[2] We have caused to be recorded what you did."
30 **Then as for those who heed warning[1] and do righteous deeds:** their Lord will make them enter into His mercy; that[2] is the clear achievement.
31 **And as for those who ignore warning:**[1] "Were not Our proofs[2] recited to you? But you had waxed proud and were a people of lawbreakers.
32 "And when it was said: 'The promise of God is true,[1] as is[2] the Hour about which there is no doubt,' you said: 'We know not what the Hour is; we think only assumption, and We are not convinced.'"
33 And the evil deeds[1] they did will appear to them, and there will surround them that whereat they mocked.
34 And it will be said: "This day do We forget you, as you forgot the meeting of this day of yours, and your shelter is the Fire; and you have no helpers.
35 "That is because you took the proofs[1] of God in mockery and the life of this world deluded you." So, that day, they will not be brought forth therefrom, nor will they be allowed to make amends.
(45:27-35)

Six

And O my people: how is it that I invite you to deliverance, and you invite me to the Fire? You call me to deny God, and to ascribe a partnership to Him with that whereof I have no knowledge; and I invite you to the Exalted in Might, the Forgiver. Without doubt, you but invite me to that to which there is no calling in the World or in the Hereafter; and our return is to God. And the committers of excess will be the companions of the Fire. And you will remember what I say to you. And I commit my affair to God; God sees the servants.

And O my people: how is it that I invite you to deliverance, and you invite me to the Fire?

The one who follows your path will arrive in the Fire. But the one who submits to God will arrive in the Garden. We will consider next how that is.

This clause reads, given what follows, as a literal rather than a rhetorical question; the answers follow.

You call me to deny God, and to ascribe a partnership to Him with that whereof I have no knowledge
Your system both requires that one ascribe to the mechanisms of rule which you impose qualities which belong to God alone and that one accept values which are repugnant to His laws. Your system finds no correspondence in a soul God created which retains its pre-existing love for Him.

One should remember that in the immediate context of Moses' mission of warning to Pharaoh the act of denial was following Pharaoh and acknowledging him as Lord; the modern cult of Government is an updated and obfuscated expression of the same type of idolatry.

15 Has there come to thee the account[1] of Moses?
16 When his Lord called him in the sacred valley of Ṭuwa:[1]
17 "Go thou to Pharaoh;[1] he has transgressed.
18 "And say thou: 'Wouldst thou purify thyself,
19 "'And that I guide thee to thy Lord, so thou shalt fear?'"
20 And he showed him the greatest proof,[1]
21 **But he denied** and opposed.
22 Then turned he away in haste,
23 And gathered and called,
24 **And said: "I am your most high Lord."**[1]
25 So God seized him in exemplary punishment of the latter and the former.[1]
(79:15-25)

and I invite you to the Exalted in Might, the Forgiver
God is high above all men in might, but He accepts the repentance of those who turn to Him. Turn to Him now while there is time, and use the good things He gave you to seek a place in the Garden by promoting a society which is based upon faith in God, scriptural morality, and justice.

This, then, is the path to which the 'believing man' is calling.

Without doubt, you but invite me to that to which there is no calling in the World or in the Hereafter
Since your premises are false your conclusions can only be false. The falsehoods you serve will betray all who follow after them — both in this life and in Eternity. That is the sum of what you have to offer.

The 'believing man' is herein categorically stating that Pharaoh's system is based upon falsehood. Its gods cannot help one in this present life, and they cannot help one in the life to come. Not only are they both false and in the end useless, they will betray those who give themselves over to them.

and our return is to God
We all die; and your wealth and position can do nothing to prevent that fact.

This is an objective fact, although one susceptible to being lost from view given enough distractions and other blandishments.

We all die; we take with us only the faith we lived by and the actions we performed. This fact applies equally to Pharaoh and the least of his slaves.

And the committers of excess will be the companions of the Fire
Those who deny the Creator and work evil will have each other's company for eternity in the Fire. That is the destination to which the path you follow yourselves and promote to others leads.

This, then, is the end of those who follow the wrong path. The formula used by the 'believing man' here alludes to his own statements at both 40:28[32] and at 40:34[33] and provides a signpost to a number of places in the broader text, most notably in the following:

> **83** And there believed not Moses save a progeny of his people, for fear of Pharaoh[1] and their eminent ones, that they would subject them to means of denial;[2] and Pharaoh[3] was exalted in the land, and he was of **the committers of excess**.
> (10:83)

> **30** And We delivered the children of Israel from the humiliating punishment,
> **31** From Pharaoh:[1] — he was a high one among **the committers of excess**.
> (44:30-31)

And you will remember what I say to you
You may brush off these words today, but you will remember them in due course. Just as you make those you rule culpable under your laws by means of notifications of warning, you are now culpable before God under His law as a function of this notification of warning.

We are cognisant of the fact that the 'believing man' is here delivering what we are calling the detonating statement of *the God protocol*; thus his words carry legal weight.

Just as we are made culpable under the present system of tyranny for what our rulers convey to us by various means as discussed in the early part of this work, so those who have been served notice under *the God protocol* are culpable also. If one has had this statement delivered to him, it will be required of him. He is culpable.

And I commit my affair to God
I have no protector besides God, and I commit my affair to Him.

The reader will be aware that appealing to God alone for protection is a standard action by one

32 "God guides not him who is a committer of excess and a liar."

33 "Thus does God lead astray him who is a committer of excess and a baseless sceptic."

delivering a message of warning under the *protocol*, and such is supplied here in short order by the 'believing man' also.

God sees the servants
God is witness to all things. He knows that you have been served with this notification, and there is nothing you can undertake in consequence to which He will not be witness.

The phrase above serves to seal the detonating statement. Any man who has been served with this notification, God is witness to it. There is no undoing that fact.

•

The formula of the 'believing man', then, comprises the full notification to be issued to the elites of our time and supplies the sole component required to complete Muḥammad's mission of warning to mankind "all together" as preserved in the Qur'an.

The Hour

We begin the concluding section in this chapter with a segment we have seen previously. While it would present no difficulty to list a lengthy array of segments which treat of the Hour — that moment known in Christian traditions as the eschaton — at which time the present age ends and Judgment takes place, it is simpler to present just one which is both representative of the range from which one could choose and which dovetails with our broader presentation.

We know both that the history of Pharaoh is the most extensive which treats of the *protocol* and that it is intended as an example for us.[34] We know also that previous instances of the *protocol* pertained to individual societies and resulted in instances of annihilation of limited geographical extent. Delivery to the single ruling elite of the unified world community of today of the detonating statement for the mission of Muḥammad as the messenger of God to all mankind implies — in the event of denial — annihilation of the entire world. Given this point of divergence from all other implementations,[35] it is as well to consider briefly our present undertaking together with the Hour itself.

> **41** And the warnings came to the house of Pharaoh.[1]
> **42** They denied Our proofs,[1] all of them, then We seized them with the seizing of One exalted in might and omnipotent.
> **43** Are your atheists[1] better than those?[2] If[3] you have immunity in the writings:[4]
> **44** Or if[1] they say: "We are an assembly to be victorious:[2]
> **45** "The host[1] will be defeated, and turn the backs," —

34 See 43:51-56.

35 I am not among those who consider that the Flood was a worldwide event. Certainly, it was devastating and extensive in scope, and there exist reverberations of such an event in the ancient records of peoples located thousands of miles apart. But the facts simply do not comport with a scenario in which all land-based life was destroyed other than that which accompanied Noah in the Ark.

46 The truth is,[1] the Hour is their appointment; and the Hour is more calamitous and more bitter.[2]
47 The lawbreakers are in error and insanity!
48 The day they are dragged into the Fire on their faces: "Taste the touch of Saqar!"[1]
49 We created everything in measure
50 And Our command is but one — as the twinkling of an eye[...].[1]
51 And We have destroyed your sects[1] before,[2] so is there any who will remember?
52 And everything they did is in the writings.[1]
53 And everything, small and great, is inscribed.
54 Those of prudent fear[1] will be among gardens and a river,
55 In a seat of honour,[1] in the presence of an Omnipotent Sovereign.
(54:41-55)

Key points of note in this regard are listed below.

- Verse 54:43 asks: 'Are your atheists better than those?' That is: *do the deniers of your time possess some power or protection greater than did those communities which were annihilated in times past?* The answer is unquestionably understood to be in the negative.
- There are two scenarios allowed for at 54:43-44. The first ('If you have immunity in the writings') addresses those who appeal to their scriptures for security; the second ('Or if they say: "We are an assembly to be victorious: The host will be defeated, and turn the backs") addresses those who put their faith in military might. Both are answered in what remains of the sūrah.
- Verse 54:46 states that the Hour is 'more calamitous and more bitter' than what preceded, the implication being that it is more so than even that localised instance of annihilation under the *protocol* which became binding upon Pharaoh and his people and, by extension, those visited upon all those communities destroyed under the *protocol* in the past; the broader context of the sūrah supports this view treating as it does of multiple communities previously destroyed of which the house of Pharaoh is but the last listed.
- Verse 54:50 shows that the Hour, when it comes, will be sudden. In the bat of an eye, the age in which we live and which comprises what we think of as reality will vanish.[36]
- Finally, we note that verse 54:51 confirms and fortifies what we read at 54:43. God has destroyed 'your sects' before; human archetypes repeat, be it Pharaoh, the pushers of perversion among the people of Lot, or the committers of any of the other sins characteristic of those destroyed in former times. Lest we forget, 'the practice of God' does not change.

While it is not possible to demonstrate conclusively that an implementation of *the God protocol* in our time necessarily corresponds with the event the Qur'an calls the Hour, let us consider the following points:

- Initiation of the *protocol* at this time is a function of delivering the detonating statement as found within the revelation given to Muḥammad, the last prophet, to the elites of our day. All we have done is connect the wires as it were. Delivery of that notification sends

36 The Traditionalist trafficks in a complex eschatology woven together from bits of his supplanting literature. This includes signs and personalities to watch for as precursors to the End — all of which narrative is in unambiguous tension with the book he claims as his foundational scripture. The Qur'an is clear: Muḥammad had no knowledge of when the Hour will occur, and the Hour will be both sudden and unexpected.

Muḥammad's mission of warning to all mankind live and makes the punishments of God binding in the event of denial.[37]
- The community to be warned in this case comprises a single worldwide system under a single elite; since in the event of denial by that elite the punishments of God become binding under the *protocol*, the expectation must be that the resultant annihilation will be total. It is true that under previous implementations of the *protocol* those who believed with the warner in each case — generally few in number — were spared. However, since destruction in those cases was limited in geographical extent,[38] there existed locations for those spared by God to remove to.
- The fact that the present single, unified system promotes every one of the sins for which a multiplicity of communities was destroyed under the *protocol* in the past for committing some portion thereof suggests a correlation between the present case on the one hand, and all preceding cases on the other. Implicit within this correlation, at least to my mind, is total destruction in this case.

Given that we are materially correct in our points above, one struggles to envisage a scenario in which the punishments of God became binding under an implementation of the *protocol* to the elites of a single worldwide system in which life of any kind would remain thereafter.

We should note also that the Qur'an contains the suggestion of a connection between an event of universal destruction and the Hour itself:

58 And there is no city save We will destroy it before the Day of Resurrection, or punish it with severe punishment; that is in the Writ[1] inscribed.
(17:58)

God alone knows whether such an implementation of the *protocol* and the Hour are objectively synonymous events. But if detonation of Muḥammad's mission of warning to all mankind is to result in the complete destruction of life on earth, it seems likely to be impossible — at least from the perspective of human perception — to discern any distinction between the two events.

Summary

We have provided the basis for our identification of the speech of the 'believing man' as the detonating statement required to complete Muḥammad's unique and universal mission of warning to mankind "all together" under the *protocol* and expanded on the points he delivered.

We have considered also the Hour and concluded that, while it may not be explicitly associated with a worldwide implementation of *the God protocol*, reason suggests that the two events are,

37 We discuss what constitutes denial in the final chapter.

38 Opinions that the Flood was universal in extent notwithstanding.

if not synonymous, at least likely to be experienced as such.

We turn in our closing chapter to the subject of how the notification we have identified to complete Muḥammad's second, unique mission of warning under the *protocol* might be delivered to the ruling elites of our time.

Chapter Fourteen

Delivery of the detonating statement

14. Delivery of the detonating statement

The protocol of the 'believing man'

Where we observed the 'believing man' supply that part of the *protocol* to Pharaoh which Moses could not,[1] we noted that his description across the broader segment falls into two categories: what he said and what he did. We reproduce our summary of each below.

Words

- Advances reasoned arguments.
- Uses the appeal: "O my people:".
- Exhorts the hearers to obey him.
- Bears glad tidings and warning.
- Calls the hearers to fear God.
- Warns of punishment.
- Cites previously destroyed peoples.
- Places his affair entirely in the hands of God.

Actions

- Approaches a people to which he belongs.
- Warns the principal city.
- Addresses himself to the elites of his time.
- Speaks in the presence of the messenger of God tasked with all other parts of the *protocol*.

The detonating statement which the 'believing man' pronounces comprises both categories because he spoke in a particular context: to his own people, in the principal city of the dominant system of that time, before the ruling elites, and in the presence of the messenger of God tasked with warning to that system under the *protocol*.

All parts of the Words category are contained within the detonating statement itself, but we infer here that the Actions components imply certain requirements in the current context also; we will address these points shortly.

1 See Chapter 11.

Holding the ruling elites accountable before God

Now that we have identified the wording of that statement which we understand to be the detonating component of *the God protocol* in the context of Muḥammad's mission as the messenger of God to mankind "all together", we will look now at executing on that *protocol* in the current context.

To that end we must briefly revisit our opening discussion on how the elites make us culpable: first, they create a legal framework, they then inform us of either obligations or implications which attach themselves to us on the basis of that legal framework, and we are thereafter culpable under the terms of that legal framework. We know also that their delivery systems comprise a number of methods none of which requires us to be fully apprised of either the intent behind any issuance of notification or warning or to understand its fuller implications.

By virtue of what an unelected, unseen *de facto* ruling elite is, one is not able to turn to the Yellow Pages for a list of directors. But we have some idea at least of who the elites' chief representatives are, and have compiled a long enough list comprising such people to be sure to have caught a few of the upper echelons in our nets.

Firstly, as concerns the elites' chief representatives: if one addresses a man's servant, one effectively addresses him. So while it may not be assumed that every name on our list is at the very top of the pyramid, they are certainly close enough to it to bear a message to those who are.

Secondly, the elites themselves use a scattergun approach with us. It doesn't matter if every single slave on the plantation has personally seen the latest blockbuster film in which key aspects of the Agenda are embedded, or has read the highly promoted book in which one will find laid out in the sanitised language of corporate public relations what they are planning to do with us. No, they blast out a certain amount of buckshot and proceed on the basis of reasonable averages.

Since what is sauce for the goose is sauce also for the gander, we decided to use the same approach with them, but also to deliver our notification to the elites in a manner by which receipt is proven.[2]

In summary, the method of delivery is as follows: having compiled a list of over 900 of the richest and most influential individuals in the world,[3] we have individually mailed the detonating statement to each name on that list by international recorded delivery.[4]

2 An approach they use with us also, for example, in the case of serving a summons in certain legal proceedings.

3 The full list of those we have notified is found at the end of this book.

4 One can point to the example of Solomon's letter of warning to the ruling elite of a neighbouring kingdom as a Qur'anic precedent. That story begins at 27:28.

Supporting legal infrastructure

Implementation of this component of the *protocol* is not merely a matter of sending, as some would see it, a bizarre notification out of the blue to nearly a thousand of the system's chief movers and shakers; it is much more than that.

We have provided the elites, as they do us, a comprehensive intellectual and legal platform upon which our notification stands. That platform[5] is available instantly worldwide and at no cost to the reader. And, as has been noted previously, this entire body of work is made available in the shared language of the elites themselves: English.

Thus, we have provided everything necessary for those whom we are addressing to become acquainted with every facet and nuance of the broader legal corpus underpinning our notification of warning should they choose to do so — just as they do with us.

These letters were sent by international recorded mail in mid-July, 2021.

The wording of the notification and status of each letter may be viewed online at warningtotheelite.org.

The actions of the 'believing man'

We have established that the statements of affiliation used by the 'believing man' in the case of Moses' mission of warning to Pharaoh comprise the detonating statement in the case of Muḥammad's mission of warning to all mankind also and the reasons for that; we will now consider whether our approach here meets also the requirements established by the principal actions of the 'believing man':

- Approaches a people to which he belongs;
- Warns the principal city;
- Addresses himself to the elites of his time;
- Speaks in the presence of the messenger of God tasked with all other parts of the *protocol*.

Approaches a people to which he belongs

Since, as we have established, we live effectively under a single system of government, education, religion, and culture, any man ruled by that system may legitimately approach any other on the basis of shared affiliation.

Warns the principal city

In our time, given that we live in a unified and fully connected world, the principal city — i.e. that centre from which power is exerted — is distributed across the whole system. The feature which connects all parts of that system, however, is the Internet. It is this which provides the nervous system for the entire body politic. It is now by this means that Government, education,

5 That is, the present work and the much larger work which underpins it: *The Qur'an: A Complete Revelation*.

religion,[6] and culture operate and interface with the population.

In order to meet this requirement, all parts of our notification — both the statement which comprises our message to the elites and the entire body of work which underpins that statement — is made available for free and to all on that platform via which the unified system exercises control today: the Internet.

Addresses himself to the elites of his time
The method we have chosen is entirely directed to the elites of our time. However, we are not simply posting our work online and leaving it there; we are directing ourselves to that portion of the ruling elite which it is possible to address, and we are doing so in a way which is provable as a matter of record.

Speaks in the presence of the messenger of God tasked with all other parts of the protocol
We know that Muḥammad was the seal of the prophets[7] and that we are to expect no prophet after him. But we have what he was given, the Qur'an, and that record — given and preserved by God — supplies all parts of the *protocol* pursuant to his mission of warning to all mankind, and that is the basis upon which notification in that case is made. We refer the reader also to our comments above about the universal access provided to the totality of the work which underpins this notification.

Thus, our presentation comports in the present context with all actions supplied by the 'believing man' and so imply a certain requirement in the present case also.

What happens next?
The principal possible responses by the elites themselves to the action we have initiated comprise the following:

1. **They do nothing**. Just as this is of no consequence when the elites warn us, so it is of no consequence in their case also. *Qui tacet consentire videtur*.[8] In a variation of this response, **they could fail to acquaint themselves with the work provided to them**. Again, just as it does not affect the legality of those Agenda items the elites implement with regard to those they rule that those notified fail to acquaint themselves with their details,[9] so that principle applies to them also. The full legal basis for this notification exists; it is universally available free of charge worldwide. *Ignorantia juris non excusat*.[10]
2. **They take action against me**.[11] Firstly, I have threatened no one. I did not write the Qur'an; I have merely shared the results of my findings from that book with those best qualified to take preventative action on their basis. I make no claims for my own authority beyond that of being a believing man with the status of citizen under the present unified worldwide system. I have done nothing more than cite the book God delivered to Muḥammad as a message to all mankind to an elite which has promoted across the entire human population the totality of those sins for which the former peoples for which we have record in the Qur'an were destroyed, and I have done so on the basis of the system the elites themselves have engineered in which affiliation is universally shared. I have not exceeded my authority, but have acted entirely *intra vires*.[12]
3. **They repent**.

6 I mean here principally the actual religion of Materialism. But vestigial forms of traditional religion make use of it also.

7 See 33:40.

8 Latin: Silence gives consent.

9 It is a principle under the *protocol* that the deniers fail to grasp even ten percent of what comes to them; see 34:45.

10 Latin: Ignorance of the law excuses not.

11 Such a course of action would of course be a standard response under the *protocol*. Since, the elites are currently invested in killing not only me, but billions of others within the present portion of their agenda, we are essentially discussing here a shift in motivation rather than of primary objective. I seek refuge in God, my witness and my protector.

12 Latin: within the powers.

13 See 38:40 in Chapter 11.

14 The preponderance of evidence would be against that eventuality in my view, but one has to allow it as a possibility.

Both the first and second responses above constitute denial under the *protocol*. By responding with denial, God's retribution becomes binding[13] from that point onwards.

In any eventuality, delivery of the detonating statement effects a change in legal status for the ruling elites of our single, unified worldwide system of governance and, by definition, for the whole of mankind also.

Naturally, I have no knowledge of when punishment will come. All I know is that now all components of the *protocol* for Muḥammad's unique, universal mission of warning have been supplied to the elites of this time, absent repentance and a genuine change of direction, the punishments of God are henceforth binding.

But what if the elites should repent?[14] What is required of them?

What is required of the elites
They must repent of their own idolatry and turn to God alone; they must reverse those policies which have promoted all the sins characteristic of those communities previously destroyed under the *protocol* and listed in this work, and embrace their responsibilities on the basis of prudent fear of God, employing their power and influence to guide those they rule towards the Garden and away from the Fire. That is their proper business.

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As a function of the stage of the Agenda the elites are currently rolling out, everyone is being forced to choose sides and, in the case of choosing submission to the present cult, to demonstrate allegiance to it. This requirement applies not only to the multitudes but also to the members of various echelons of the ruling caste themselves.

The ruling elite is neither monolithic nor will all its members be of one mind on every subject. It is therefore to be expected that some among them will have reservations about the current trajectory.

The elite structure comprises highly intelligent people, and anyone who has seriously considered eternal damnation as an existential reality is likely to be eager to avoid it. Thus, it is not beyond the realms of possibility that individual members of the elites themselves may choose to repent and attempt to reach others within their own class. In the following section I present some points for such people to consider.

The plan of the elite

Those at the very top of that single system of governance which is uniquely a feature of our time believe that they are about to place the capstone upon a plan which has been the work of centuries. All this is known to God:

> **108** They conceal from men, but they conceal not from God; and He is with them[1] when they plan by night what is displeasing to Him of speech;[2] and God encompasses what they do.
> (4:108)

The elites have, by devious and terrible means, over centuries constructed — against the will and interests of those they rule — the single, unified system of governance we have referred to many times in this presentation. It is a matter of no little irony that they have thereby brought about the very conditions required for completion of Muḥammad's mission to all mankind under the *protocol*, for the plan of the evildoers is against themselves, did they but know it:

> **123** And thus[1] have We appointed in every city its greatest lawbreakers, that they should scheme therein; and they scheme only against themselves, and they perceive not.
> (6:123)

An idolatrous system always requires more of those who serve it. But more than that, the one whom such people serve, be it wittingly or unwittingly, is an enemy to them:

> **16** As the likeness of the satan:[1] — when he says to man: "Deny thou!" then, when he denies, he says: "I am quit of thee; I fear God, the Lord of All Creation!"
> **17** So[1] the final outcome for both is that they[2] are in the Fire, they[3] abiding eternally therein; and that is the reward of the wrongdoers.[4]
> (59:16-17)

> **22** And the satan[1] will say when the matter is concluded: "God promised you the promise of truth;[2] and I promised you, but I betrayed[3] you. And I had not over you any authority except to call you — and you responded to me;[4] so blame not me, but blame yourselves. I cannot aid you, and you cannot aid me. I deny your ascribing to me a partnership[5] before; the wrongdoers:[6] for them is a painful punishment."
> (14:22)

I urge those in places of genuine influence who read these words to consider that there may still be time to change course. No matter what repercussions may result for them in this life, they pale in comparison with suffering in Eternity.

We will close the topic of the plan of the elite with the following segment:

> **13** It is a decisive word,
> **14** And it is not in jest.
> **15** They plan a plan —
> **16** And I plan a plan.
> **17** So grant thou respite[1] to the false claimers of guidance;[2] grant thou them respite awhile.
> (86:13-17)

Final word

I would like the reader to note that I nowhere inveigh against the existence of a ruling elite. It is entirely natural that there should be one, and no other scenario is envisaged in the Qur'an.

My entire argument directed towards the ruling elites of today is that they have become excessively miscreant and deviant. Moreover, they have exceeded the bounds of what is right to such a degree that they have created a system which promotes the totality of those sins for which all previous communities for which we have data were destroyed under the *protocol*.

It is the result of those policies which the elites themselves have pursued over centuries which has made both necessary and possible implementation of the universal mission of warning pertaining to Muḥammad, the last prophet of God, under that frequent historical process found in the Qur'an and which we have called here *the God protocol*.

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> **102** Do they await save the like of the days of those who passed away before them? Say thou: "Then wait — I am with you waiting."[1]
> (10:102)

> **23** The practice[1] of God which was before[...].[2] And thou wilt not find in the practice[3] of God any change.[4]
> (48:23)

Appendix

List of those addressed under the protocol

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Klaus Martin Schwab — World Economic Forum; Peter Brabeck-Letmathe — World Economic Forum; Heizo Takenaka — World Economic Forum; Feike Sijbesma — World Economic Forum; Mark Joseph Carney — World Economic Forum; Orit Gadiesh — World Economic Forum; Kristalina Georgieva — International Monetary Fund; Rania Al Abdullah — Queen of Jordan; Fabiola Gianotti — CERN; Hermann Gräf — Sberbank; Marc Russell Benioff — Salesforce; Albert Arnold Gore Jr. — Former VP; Angel Gurría — Organisation for Economic Co-operation and Development (OECD); Peter Maurer — International Committee of the Red Cross; Christine Madeleine Odette Lagarde — European Central Bank; Patrice Tlhopane Motsepe — ARM; Tharman Shanmugaratnam — Singapore Investment Corporation; Jim Hagemann Snabe — Siemens; Luis Alberto Moreno Mejía — Inter-American Development Bank; Henri de La Croix de Castries — Bilderberg; Marie-Josée Kravis — American Friends of Bilderberg Inc.; Victor Halberstadt — Leiden University; Paul M. Achleitner — Deutsche Bank AG; Jean-Claude Trichet — former president ECB; Alexandra Benopoulou Papalexopoulou — Titan Cement Group; Nils Daniel Carl Bildt — Global Leadership Foundation; Paolo Magri — Italian Institute for International Political Studies; Meghan L. O'Sullivan — Harvard University; Jaime Serra Puche — SAI Law & Economics; Carole A. Taylor; OC — Evangel University; Richard Fontaine — Center for a New American Security; Michael Greenwald — Tiedemann Advisors; Yasuchika Hasegawa — Takeda Pharmaceutical Company; Barry Desker — S. Rajaratnam School of International Studies; Hideko Katsumata — Japan Center for International Exchange; David Mark Rubenstein — The Carlyle Group; Richard Nathan Haass — Lazard; Blair W. Effron — cofounder Centerview Partners; Judith A. "Jami" Miscik — CEO Kissinger Associates; Thad William Allen — Booz Allen Hamilton Inc.; Afsaneh Mashayekhi Beschloss — RockCreek; Mary McInnis Boies — Boies Schiller Flexner LLP; Sylvia Mary Mathews Burwell — American University; Ashton Baldwin Carter — Belfer Center for Science and International Affairs; Harvard Kennedy School; Kenneth Irvine Chenault — General Catalyst; Tony Coles; M.D. — Cerevel Therapeutics; David M. Cote — GS Acquisition Holdings; Steven A. Denning — General Atlantic; Laurence Douglas Fink — BlackRock; Stephen C. Freidheim — Cyrus Capital Partners L.P.; Timothy Franz Geithner — Warburg Pincus; James Patrick Gorman — Morgan Stanley; Stephen John Hadley — Rice; Hadley; Gates & Manuel LLC; Margaret Ann "Peggy" Hamburg — National Academy of Medicine; Jeh Charles Johnson — Paul; Weiss; Rifkind; Wharton & Garrison LLP; James Manyika — McKinsey Global Institute; William Harry McRaven — Lyndon B. Johnson School of Public Affairs; Janet Ann Napolitano — University of California; Charles E. Phillips — Infor; Leo Rafael Reif — Massachusetts Institute of Technology (MIT); Cecilia Elena Rouse — Princeton University; Frances M. "Fran" Fragos Townsend — MacAndrews & Forbes Incorporated; Margaret Garrard warner — American University; Fareed Zakaria — CNN; William Henry Gates III — Bill & Melinda Gates Foundation; Melinda Ann Gates — Bill & Melinda Gates Foundation; William Henry Gates II — Bill & Melinda Gates Foundation; Mark Suzman — Bill & Melinda Gates Foundation; Carolyn Ainslie — Bill & Melinda Gates Foundation; Connie Collingsworth — Bill & Melinda Gates Foundation; Christopher J. Elias — Bill & Melinda Gates Foundation; Allan Golston — Bill & Melinda Gates Foundation; Trevor Mundel — Bill & Melinda Gates Foundation; Rodger Voorhies — Bill & Melinda Gates

Foundation; Richard Dean "Dick" Parsons — The Rockefeller Foundation; Corina Cortez — The Rockefeller Foundation; Ashvin Dayal — The Rockefeller Foundation; Dominick Impemba — The Rockefeller Foundation; Zia Khan — The Rockefeller Foundation; Chun Lai — The Rockefeller Foundation; Olivia Leland — The Rockefeller Foundation; Naveen Rao — The Rockefeller Foundation; Otis Rolley — The Rockefeller Foundation; Roy Steiner — The Rockefeller Foundation; Steve VanRoekel — The Rockefeller Foundation; Thomas Howard Kean Sr. — Carnegie Corporation of New York; Janet L. Robinson — Carnegie Corporation of New York; Vartan Gregorian — Carnegie Corporation of New York; Pedro Aspe — Insignia Capital; Lloyd James Austin III — Raytheon Technologies; Jared Leigh Cohon — Carnegie Mellon University; Kevin J. Conway — Clayton; Dubilier & Rice; LLC; John Joseph "Jack" DeGioia — Georgetown University; Caroline Bouvier Kennedy — Carnegie Corporation of New York; Marcia Kemper McNutt — National Academy of Sciences; Louise Mary Richardson FRSE — University of Oxford; Judy Carline Woodruff — PBS; Elizabeth Alexandra Mary — Royal Institute of International Affairs; Elizabeth Lydia Manningham-Buller — Royal Institute of International Affairs; Elizabeth Lydia Manningham-Buller — Wellcome Trust; Sir Michael A J Ferguson — Wellcome Trust; Alistair Maclean Darling — Morgan Stanley; Sir John Major — Royal Institute of International Affairs; Jim O'Neill — Royal Institute of International Affairs; Ayman Asfari — Petrofac Ltd; Sir Simon James Fraser — Flint Global; John Berriman — MacIntyre; Dr Mimi Ajibadé — University of London; Heide Baumann — University of Cambridge; Catherine Brown — FNZ UK Ltd; Ann Cormack — De Beers Group; Kenneth Neil Cukier — The Economist; Kathleen Gibbons — Clifford Chance; Jawad Iqbal — London School of Economics; Andrew Payne — University of Oxford; Lapo Pistelli — Eni; Mark Spelman — WEF; Jasmine Zerinini — InterMediate; Catherine Margaret Ashton — RIIA; Shumeet Banerji — HP; Edmund John Philip Browne — LetterOne; R. Nicholas Burns — Harvard University; Victor Chu — First Eastern Investment Group; Sir Timothy Charles Clark — WaterAid; Evan Mervyn Davies — Corsair Capital; Sir Ian Edward Lamert Davis — Rolls Royce; Mary Elizabeth Francis — Barclays Bank; James Gaggero — Bland Group; André Hoffmann — Roche; Gay Huey Evans — The London Metal Exchange; Douglas Richard Hurd — FIRST; Majid H Jafar — Crescent Petroleum; Judith Mayhew Jonas — Commonwealth War Graves Commission; Dame DeAnne Shirley Julius — The RockCreek Group; Alan Greenspan — The RockCreek Group; Caio Kai Koch-Weser — World Resources Institute; Marc E. Leland — Marc E. Leland & Associates; Janis Rachel Lomax — British Council; Sir Mark Justin Lyall Grant — King's College London; Sir David Geoffrey Manning — Gatehouse Advisory Partners Ltd; Lubna Olayan — Olayan Group; Simon Patterson — SilverLake; Sir Michael Derek Vaughan Rake — Phoenix Global Resources; George Islay MacNeill Robertson — BP; Kevin Michael Rudd — International Peace Institute; Daniel Sachs — Proventus AB; Sir Robert John Sawers — Newbridge Advisory; Jerome Hayden "Jay" Powell — Federal Reserve (US); Richard Harris Clarida — Federal Reserve (US); Randal Keith Quarles — Federal Reserve (US); Michelle White "Miki" Bowman — Federal Reserve (US); Lael Brainard — Federal Reserve (US); Andrew John Bailey — Bank of England; Benjamin Robert Hamond Broadbent — Bank of England; Sir Jonathan Stephen Cunliffe — Bank of England; Sir David Edward John Ramsden — Bank of England; Sam Woods — Bank of England; David Robert Malpass — World Bank Group; Axel van Trotsenburg — World Bank Group; Anshula Kant — World Bank Group; Shaolin Yang — World Bank Group; Mari Elka Pangestu — World Bank Group; Aart Kraay — World Bank Group; Sandie Okoro — World Bank Group; Tedros Adhanom Ghebreyesus — WHO; Zsuzsanna Jakab — WHO; Dr. Bernhard Schwartländer — WHO; Jane

Elizabeth Ellison — WHO; Michael Ryan — WHO; Soumya Swaminathan — WHO; Kelvin Kay Droegemeier — National Science Foundation; Lawrence Rudolph — National Science Foundation; Peggy Hoyle — National Science Foundation; Dr. F. Fleming Crim — National Science Foundation; Brian Stone — National Science Foundation; James S Ulvestad — National Science Foundation; Dorothy E Aronson — National Science Foundation; James E. Hamos — National Science Foundation; Vernon D. Ross — National Science Foundation; Jeffrey Preston Bezos — Amazon; Bernard Jean Étienne Arnault — LVMH; Mark Elliot Zuckerberg — Facebook; Warren Edward Buffett — Berkshire Hathaway; Lawrence Joseph Ellison — Oracle; Steven Anthony Ballmer — Microsoft; Lawrence Edward Page — Alphabet; Sergey Mikhaylovich Brin — Alphabet; Amancio Ortega Gaona — Inditex; Michael Rubens Bloomberg — Bloomberg; James Carr Walton — Walmart; Alice Louise Walton — Walmart; Samuel Robson "Rob" Walton — Walmart; Mukesh Dhirubhai Ambani — Reliance Industries; Françoise Bettencourt Meyers — L'Oréal; Carlos Slim Helú — Telmex; Ma Huateng — Tencent; Charles de Ganahl Koch — Koch Industries; Jack Ma — AliBaba; Elon Reeve Musk — SpaceX; Philip Hampson Knight — Nike; David Kenneth Roy Thomson — Thomson Reuters; François-Henri Pinault — Kering; Dieter Schwarz — Lidl; Sheldon Gary Adelson — Las Vegas Sands; Michael Saul Dell — Dell; Lee Shau Kee — Henderson LDC; John Franklyn Mars — Mars; Jacqueline B. Mars — Mars; Sir Li Ka-shing — Li Ka-Shing Foundation; Huáng Zhēng — Pinduoduo Inc.; Xu Jiayin — Evergrande Group; Yang Huiyan — Country Garden Holdings; Giovanni Ferrero — Ferrero International; Vladimir Olegovich Potanin — Interros company; Xiangjian He — Midea Group; Masayoshi Son — SoftBank Vision Fund; Ding Lei — NetEase; Dietrich Mateschitz — Red Bull; Alain Wertheimer — Chanel; Gérard Paul Philippe Wertheimer — Chanel; Takemitsu Takizaki — Keyence Corporation; James Harris Simons — Renaissance Technologie; Leonid Viktorovich Mikhelson — Novatek; Vladimir Sergeyevich Lisin — NLMK; Klaus-Michael Kuehne — Kuehne + Nagel; Joseph Safra — Safra Group; Susanne Hanna Ursula Klatten — Altana AG; Qin Yinglin — Muyuan Foodstuff; Laurene Powell Jobs — College Track; Vagit Yusufovich Alekperov — LUKOIL; Lukas Walton — Walton Family Foundation; Len Blavatnik — Access Industries; Alexey Alexandrovich Mordashov — Severstal; Leonardo Del Vecchio — Luxottica; Stephen Allen Schwarzman — Blackstone; Raymond Thomas Dalio — Bridgewater; Keith Rupert Murdoch — Newscorp; Zhong Huijuan — Jiangsu Hansoh Pharmaceutical; Petr Kellner — PPF Group; Suleyman Abusaidovich Kerimov — Suleyman Kerimov Foundation; Leonard Alan Lauder — Estee Lauder; Eric Emerson Schmidt — Alphabet; Lee Kun-hee — Samsung Electronics Co Ltd; Carl Stefan Erling Persson — H & M; Donald Leroy Bren — Irvine Company; Robert Budi Hartono — Djarum; Pierre Morad Omidyar — First Look media; Thomas Peterffy — Interactive Brokers Group; Emmanuel Besnier — Groupe Lactalis; Alisher Burkhanovich Usmanov — MegaFon; Carl Celian Icahn — Icahn Enterprises L.P; Lui Che Woo — Galaxy Entertainment Group Limited; Reinhold Würth — Adolf Würth GmbH & Co. KG; Georgina Hope "Gina" Rinehart — Hancock Prospecting; Dhanin Chearavanont — Charoen Pokphand Group; Dietmar Hopp — Dietmar Hopp Stiftung; Andrey Melnichenko — MCC EuroChem; Mikhail Maratovich Fridman — LetterOne; Stefan Quandt — DELTON; Wang Jianlin — Dalian Wanda Group; Steven A. Cohen — Point72; Abigail Pierrepont Johnson — Fidelity; Hasso Plattner — SAP; Satya Narayana Nadella — Microsoft; Timothy Donald Cook — Apple; Pichai Sundararajan — Alphabet; Zhang Yong — AliBaba; Alex Gorsky — Johnson & Johnson; Darren W. Woods — ExxonMobil; Jamie Dimon — Chase Bank; Alfred F. Kelly; Jr — Visa; Ulf Mark Schneider — Nestlé; Gu Shu — ICBC; Carl Douglas McMillon — Walmart; Brian Thomas Moynihan

— Bank of America; David Scott Taylor — The Procter & Gamble Company; Bernardus Cornelis Adriana Margriet "Ben" van Beurden — Shell; Vasant "Vas" Narasimhan — Novartis International AG; Hans Vestberg — Verizon Communications; Ajaypal "Ajay" Singh Banga — MasterCard; Robert Charles Swan — Intel Corporation; Charles H. Robbins — Cisco; David S. Wichmann — UnitedHealth Group; Severin Schwan — Roche; Albert Bourla — Pfizer; Michael Wirth — Chevron; Randall Lynn Stephenson — AT&T Inc.; Charles W. Scharf — Wells Fargo; Zhang Jianguo — China Construction Bank; David L. Calhoun — Boeing; Kenneth Carleton Frazier — Merck; Craig Menear — Home Depot; Yang Jie — China Mobile Limited; Ma Mingzhe — Ping An Insurance; Chung Ching Wei — Taiwan Semiconductor; James Robert B. Quincey — Coca-Cola; Robert Chapek — Walt Disney; Duan Liangwei — PetroChina; Mubing Zhou — Agricultural Bank of China Ltd; Akio Toyoda — Toyota; Brian L. Roberts — Comcast Corporation; Ramon L. Laguarta — PepsiCo; Carlos Alves de Brito — Anheuser-Busch; Alan Jope — Unilever; Noel Quinn — HSBC Bank; Gao Weidong — Kweichow Moutai; Gao Yingxin — Bank of China; Wilmot Reed Hastings Jr. — Netflix; Jean-Paul Agon — L'Oréal; Bernard Looney — BP; Patrick Jean Pouyanné — Total; Michael Louis Corbat — Citigroup; Christopher John Kempczinski — McDonald's Corp; Christian Klein — SAP SE; Robert B. Ford — Abbott; André Calantzopoulos — Philip Morris; David A. Ricks — Eli Lilly and Company; John Joseph Donahoe II — Nike World Headquarters; Mike Henry — BHP; Shantanu Narayen — Adobe; Lars Fruergaard Jørgensen — Nova Nordisk; Tian Huiyu — China Merchants Bank; Arvind Krishna — IBM; Geoffrey S. Martha — Medtronic; Daniel H. Schulman — PayPal; Lance M. Fritz — Union Pacific; Ng Keng Hooi — AIA Group Limited; Michael F. Roman — 3M; Richard A. Gonzalez — AbbVie; Tan Hock Eng — Broadcom; Robert A. Bradway — Amgen; Darius Adamczyk — Honeywell Internationa; Julie Sweet — Accenture PLC; Gregory J. "Greg" Hayes — Raytheon Technologies; Paul Hudson — Sanofi; Marc N. Casper — Thermo Fisher; Jensen Huang — NVIDIA; Rajesh Gopinathan — Tata Consultancy Services Limited; David McKay — Royal Bank of Canada; Su Hengxuan — China Life Insurance Company; Billy Gifford — Altria; Walter Craig Jelinek — Costco; Emma Natasha Walmsley — GlaxoSmithKline; Guillaume Faury — Airbus; Ma Yongsheng — Sinopec; Bob van Dijk — Naspers; Pascal Claude Roland Soriot — AstraZeneca; Yousef Abdullah Al-Benyan — Saudi Basic Industries Corporation; Ivan de Souza Monteiro — Petroleo Brasileiro SA; Richard K. Templeton — Texas Instruments; Bharat Masrani — The Toronto-Dominion Bank; Jean-Sébastien Jacques — Rio Tinto; Lawrence Seldon Bacow — Harvard University; Marc Trevor Tessier-Lavigne — Stanford University; David John Sainsbury — University of Cambridge; Carol Tecla Christ — University of California; Berkeley; Christopher Ludwig Eisgruber — Princeton University; Christopher Francis Patten — University of Oxford; Lee Carroll Bollinger — Columbia University; Thomas Felix Rosenbaum — California Institute of Technology; Robert Jeffrey Zimmer — The University of Chicago; Gene David Block — University of California Los Angeles; Peter Salovey — Yale University; Martha Elizabeth Pollack — Cornell University; Ana Mari Cauce — University of Washington; Anne Elizabeth Alice Louise Mountbatten-Windsor — University College London; Ronald Joel Daniels — The Johns Hopkins University; Amy Gutmann — University of Pennsylvania; Pradeep Kumar Khosla — UC San Diego; Joël Mesot — Swiss FIT Zurich; Paul Joseph Fitzgerald — University of San Francisco; Mark Steven Schlissel — University of Michigan; Andrew D. Martin — Washington University in St. Louis; Alice P. Gast — Imperial College London; Meric Slover Gertler — University of Toronto; Makoto Gonokami — The University of Tokyo; Henrik C. Wegener — University of Copenhagen; Rebecca M. Blank — University of Wisconsin-Madison; Vincent E. Price — Duke University; Morton Owen Schapiro —

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for England; Reeta Roy — Mastercard Foundation; Kate Hampton — The Children's Investment Fund Foundation; Harvey V. Fineberg — Gordon and Betty Moore Foundation; Nancy Lindborg — The David and Lucile Packard Foundation; Elizabeth Alexander — The Andrew W. Mellon Foundation; John Gorham Palfrey VII — John D. and Catherine T. MacArthur Foundation; Peter Laugharn — Conrad N. Hilton Foundation; Stephanie Cuskley — The Leona M. and Harry B. Helmsley Charitable Trust; Dr. Joachim Rogall — Robert Bosch Foundation; Dr. R. Lawrence Moss — The Nemours Foundation; Patricia E. Harris — Bloomberg Philanthropies; Jim Adelson — Tulsa Community Foundation; Richard "Rip" Rapson — The Kresge Foundation; Göran Sandberg — Knut and Alice Wallenberg Foundation; Sandra R. Hernández — California Health Care Foundation; Rhett N. Mabry — The Duke Endowment; Isabel Mota — Calouste Gulbenkian Foundation; Jesper Nygård — Realdania; Debbie Wilkerson — Greater Kansas City Community Foundation; Jennifer Morris — The Nature Conservancy; Carter Roberts — World Wildlife Fund; Gina McCarthy — Natural Resources Defense Council; Michael Brune — Sierra Club; Alejandro Santo Domingo — Wildlife Conservation Society; Keith Addis — Oceana; M. Sanjayan — Conservation International; David Yarnold — National Audubon Society; Carol Irwin — The Jane Goodall Institute; Miranda Krestovnikoff — The Royal Society for the Protection of Birds; James Cox Kennedy — Cox Enterprises; Donald Edward Newhouse — Advance Publications; Charles William Ergen — DISH; David L. Geffen — The David Geffen Foundation; Haim Saban — Saban Capital Group; George Walton Lucas Jr. — George Lucas Educational Foundation; John Carl Malone — Liberty Media Corporation; Sumner Murray Redstone — National Amusements Inc.; Lore Harp McGovern — McGovern Institute; Oprah Gail Winfrey — Harpo Productions Inc.; Charles Francis "Chuck" Dolan — AMC Networks Inc.; John R. Ingram — Ingram Content Group; William Randolph Hearst III — The Hearst Corporation; Amos Barr Hostetter; Jr. — Barr Foundation; Robert Edward Turner III — Turner Enterprises; Inc.; John Augustine Chilton Hearst — Chestnut Holdings; LLC.; Li Zhiming — SINOPHARM GROUP CO. LTD.; Werner Baumann — Bayer; Giovanni Caforio — Bristol Myers Squibb; Daniel O'Day — Gilead Sciences; Inc.; Thomas P. Joyce; Jr. — Danaher Corporation; Hubertus von Baumbach — Boehringer Ingelheim; Kåre Schultz — Teva Pharmaceutical Industries; Kevin A. Lobo — Stryker Corporation; Michel Vounatsos — Biogen Inc.; Kenji Yasukawa — Astellas Pharma Inc.; Heather Bresch — Mylan; Adam H. Schechter — Laboratory Corp of America; José E. Almeida — Baxter International Inc.; Michael F. Mahoney — Boston Scientific Corporation; Alexandre de Rothschild — Rothschild & Co; David René James de Rothschild — Rothschild & Co; Éric Alain Robert David de Rothschild — Rothschild & Co; Benjamin Edmond Maurice de Rothschild — Edmond de Rothschild Group; David Rockefeller Jr. — Rockefeller Trust Company; Sharon Percy Rockefeller — The Rockefeller Foundation; Valerie B. Rockefeller — Rockefeller Brothers Fund; Wyatt Rockefeller — Rockefeller Brothers Fund; Peter C. Rockefeller — Rockefeller Philanthropy Advisors; Ryan C. Rockefeller — Rockefeller Philanthropy Advisors; Camilla Rockefeller — The David Rockefeller Fund; Clay Rockefeller — The David Rockefeller Fund; Will Rockefeller — Winrock International; Young-Way Liu — Foxconn Technology Group; Li Jie — Huawei Technologies Co; Toshiaki Higashihara — Hitachi; Kenichiro Yoshida — Sony; Kazuhiro Tsuga — Panasonic; Enrique Lores — HP; Yang Yuanqing — Lenovo; William J. Burns — Carnegie Endowment for International Peace; Guntram B. Wolff — Bruegel; Thierry de Montbrial — French Institute of International Relations; John J. Hamre — Center for Strategic and International Studies; Carlos Ivan Simonsen Leal — Fundação Getulio Vargas; Dr John Chipman — International Institute for Strategic Studies; Kay Coles James

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Tables

CHARACTERISTIC SINS OF WARNER'S PEOPLE	NOAH	HŪD	ṢĀLIḤ	ABRAHAM	LOT	SHUʿAYB	MOSES	MUHAMMAD	TUBBAʿ	AL-RASS	IRAM	UNNAMED
Idolatry (taking a god other than God).	EXP	EXP	EXP	EXP	EXP	EXP	EXP	EXP				
Preference for idolatry when presented with a call to God.	EXP	EXP	EXP	EXP	EXP							
Polytheism (worship of multiple gods).	EXP	EXP		EXP			EXP	EXP				
Genetic manipulations and / or miscegenation.	EXP											
Sexual coupling outside legal limits.	EXP	EXP						EXP				
Refusal to heed legitimate warning.	EXP	EXP	EXP									
Excessive cruelty.		EXP	EXP				EXP					
Unbridled hubris.		EXP	EXP				EXP					
Committing evil in the earth.			EXP									
Sodomy (sexual relations between men).					EXP							
Economic corruption and oppression.						EXP						
Aggression against believers in God.						EXP						
Killing men and sparing women.							EXP					
Disregard for the laws of God.							EXP					
The State as god							EXP					
Sorcery (use of manipulations to control the minds of men for political purposes).							EXP					
Multiple sins (see chapter 12).								EXP				
Community to be warned became indifferent to the blessings of God.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS
Community to be warned given affliction followed by blessings.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS
Perfidy of the wealthy after warning followed by punishment being made binding.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS

Key to Tables

EXP = event explicitly mentioned in text

GNS = event identified by means of generic narrative summaries

ACTIONS OF WARNER	NOAH	HŪD	ṢĀLIḤ	ABRAHAM	LOT	SHUʿAYB	MOSES	MUHAMMAD	TUBBAʿ	AL-RASS	IRAM	UNNAMED
CORE ACTIONS												
Cites God as creator of all things.	EXP	GNS	GNS	EXP	GNS	GNS	EXP	EXP	GNS	GNS	GNS	GNS
Says God can delay to a stated term.	EXP	GNS	GNS	GNS	GNS	GNS	GNS	EXP	GNS	GNS	GNS	GNS
Cites guidance of God.	GNS	GNS	GNS	EXP	GNS	GNS	EXP	EXP	GNS	GNS	GNS	GNS
Cites need for patience.	GNS	GNS	GNS	GNS	GNS	GNS	EXP	EXP	GNS	GNS	GNS	GNS
Cites need to place trust in God.	GNS	GNS	GNS	GNS	GNS	GNS	EXP	EXP	GNS	GNS	GNS	GNS
Claims better guidance than that of hearers.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	EXP	GNS	GNS	GNS	GNS
Warns of the Resurrection.	EXP	GNS	GNS	EXP	GNS	EXP	EXP	EXP	GNS	GNS	GNS	GNS
Calls the hearers to seek forgiveness of God.	EXP	EXP	EXP	GNS	GNS	EXP	GNS	EXP	GNS	GNS	GNS	GNS
Receives a commission from God.	EXP	EXP	EXP	GNS	EXP	EXP	EXP	EXP	GNS	GNS	GNS	GNS
Told by God that the wrongdoers will be destroyed.	EXP	EXP	EXP	GNS	EXP	GNS	EXP	EXP	GNS	GNS	GNS	GNS
Eats food and walks in the markets.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	EXP	GNS	GNS	GNS	GNS
Approaches a people to which he belongs.	EXP	EXP	EXP	EXP	EXP	EXP	GNS	EXP	GNS	GNS	GNS	GNS
Speaks in the language of those he warns.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	EXP	GNS	GNS	GNS	GNS
Warns the principal city.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	EXP	GNS	GNS	GNS	GNS
Comes with clear signs, writings, or the Illuminating Writ.	EXP	EXP	EXP	EXP	EXP	EXP	EXP	EXP	GNS	GNS	GNS	GNS
Calls the hearers to serve God.	EXP	EXP	EXP	EXP	GNS	EXP	GNS	EXP	GNS	GNS	GNS	GNS
Calls the hearers to serve God only.	EXP	EXP	EXP	GNS	GNS	GNS	GNS	EXP	GNS	GNS	GNS	GNS
Asserts that there is but one true God.	EXP	EXP	EXP	EXP	GNS	EXP	EXP	EXP	GNS	GNS	GNS	GNS
Calls the hearers to fear God.	EXP	EXP	EXP	GNS	EXP	EXP	EXP	EXP	GNS	GNS	GNS	GNS
Calls the hearers to abandon idols.	GNS	GNS	GNS	EXP	GNS	GNS	GNS	EXP	GNS	GNS	GNS	GNS
Addresses himself to the elites of his time.	EXP	EXP	EXP	EXP	GNS	EXP	EXP	EXP	GNS	GNS	GNS	GNS
Appeals to God.	EXP	GNS	GNS	EXP	EXP	EXP	EXP	EXP	GNS	GNS	GNS	GNS
Warns of punishment.	EXP	EXP	EXP	EXP	EXP	EXP	EXP	EXP	GNS	GNS	GNS	GNS
Anticipates (punishment of) a “tremendous day”.	EXP	EXP	EXP	GNS	GNS	GNS	GNS	EXP	GNS	GNS	GNS	GNS
Advances reasoned arguments.	EXP	EXP	EXP	EXP	EXP	EXP	EXP	EXP	GNS	GNS	GNS	GNS
States that he is nothing more than a mortal.	EXP	EXP	GNS	GNS	GNS	GNS	GNS	EXP	GNS	GNS	GNS	GNS
States that God only can provide the authority requested.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	EXP	GNS	GNS	GNS	GNS
Presents a clear notification.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	EXP	GNS	GNS	GNS	GNS
Bears glad tidings and warning.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	EXP	GNS	GNS	GNS	GNS
Places his affair entirely in the hands of God.	EXP	EXP	GNS	EXP	EXP	EXP	EXP	EXP	GNS	GNS	GNS	GNS
Uses the appeal: “O my people:”.	EXP	EXP	EXP	EXP	EXP	EXP	EXP	EXP				
NON-CORE ACTIONS												
Presents a punishment which is contingent on response by hearers.	EXP		EXP					EXP				
Exhorts the hearers to obey him.	EXP	EXP	EXP		EXP	EXP		EXP				
States that he is a warner or messenger.	EXP	EXP	EXP		EXP	EXP	EXP	EXP				
Cites the favours of God.	EXP	EXP	EXP					EXP				
Accuses the hearers of invention of falsity.		EXP		EXP			EXP	EXP				
Presents a proof.			EXP				EXP	EXP				
States that he seeks no reward from those to whom he is conveying warning.	EXP	EXP	EXP		EXP	EXP		EXP				
Addresses subject of those who follow him.	EXP							EXP				
States that destruction is the decision of God alone.	EXP	EXP				EXP		EXP				
Responds to derision or accusation.	EXP	EXP	EXP					EXP				
Stresses the message given by God.	EXP	EXP						EXP				
Challenges the unbelievers to do their worst.	EXP	EXP				EXP		EXP				
Appeals to his people to wait as he is waiting.		EXP				EXP		EXP				
Cites previously destroyed peoples.		EXP	EXP			EXP		EXP				
States that his task is to convey message.		EXP	EXP			EXP	EXP	EXP				

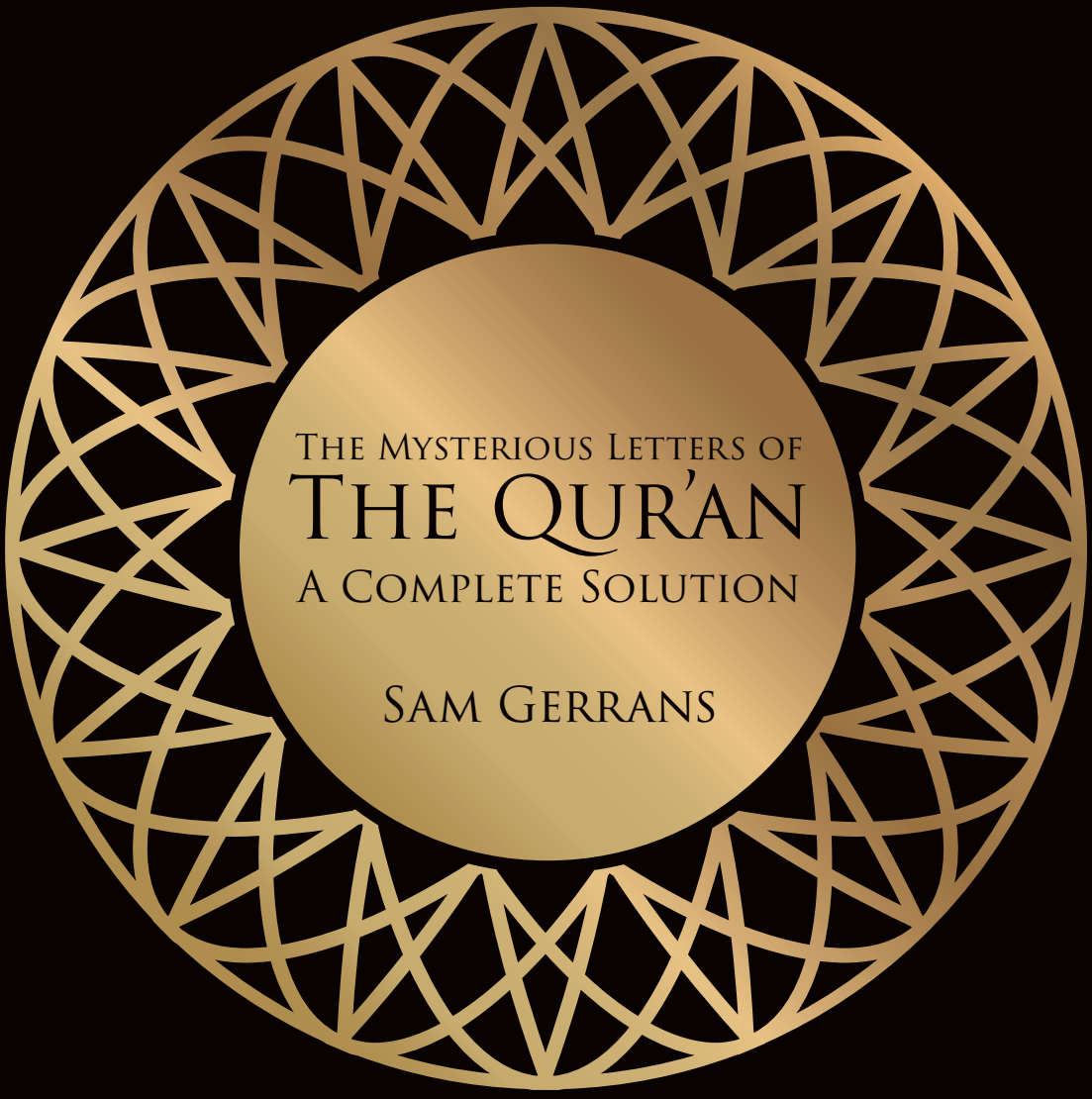
ACTIONS OF THOSE THE WARNER ADDRESSES*	NOAH	HŪD	ṢĀLIḤ	ABRAHAM	LOT	SHUʿAYB	MOSES	TUBBAʿ	AL-RASS	IRAM	UNNAMED
Deny, oppose, or disregard the warner.	EXP	EXP	EXP	EXP	EXP	EXP	EXP	EXP	EXP	GNS	GNS
Mock God's proofs and His warning.	GNS	GNS	GNS	GNS	GNS	GNS	EXP	GNS	GNS	GNS	GNS
Deride or mock the warner.	EXP	GNS	EXP	GNS	EXP	EXP	EXP	GNS	GNS	GNS	GNS
Fail to believe.	EXP	GNS	GNS	GNS	GNS	GNS	EXP	GNS	GNS	GNS	GNS
Deny without having understood message.	GNS	GNS	GNS	GNS	GNS	EXP	GNS	GNS	GNS	GNS	GNS
Plan to kill the warner.	EXP	GNS	EXP	EXP	GNS	GNS	EXP	GNS	GNS	GNS	GNS
Plan to expel the warner.	GNS	GNS	GNS	GNS	EXP	EXP	EXP	GNS	GNS	GNS	GNS
Await angels or the command of God to come to them.	GNS	EXP	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS
Exult at what they have of knowledge.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS
Deny God's proofs.	GNS	GNS	GNS	GNS	GNS	GNS	EXP	GNS	GNS	GNS	GNS
Claim that any fault belongs to God.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS
The rich deny the warner's message.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS
The rich cite their own wealth advantage.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS
The rich claim they will not be punished.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS
The rich cite established custom as reason to reject.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS
Believe in God alone when it is too late.	GNS	GNS	GNS	GNS	GNS	GNS	EXP	GNS	GNS	GNS	GNS
Dispute on basis of falsehood.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS
Deny the Resurrection.	GNS	GNS	GNS	GNS	GNS	GNS	EXP	GNS	GNS	GNS	GNS
Deny God's law of requital for actions.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS
Demand a clear authority.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS
The rich act perfidiously.	GNS	GNS	GNS	GNS	GNS	GNS	EXP	GNS	GNS	GNS	GNS
The people of the cities are wrongdoers.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS
Their plan was only in error.	GNS	GNS	GNS	GNS	GNS	GNS	EXP	GNS	GNS	GNS	GNS
Satan seeks to corrupt the message of prophet or messenger.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS
Cite the warner's mortality as a reason to reject.	EXP	EXP	EXP	GNS	GNS	EXP	EXP	GNS	GNS	GNS	GNS

Dismiss arguments as ancient legends.	GNS	EXP	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS
Accuse the warner of insanity or sorcery.	EXP	EXP	EXP	GNS	GNS	EXP	EXP	GNS	GNS	GNS	GNS
Claim the warner to be a liar.	EXP	EXP	EXP	GNS	GNS	EXP	EXP	GNS	GNS	GNS	GNS
Follow the wealthy or powerful.	EXP										
Reject God alone or appeal to their existing cult.	EXP	EXP	EXP	EXP			EXP				
Dismiss on basis of abject followers.	EXP		EXP				EXP				
Cite absence of custom as reason to reject.	EXP	EXP	EXP	EXP							
Claim lack of evidence as reason to reject.	EXP	EXP	EXP								
Turn away from God's proofs.			EXP								
Cite own gods as cause of warner's actions.		EXP									
Claim that time will put paid to the warner.	EXP										
Call for the punishments of God.	EXP	EXP	EXP		EXP	EXP					
Defy God on basis of test case.			EXP								
Accuse the warner of error.		EXP									
Interpret incipient destruction as blessings.		EXP									
Threaten those who follow the warner.						EXP	EXP				

***up to and including Moses; thereafter we concentrate only on actions of warner.**

THE CONCLUSION OF THE MATTER*	NOAH	HŪD	ṢĀLIḤ	ABRAHAM	LOT	SHUʿAYB	MOSES	TUBBAʿ	AL-RASS	IRAM	UNNAMED
God does not wrong them, but they wronged their souls.	EXP	EXP	EXP	EXP	EXP	EXP	GNS	GNS	GNS	GNS	GNS
God annihilates those who reject the warner.	EXP	EXP	EXP	GNS	EXP	EXP	EXP	EXP	EXP	GNS	GNS
God delivers the warner and those who believed with him.	EXP	EXP	EXP	EXP	EXP	EXP	EXP	GNS	GNS	GNS	GNS
God fulfils His promise to the warners.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS
God destroys the committers of excess.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS
The rejecters will go to Hell.	EXP	EXP	GNS	GNS	GNS	GNS	EXP	GNS	GNS	GNS	GNS
It was said: "Away with[...]".	EXP	EXP	EXP	GNS	GNS	EXP	GNS	GNS	GNS	GNS	GNS
The deniers are surrounded by that at which they mocked.	GNS	EXP	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS
The late repentance of the deniers does not save them.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS
Those destroyed are destroyed for what they did.	GNS	GNS	EXP	GNS	GNS	GNS	EXP	GNS	GNS	EXP	GNS
Those destroyed are caught suddenly and unawares.	GNS	GNS	GNS	GNS	GNS	GNS	EXP	GNS	GNS	GNS	GNS
God seizes the rejecters with a surpassing grip.	GNS	GNS	GNS	GNS	EXP	GNS	EXP	GNS	GNS	GNS	GNS
The community warned can neither defer nor hasten destruction.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS
Temporal power of no consequence in the face of God's decision.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS
Every obstinate tyrant both fails and is damned.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS
The idolaters' cult fails them.	EXP	EXP									
The conclusion of the matter entails a proof.	EXP	EXP	EXP		EXP	EXP	EXP				

***up to and including Moses; thereafter we concentrate only on actions of warner.**



The Mysterious Letters of The Qur'an

A Complete Solution

Sam Gerrans

THE MYSTERIOUS LETTERS OF
THE QUR'AN
A COMPLETE SOLUTION

SAM GERRANS is an English writer and independent thinker with backgrounds in languages, media, strategic communications, and technologies. He is driven by commitment to ultimate meaning and focused on authentic approaches to revelation and *Realpolitik*.

His first and major work *The Qur'an: A Complete Revelation* was completed in order to provide a legitimate formal basis for his principal objective which is described in full in his book *The God Protocol*. That work identifies the mechanism the Qur'an contains by which miscreant ruling elites of the past were made accountable before God and applies the same principle to the worldwide ruling elite of today.

The Mysterious Letters of the Qur'an: A Complete Solution presents a convincing, cohesive, and logical description of the purposes and operations of those letters of a non-lexical character in the Qur'an which are called in Arabic *al ḥurūf al muqaṭṭaʿāt* (or *the cut* or *disjointed letters*), and called more generally in English *the mysterious letters*. Understanding of these letters has eluded Muslims for over 1,400 years, their default position being that any attempt to decode them is either futile or blasphemous.

Sam Gerrans submits his solution to this longstanding enigma in support of — and by way of authentication of — his broader project as summarised in *The God Protocol.*

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THE MYSTERIOUS LETTERS OF

THE QUR'AN

A COMPLETE SOLUTION

SAM GERRANS

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Dedicated to all those who supported my work, 2016-2022.

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My next debt of gratitude is to my wife, Karina Gerrans. Her faith, kindness, and belief in this mission have never wavered for a moment, and her reflections, observations and questions have helped greatly.

Our daughter Edith also saw much less of Daddy in her early years than she should have due to my commitment to this project. I tell myself that one day she will understand why this was important, and that we can make up for lost time.

I gratefully acknowledge all those who made financial contributions to this project. They were seeking the pleasure of God, and I understand that, but the fact is that their donations and personal messages of support (all of which I read) helped sustain me during this project. The result is the new edition of *The Qur'an: A Complete Revelation*, publication of *The God Protocol*, and a substantially improved solution to *the mysterious letters.* None of this would have been possible without their support.

I wish to acknowledge Hakim Sahin for his kind assistance expunging minor errors from the final manuscripts.

And I wish particularly to thank Said Mirza. His generous support on all fronts as well as his personal friendship made a difficult path easier to walk.

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To those who might think that the presentation here presupposes certain qualities, I can only say that the quality of my work has been tediously geared to the amount of time and effort put in. Perhaps if I were brighter it would not all have taken so long. I claim nothing for myself beyond that I am a man who was determined to do his own due diligence on the Qur'an, a man who can read a book for himself and with his brain fully engaged, and who has been endowed with a capacity for persistence. God has blessed my affair. I have been enabled to complete my work. For that, I am deeply grateful.

I am indebted to Said Mirza and Vasily Gerrans for reading the torturous first draft of *Solution to the Mysterious Letters of the Qur'an* and for their feedback on it.

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Preface

In this book I present a solution to the 1,400 year-old enigma embedded within the sacred scripture given by God to Prophet Muḥammad as a message for all mankind. That phenomenon is known in Arabic as *al ḥurūf al muqaṭṭaʿāt* (*the cut* or *disjointed letters*), and in English as *the mysterious letters*.

This book contains two analyses. The first is *Framework for Qur'anic Methods of Exegesis* and the second is *Solution to the Mysterious Letters of the Qur'an*. Together they present the same solution to *the mysterious letters* from different angles.

I reached a full understanding of the operations and mechanics of *the mysterious letters* at the close of 2020 but felt pressured, given world events at that time, to concentrate my forces on completion of *The God Protocol*. As a result, I was not able then to give *the mysterious letters* the attention they deserved prior to the 2021 release of *The Qur'an: A Complete Revelation* and *The God Protocol*.

I have now revised (both amplified and refined) some portions of my work on *the mysterious letters* (here: *Solution to the Mysterious Letters of the Qur'an*). There is no change to the logic, it is simply that, having spent some time away from this subject, I have returned to it better able to explain my findings to people who do not happen to be me.

Framework for Qur'anic Methods of Exegesis has its genesis in periods of fasting towards the end of 2021.

While these two presentations may be read in either order, *Framework for Qur'anic Methods of Exegesis* is presented first since it has a lower entry point and provides a gentler introduction to my broader method. Its contents will, it is hoped, pique the curiosity of the reader sufficiently for him to want to apply himself to *Solution to the Mysterious Letters of the Qur'an*.

The analyses which follow are, of necessity, not only written in a manner which is formulaic and highly structured (bound as I am to use terminology consistently), they are also studded with bullet points and punctuated by summaries. While the result is, perhaps, a victory of martial order over literary style, the approach taken here is the one best suited to the task in hand.

S.G.

Publications Overview

Books treating of the Qur'an published to date comprise the following:

- *The Qur'an: A Complete Revelation*
- *The Mysterious Letters of the Qur'an: A Complete Solution*
- *The God Protocol*

These books may be downloaded in pdf free or hardback editions purchased at quranite.com.

The Qur'an: A Complete Revelation
This comprises:
- *Background*
- *Translation* (parallel text)
- *Notes & Commentary*

The Mysterious Letters of the Qur'an: A Complete Solution
This comprises:
- *Framework for Qur'anic Methods of Exegesis*
- *Solution to the Mysterious Letters of the Qur'an* (marked *Article MLQ* in *Notes & Commentary*)

The God Protocol
This book forms the point and purpose of the works above.

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Addenda to The Qur'an: A Complete Revelation
This publication comprises:
- *Notepads*
- *Al Ṣalāt and Al Zakāt Considered* (marked *Article SZC* in *Notes & Commentary*)
- *Shayṭān, Jinn, and Related Terms Considered* (marked *Article SJC* in *Notes & Commentary*)

This document may be downloaded in pdf free at quranite.com.

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The *Translation* (parallel text) and *Notes & Commentary* are found also at reader.quranite.com.

Quranite Reader provides fast navigation across the body of the work, text-based searches, root searches, lexical information, and much besides. It was kindly contributed by Said Mirza.

General Introduction

This book serves to pull together the main threads of my creative output in the area of Qur'anic investigation and analysis over the course of almost a decade.

Not only does it supply a comprehensive solution to the longstanding enigma presented by *the mysterious letters* of the Qur'an, it provides a broad and clear framework in which optimal processes of exegesis[1] upon the Qur'an using tools such as those which have informed my own engagement with the text may be undertaken — the ability to make interpretative determinations on a basis which comports with the Qur'an's internal architecture being understood here as the *sine qua non* of any community wishing to place that scripture at the centre of its social and legal systems.

The tools I refer to are those methods of hermeneutics[2] which underpin my books *The Qur'an: A Complete Revelation* and *The God Protocol*.[3] These tools provide intellectual independence from — and spiritual insulation against — assumed values for key terms the values for which have, historically, been extraneously derived and then imposed upon the reader of the Qur'an in a manner which presupposes rather than demonstrates those values.

Both *Framework for Qur'anic Methods of Exegesis* and *Solution to the Mysterious Letters of the Qur'an* utilise some of the same methods, the result providing a showcase for those methods in a format which is less soporific than would result from extensive demonstrations and explanations without a motivating context.[4]

Those who have followed my work over time will be aware that at the close of 2020 I published an analysis and demonstration of that phenomenon found in the Qur'an known in Arabic as *al ḥurūf al muqaṭṭaʿāt* (*the cut* or *disjointed letters*), and in English as *the mysterious letters*.[5]

That analysis is presented here as *Solution to the Mysterious Letters of the Qur'an*, with some amplification and clarification of certain points.

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1 By *exegesis* I mean here critical explanation and / or interpretation of the Qur'an.

2 By *hermeneutics* I mean a theory or method of scriptural interpretation. By *methods of hermeneutics* I mean here procedures I have developed such as *pan-textual analysis* (by which all instances of particular words or roots are compared to see if definitions currently applied to them — especially where points of dogma Traditionalist Islam insists upon hinge thereon — are sustained in every case and, where they are not, consistent definitions derived) and *Qur'anic definitions*, by which term I mean cases where the Qur'an is shown to provide its own definitions for certain words, acting as its own dictionary.

3 Both may be accessed in their entirety free at quranite.com. The Arabic original, English translation, and all notes to *The Qur'an: A Complete Revelation* are available online also at reader.quranite.com thanks to the efforts of Said Mirza.

4 However, here, as in *The God Protocol*, the outcome is not dependent on those cases where key terms are demonstrated in *The Qur'an: A Complete Revelation* to be in tension with those Traditionalist Islam ascribes to them, and insists upon where the religion requires them.

5 Published initially in December 2020 as a seven-hour video on my YouTube channel and subsequently in hard copy as part of the appendix to the books listed in the footnote above. A first attempt was included in my work of 2017, and certain features from that analysis remain in the final presentation here.

I was, as I stated when I wrote my conclusions to *Solution to the Mysterious Letters of the Qur'an*, then ignorant of their application; that is, I was not able to show there what *the mysterious letters* are for.

This deficiency, understandably, impacts the motivation of readers.

And despite my best efforts in the direction of rendering that presentation in as accessible a form as possible, it makes certain demands upon the reader. Yet without a clear demonstration of an *application*, how far is it reasonable to expect even the serious-minded student of the Qur'an at whom my work is, in part, directed to exert himself in order to follow that analysis? Attention spans are dwindling appreciably, while distractions are both constant and alluring. And I sympathise: if one were never to have the opportunity to drive a car, how many of us would be interested in the details of auto mechanics?

Framework for Qur'anic Methods of Exegesis shows what *the mysterious letters* are for; that is, it demonstrates their application.

The conclusions of *Solution to the Mysterious Letters of the Qur'an* form the foundation upon which *Framework for Qur'anic Methods of Exegesis* builds. I do not in *Framework for Qur'anic Methods of Exegesis* demonstrate the conclusions which form that foundation.

These works may be read in either order, but *Framework for Qur'anic Methods of Exegesis* is less complex than the analysis which forms *Solution to the Mysterious Letters of the Qur'an*. Thus, in addition to the identification of a clear framework within which processes of intrinsically Qur'anic exegesis may be conducted, it is hoped that two further corresponding benefits might accrue to the reader of *Framework for Qur'anic Methods of Exegesis*: firstly, that of gaining the opportunity to see aspects of my hermeneutic toolkit where they are applied to a single and definable end and, secondly, that of gaining a reason to invest the time and mental resources required for a proper study of *Solution to the Mysterious Letters of the Qur'an*.

Finally, I should state why the first part of this book is entitled *Framework for Qur'anic Methods of Exegesis* rather than *Framework for Methods of Qur'anic Exegesis*. The object there is something other than solely to provide a framework for methods of exegesis upon the text of the Qur'an; it is to provide a framework for methods of exegesis upon the text of the Qur'an wherein the methods of exegesis themselves derive from the text of the Qur'an and not elsewhere.

Framework for Qur'anic Methods of Exegesis

And when the Qur'an is recited: heed it and listen attentively, that you might obtain mercy.
(7:204)

106 And as a recitation We divided, that thou recite it to men in stages; and We have sent it down as a successive revelation.
(17:106)

And they will say: "Had we listened, or used reason, we would not be among the companions of the Inferno."
(67:10)

The Qur'an: A Complete Revelation

Introduction

Foreword

Framework for Qur'anic Methods of Exegesis supports a key conclusion of *Solution to the Mysterious Letters of the Qur'an* which is that the Qur'an is possessed of an intrinsic architecture in subordination to which its constituent sūrahs form a number of groups or *sets*.

But it expands also upon that conclusion, establishing that each set has its own focus and discernible audiences,[1] and that understanding of these features provides a framework which may facilitate processes of exegesis (i.e. of methodical, critical explanation) upon the Qur'an free of a number of problems.

For his part, the Traditionalist Muslim[2] understands the contents of the Qur'an in terms of what he calls Meccan and Medinan sūrahs,[3] and he tailors his exegesis to varying degrees on that basis.

He also assume the conclusions of his own religion, and excludes on that basis anyone who does not agree with him from access to the Qur'an.

His impositions upon the text inflict a range of problems on attempts at exegesis which first derive from, and then are exacerbated by, the practice of basing both definitions for key terms, and then for final interpretations, on the extraneous, extra-Qur'anic writings of later periods. That body of later writings is called the *ḥadīṯ* literature.

Such approaches acquired dominance in those societies which inherited, or acquired by other means, the Qur'anic revelation as their accepted scripture in the centuries subsequent to the lifetime of the Prophet.

At the root of much of the tension which resulted from this exegetical philosophy is the problem of what the Qur'an's imperatives to 'obey the Messenger' mean in a context in which the Messenger himself is no longer living, given a scripture which claims to be from God, complete, preserved, susceptible to reason, and sufficient for guidance.

1 In this presentation we use the term *baseline addressees*. By this we mean that to some degree the sūrahs of the Qur'an have intended audiences: while most are intended for all, some are intended, at least primarily, for men of piety, for example. These distinctions are explained later.

2 By this term I have in view those who take the Sunni, *ḥadīṯ*-based approach in general, but also those whose religion is conceived of in terms of historical and civilisational allegiances and predilections rather than by direct engagement with the contents of the Qur'an.

3 The word *sūrah* is used to mean a single chapter of the Qur'an. The Traditionalist Muslim divides the corpus of sūrahs into two along a fault line he discerns based on the location in which a sūrah is supposed (according to his extra-Qur'anic material) to have been revealed, namely, Mecca or Medina. Accordingly, one will find that indices to Arabic Qur'ans typically mark all sūrahs *Meccan* or *Medinan*.

In the absence of a sensible and acceptable resolution of this problem, much factionalism, enmity, distrust, intellectual torpidity, and obvious foolishness resulted, features which are lamentable, and widely acknowledged as such both within and without the church of Traditionalist Islam.

The Traditionalist's methods, even where intelligently applied, should be understood as capable of yielding only uneven, incomplete, or malformed results, compromised as they are by processes of derivative analogy originating in non-Qur'anic sources — which outcome is problematic in the context of a scripture which, again, claims to be from God, complete, preserved, susceptible to reason, and sufficient for guidance.

We take an uncompromisingly Qur'an-alone position[4] for reasons explained elsewhere.[5] However, people of a Qur'an-alone persuasion — i.e. those who, like me, reject Traditionalist's method — usually do no better than the scholars of the religion they seek to distance themselves from. Having, typically, been enabled by recent engagement with Western civilisation, itself in the throes of intellectual and moral atrophy, to shake off the rule-by-diktat of the mullahs, those who reject the Traditionalist's methods as specious adopt an eclectic, arbitrary, solipsistic approach to scripture, mirroring thereby many of the worst outcomes of the Protestant Reformation in response to the worst outcomes of the Catholic Church. Taken to its logical conclusion, such an approach leads to the complete fracture of societal norms, the atomisation of doctrine into personal — and personalised — preferences, and a general and debilitating spiritual incoherence.

The Traditionalist Muslim is against such an outcome, and I stand with him on that score. But simply sticking to his guns does not change the fact that, at least in my view, he is aiming at the wrong target.

I support the premises of the *Traditional world*, by which term I mean the premises of that world in which human rank is a function and a correlative of metaphysical reality. I have no antipathy towards religion in the true sense of that word. I just think that where wrong turns have been taken, that fact should be recognised and corrected. Without such measures, the further one continues, the more lost one ultimately is.

My own view is that God guides, or does not guide, a particular man. And I have no interest in compromise for its own sake. Thus, what follows is not an attempt to build bridges between factions. Factions will do what factions like doing. Rather, it is a framework upon which men of good will, fear of God, and sufficient rank — should such exist at this late stage in the present age — who choose to do so, may direct the development of methods of exegesis which are predicated entirely upon that about which all Muslims agree: the veracity and authenticity of the Qur'an.

4 Namely, that the Qur'an is from God, complete, preserved, susceptible to reason, and sufficient for guidance. See *The Qur'an: A Complete Revelation* for a full presentation of the original text on this basis, as well as for information on the methodologies which informed that work.

5 Namely, in my books *The Qur'an: A Complete Revelation* and *The God Protocol*, as well as on my YouTube channel. All my written work is available in electronic formats free at quranite.com.

The Hebrew scriptures: parallels

We will begin by first considering the Hebrew scriptures as a case — although not an identical one — from which useful parallels may be drawn with respect to the Qur'an.

It is clear to all who read them, whether religious Jews or Christians, those who operate within the largely secular church of modern academic scholarship, or merely non-specialist but attentive readers, that the books which together comprise the present canons of Hebrew scriptures fall into a number of natural groupings. These groupings are based upon clear aggregates of thematic, textual, and stylistic features on the one hand, and purposes (or applications) on the other.

An immediate and obvious expression of what we mean is the word Tanakh itself.[6]

The term *Tanakh* is accepted parlance among Jews and some others for the Hebrew scriptures, being a vocalised acronym comprising the first Hebrew letter of each of the Masoretic Text's three traditional divisions: *Torah* (literally Instruction or Law), *Nevi'im* (Prophets), and *Ketuvim* (Writings) — hence T-N-K: *Tanakh*.

Clearly, one may drill down further. If we take the Writings (*ketuvim*), for example, we find that these divide into further categories:

- The Poetic Books (Psalms, Proverbs, and Job);
- The Five Megillot (Song of Songs, Book of Ruth, the Book of Lamentations, Ecclesiastes, and the Book of Esther);
- The Book of Daniel, Ezra–Nehemiah and the Books of Chronicles.

The Law (*Torah*) and the Prophets (*Nevi'im*) are likewise susceptible to further division and categorisation, the details of which need not detain us.

No one who engages with the Hebrew scriptures, no matter what his ideological orientation or scholarly background, would disregard the distinctions of genre, theme and focus which pertain to their parts. And if we limit our purview to pious readers of the texts, we may be certain that — while we will assume them to embrace all portions of the text as inspired scripture — they would never confuse the exegetical application of, say, Psalms, with that of the Book of Leviticus. While the books which comprise the various portions of the Tanakh may remain both intimately and transcendently connected in their minds (and correctly so, given the overlapping and interrelated themes and motifs which pervade the several genres), at the level of analysis and real-world application they are clearly of flavours so distinct as to make a full conflation between them unthinkable.

We assert that something similar, though not identical, applies in the case of the Qur'an.

6 The Hebrew Bible or Tanakh (/tɑːˈnɑːx/; Hebrew: תַּנַ"ךְ, pronounced [taˈnaχ] or [təˈnax]).

And it is for the inevitable *impasse* resulting from a conflation of precisely this type that *Framework for Qur'anic Methods of Exegesis* is intended to help resolve.

Summary

The object here is to identify those groupings by sūrah around dominant, distinguishing purposes and narrative flavour which are intrinsic to the Qur'an, the necessity for which is clear by analogy with the Hebrew scriptures.

As indicated, the Traditionalist Muslim admits a measure of the same rationale in his engagement with the Qur'an to the extent that he distinguishes sūrahs he claims were revealed prior to an event he calls the *hijrah* from those he claims were revealed subsequent to that event. In this — as in his treatment of the Qur'an in general — historical context and lexical definitions are either imported wholesale from, or highly coloured by, a later literature, the inherent problems of which method we have already touched upon.

The presentation which follows leads to the conclusion that all sūrahs of the Qur'an subsequent to sūrah 1 (*al fātiḥah*) belong to at least one of a total of five sets (i.e. groupings) of sūrahs. Moreover, the identification of sūrahs on this basis is shown to be an implicit function of the Qur'an's own structure and contents. As a result, the way is cleared, for those who so wish, to engage in processes of Qur'anic exegesis wherein — to return briefly for analogy to the Hebrew scriptures — there is no danger of treating Psalms on the same basis as the Book of Leviticus.

Since that previous research presented in this book as *Solution to the Mysterious Letters of the Qur'an* forms the basis from which what follows here proceeds, it is to the topic of *the mysterious letters* that we now turn.

The mysterious letters

Introduction

As we said in the Preface, the Qur'an includes within it a phenomenon which in Arabic is called *al ḥurūf al muqaṭṭaʿāt* (which means *the cut* or *disjointed letters*) and which in English tends to be called *the mysterious letters*.

This phenomenon comprises thirty instances of between one and five letters with no lexical value which together preface twenty-nine of the Qur'an's one-hundred-and-fourteen chapters.

The standard Traditionalist position is that the meaning of *the mysterious letters* is known to God alone and that any attempt to discern their import is, at best, condemned to failure and, at worst, an act of blasphemy.

Despite that dominant view many theories have been advanced on this subject, but none are impressive. And the sole case which claims a coherent model resorts to an *ad hoc* manipulation of the letters themselves in order to wring required outcomes from them.[7]

I have been privileged to be able to present a cogent solution to *the mysterious letters* which is demonstrably consistent with the contents of the Qur'an and free of any imposition upon the letters themselves.

That work requires separate, diligent study. And while it is not possible here to explain in full or justify those findings I present below in summary, I hope to provide readers with an introduction in this presentation to the analysis contained in *Solution to the Mysterious Letters of the Qur'an* which underpins it.

In the remainder of this section, I summarise the findings of that work as they pertain to this one.

Solution to the Mysterious Letters of the Qur'an

Solution to the Mysterious Letters of the Qur'an reveals all instances of *the mysterious letters* to be *symbols* of various types; that is: each instance of *the mysterious letters* is symbolic of something else.

In algebra, the symbol *x* may have a certain value (for example, of a particular number). Something similar applies in the case of *the mysterious letters*. Instances of *the mysterious letters* have values, and these values are, in each case, some discrete portion of the text of the Qur'an.

All instances of *the mysterious letters* prior to sūrah 50 fall into one of two sets of different types which we term the Writ Set and the Remembrance Set.

Sūrahs prior to sūrah 50 without an instance of *the mysterious letters* fall into neither set.

7 I am referring here to Rashad Khalifa's model predicated on the number nineteen. In order to extract what he needs from the available options he changes ن to نون.

The instances of *the mysterious letters* at sūrah 50 and beyond comprise a further type and occupy a further set which we term the Qur'an Set. This set contains all sūrahs from sūrah 50 to the end of the Qur'an — including all those without an instance of *the mysterious letters*.

We will now provide a brief summary of each set.

The Writ Set

The value of those instances of *the mysterious letters* which comprise the Writ Set is in all cases *al fātiḥah* (i.e. sūrah 1). No matter what formulation of letters makes up any individual instance of the Writ Set, the value of the symbol *as a whole* is sūrah 1; that is: it is not that any of the individual letters which comprise that instance of *the mysterious letters* are each equal to some portion of sūrah 1.[8]

The Remembrance Set

The value of those instances of *the mysterious letters* which comprise the Remembrance Set in all cases comprises one of more of five narrative blocks which follow the opening context of sūrah 19. Unlike in the Writ Set, each individual letter in the Remembrance Set is bears a value (or values).

The Qur'an Set

The value of *the mysterious letters* governing the Qur'an Set (i.e. all sūrahs from 50 to the end of the Qur'an) results from the "fusion" of the value of the Writ Set with those of the Remembrance Set.

Summary

- Prior to sūrah 50, *the mysterious letters* comprise two sets of distinct types, each with its own values and logic: the Writ Set and the Remembrance Set;
- The values which pertain to sūrahs in the Writ Set and the Remembrance Set affect those sūrahs only; sūrahs prior to sūrah 50 without *mysterious letters* fall into neither set;

8 With some measure of qualification, the details of which are in *Solution to the Mysterious Letters of the Qur'an*.

- The values of the Writ Set and the Remembrance Set "fuse" into a further type in *qāf* at sūrah 50 which point marks the beginning of the Qur'an Set;
- The Qur'an Set comprises all sūrahs (including those with no *mysterious letters*) from sūrah 50 through to the end of the Qur'an.

All instances of *the mysterious letters* and the sets to which they pertain are listed below:[9]

sūrah 2	*alif lām mīm*	Writ Set
sūrah 3	*alif lām mīm*	Writ Set
sūrah 7	*alif lām mīm ṣād*	Writ Set
sūrah 10	*alif lām rā*	Writ Set
sūrah 11	*alif lām rā*	Writ Set
sūrah 12	*alif lām mīm rā*	Writ Set
sūrah 13	*alif lām rā*	Writ Set
sūrah 14	*alif lām rā*	Writ Set
sūrah 15	*alif lām rā*	Writ Set
sūrah 19	*kāf hā yā ʿayn ṣād*	Remembrance Set
sūrah 20	*ṭā hā*	Remembrance Set
sūrah 26	*ṭā sīn mīm*	Remembrance Set
sūrah 27	*ṭā sīn*	Remembrance Set
sūrah 28	*ṭā sīn mīm*	Remembrance Set
sūrah 29	*alif lām mīm*	Writ Set
sūrah 30	*alif lām mīm*	Writ Set
sūrah 31	*alif lām mīm*	Writ Set
sūrah 32	*alif lām mīm*	Writ Set
sūrah 36	*yā sīn*	Remembrance Set
sūrah 38	*ṣād*	Remembrance Set
sūrah 40	*ḥā mīm*	Writ Set
sūrah 41	*ḥā mīm*	Writ Set
sūrah 42	*ḥā mīm*	Writ Set
	ʿayn sīn qāf[10]	
sūrah 43	*ḥā mīm*	Writ Set
sūrah 44	*ḥā mīm*	Writ Set
sūrah 45	*ḥā mīm*	Writ Set
sūrah 46	*ḥā mīm*	Writ Set
sūrah 50	*qāf*	Qur'an Set
sūrah 68	*nūn*	Qur'an Set

A final synthesis and simplification follows:

9 Additionally, there are two "implicit" phenomena which augment *the mysterious letters* (at sūrah 55 and sūrah 73), which we term *implicit instances*, the details of which are outside the purview of this analysis.

10 The instance of *the mysterious letters* in *ʿayn sīn qāf* is parenthetical to the broader sequence. All operations and mechanics in this regard are described and demonstrated in the second part of this book.

- Prior to sūrah 50 every sūrah beyond *al fātiḥah* (sūrah 1) belongs to one of the following:
  - The Writ Set;
  - The Remembrance Set;
  - No set.
- From sūrah 50 to the end of the Qur'an every sūrah belongs to the Qur'an Set.

We now summarise the values for each set, after which we will progress to the main portion of the present analysis.

The value of the Writ Set

Sūrah 1 (*al fātiḥah*) is the value for all instances in the Writ Set, and applies to the instances which comprise the set irrespective of their order in the sequence.[11]

> 1 In the name of God, the Almighty, the Merciful.
> 2 Praise belongs to God, the Lord of All Creation,
> 3 The Almighty, the Merciful,
> 4 Master of the Day of Judgment.
> 5 Thee alone do we serve, and from Thee alone do we seek help.
> 6 Guide Thou us on the straight path,
> 7 The path of those whom Thou hast favoured; not of those who incur wrath, nor of those who go astray.
> (1:1-7)

The values of the Remembrance Set

The first instance of the Remembrance Set is at sūrah 19 and comprises there the five letters *kāf hā yā ʿayn ṣād*. The values which attach to these letters comprise those blocks of text within sūrah 19 which treat of Jesus, Abraham, Moses, Ishmael and Idrīs respectively:[12]

- Jesus: 19:16-33;
- Abraham: 19:41-50;
- Moses: 19:51-53;
- Ishmael: 19:54-55;
- Idrīs: 19:56-57.

11 Accordingly, one must regard a deep appreciation of *al fātiḥah* to be of great importance. One will note that the sūrah presents a treaty between a plurality of believers on the one hand, and God on the other.

12 These segments run concurrently, admitting a single portion of intervening text between that treating of Jesus at 19:16-33 and that treating of Abraham at 19:41-50.

Unlike the Writ Set, where the value of *al fātiḥah* attaches to the symbol as a whole in every case,[13] each individual letter in the Remembrance Set bears a textual value — or values — discretely, and a single letter holds either single or multiple values which descend through the set according to operations and mechanics specific to that set.

The value of the Qur'an Set

The Qur'an Set comprises all sūrahs from sūrah 50 to the end of the Qur'an, and its value results from a "fusion" of the value of the Writ Set with those of the Remembrance Set.

•

This concludes our summary of *Solution to the Mysterious Letters of the Qur'an* for the purposes of following the present analysis.

Further developments

Introduction

This section summarises developments subsequent to the bulk of that analysis which informs that presentation entitled here *Solution to the Mysterious Letters of the Qur'an* and which comprises the second portion of this book.

In that work I anticipate the possibility of future applications for the findings I present there while declaring my own ignorance of what those applications might be.

The present analysis not only supplies a textual, technical confirmation of those findings summarised in the previous section, it both expands upon those findings and provides access to an application for them.

These later developments establish <u>all</u> sūrahs of the Qur'an beyond sūrah 1 (*al fātiḥah*) as members of definable sets with their own discernible baseline addressees[14] and thematic focus, which result has the effect of allowing future exegetical engagements with the Qur'an to make appropriate distinctions between Psalms and Leviticus, as it were.

13 With some measure of qualification, the details of which are in *Solution to the Mysterious Letters of the Qur'an*.

14 This term is defined shortly.

I have long since recognised that I am incapable of explaining in a linear, rational manner why I follow particular paths in my creative process, but this is not surprising given that my creative process is neither linear nor rational.[15] Therefore, I will simply walk the reader through the product of my *intellectual intuition*[16] without attempting to convince either the reader or myself that it is the function of a process that either of us might *understand* in the modern Western sense of that word.[17]

New insights

The first key development was the realisation, now rather obvious, that sūrahs prior to sūrah 50 which participate in neither the Writ Set nor the Remembrance Set themselves comprise a set.

Since the first sūrah in this newly-recognised entity is sūrah 4, which sūrah opens with the words 'O mankind', I term this grouping of sūrahs the *Mankind Set*.

I then read the Qur'an through on the basis of the four groupings thus identified:

- The Mankind Set (sūrahs 4, 5, 6, 8, 9, 16, 17, 18, 21, 22, 23, 24, 25, 33, 34, 35, 37, 39, 47, 48 and 49);
- The Qur'an Set (sūrahs 50 through to 114);
- The Writ Set (sūrahs 2, 3, 7, 10, 11, 12, 13, 14, 15, 29, 30, 31, 32, 40, 41, 42, 43, 44, 45 and 46);
- The Remembrance Set (sūrahs 19, 20, 26, 27, 28, 36 and 38).

Certain features which have struck me repeatedly over my longstanding engagement with the Qur'anic text impacted me again, but more forcibly, distinctly and pointedly than before due to reading the entire corpus on the basis of these four sets.

While we are speaking here of relative emphasis rather than of characteristics exclusive to each set, the following points were apparent:

- The Mankind Set:
  - Applies to all mankind;
  - Provides a general matrix for improvement;
  - Contains:
    - The significant majority of verses which treat of legal matters and which permit of inclusion as the basis for a legal system;
    - Most major portions which treat unambiguously of events within the lifetime of the Prophet (i.e. narrative current events now become history — and clearly intended to be treated subsequent to the fact as historical);
    - Most direct, vocative appeals by God to Muḥammad in 'O Prophet' (8:64, 8:65, 8:70, 9:73, 33:1, 33:28, 33:45, 33:50 and 33:59),[18] both in 'O Messenger' (5:41 and 5:67), and all but one of the direct imperatives to 'obey the Messenger' (4:49, 5:92, 24:54, 24:56 and 47:33).[19]
- The Qur'an Set:
  - I knew as a result of my work on *the mysterious letters* that the Qur'an Set applies to all mankind since it comprises a series of ten possible readings[20] which together have at least three applications:
    - As a nightly vigil intended to fortify believers;
    - As a witness intended both to make converts and identify rejecters;
    - As a warning to communities under what I term *the God protocol*.[21]
  - What was new that emerged from this reading was recognition of a contiguous block of ten sūrahs (namely, sūrah 57 through to sūrah 66) the narrative flavour and focus of which are consonant with those of the Mankind Set.
- The Writ Set:
  - Applies principally to the plurality of men of piety;
  - Serves to provide guidance to the above category.
- The Remembrance Set:
  - Applies principally to the individual man called by God for a particular mission;
  - Serves to fortify the above category in those conflicts which arise in consequence of his mission.[22]

What follows treats of what we term *baseline addressees*. By baseline addressees we mean that segment of mankind which meets the minimum standard required by a given set.

My full reading of the Qur'an informed by recognition of the sets identified to this point resulted in the conclusions which follow:

- The baseline addressees of the Mankind Set are <u>all mankind</u>;
- The baseline addressees of the Qur'an Set are <u>all mankind</u>;
- The baseline addressees of the Writ Set are a subset of all mankind: namely, <u>the plurality of those of piety</u> or 'prudent fear';[23]

15 I expand somewhat on this point in the introduction to *Solution to the Mysterious Letters of the Qur'an*.

16 Which term and definition I borrow here from René Guénon.

17 This is not to suggest that the findings themselves defy analysis or understanding in our currently accepted sense; quite the contrary: they invite them. But I cannot explain how the insights which spawned them were arrived at in terms of those faculties by which they are to be understood. In short, art may be susceptible to understanding by means of reason; but art is not *born* of reason. This is the distinction I wish to draw.

18 The remaining verses which contain 'O Prophet' are 60:12, 65:1, 66:1 and 66:9 and are in the Hidden Set, a set with direct thematic connections with the Mankind Set, the features of which are discussed shortly.

19 The remaining verse which contains a direct imperative to 'obey the Messenger' is 64:1, again in the Hidden Set, a set with direct thematic connections with the Mankind Set the features of which are discussed shortly.

20 Presented in outline later in this work and demonstrated in full in *Solution to the Mysterious Letters of the Qur'an*.

21 See *The God Protocol*, available free in pdf at quranite.com.

22 I.e. between him and the broader society (family, society, political structures, etc.).

23 This is how I render the Arabic term *taqwā* in my translation.

- The baseline addressees of the Remembrance Set are a subset of the plurality of those of piety: namely, individual men called by God for particular missions.[24]

We observe the graded filtration that results from three widths of gauge: while the first gauge admits all mankind, the second gauge admits only a subset of all mankind, while the third gauge admits only a subset of those admitted by the second gauge.

I also noted that:

- The Mankind Set, the Writ Set, the Remembrance Set and the Qur'an Set each have their own dominant flavour and focus;
- The Qur'an Set contains a subset of ten sūrahs the flavour and focus of which are also those of the Mankind Set. We term this subset the *Hidden Set*.

A further, seemingly unrelated — but pivotal — insight, one which both informs what follows and confirms what precedes, attaches to the features of verse endings across the Qur'an, and it is to this subject that we now turn.

Verse endings in the Qur'an

Introduction

Extended periods of both reading and listening to the Qur'an in Arabic, combined with both reflection and fasting, led me to recognition of the fact that certain distinct rhythmic *patterns* mark the final syllables of almost all verses in the Qur'an.

The development to completion of this insight forms the substance of the analysis which follows.

There are three distinct patterns. We render these *pattern A*, *pattern B* and *pattern C* in our notation, and refer to these three patterns collectively as the *general model*.[25]

24 It is a (currently unpopular) fact that all principal actors in the Qur'anic narrative are male. It is true that Mary (Maryam) features in the Qur'an; however, her primary quality beyond her faith and dedication to God is her *chastity*. While both men and women have comparable value and may earn equivalent rewards with God, the notion that men and women are in any sense interchangeable finds no purchase in the Qur'an. While I certainly favour women aspiring to those degrees of faith which make the Remembrance Set applicable to them, their defining model there is provided by Mary.

25 We should add here that in few cases verse markers (i.e. those visual markers by which verses are delineated in both Arabic and non-Arabic Qur'ans) split a single sentence in two. One example is at 2:219-220. The segment which crosses the verse marker there reads: *[...]Thus does God make plain to you the proofs, that you might reflect / Upon the world and the Hereafter[...]*. Clearly, these phrases comprise a single thought. In almost all such cases the visual markers have no material bearing on the findings of this analysis since the component ending on both sides of the verse division is the same, and our thesis stands on the occurrence

The vast majority of verse endings in the Qur'an conform to pattern A with 5,256 verses, fewer to pattern B with 850, and fewer still to pattern C with 95.

At a certain point the distinctions which produce patterns A, B and C break down, for reasons we will understand shortly. This breakdown of distinctions results in two further categories of verse endings, which we term *components*, and which we render in our notation D^1 and D^2.

There is a total of thirty-four components in either D^1 or D^2.

We use the term *component endings* to refer to patterns A, B and C and components D^1 and D^2 collectively.

Thus, a total of five possible component endings conclude all verses in the Qur'an.

It happens that the five possible component endings occur in unique[26] combinations in that text which comprises each of the five sets now identified.
We term the exact, unique combination of the occurrence of component endings in the case of each set the *signature*.

In addition to the unique correlation between signatures and sets, one of each of those five component endings which comprise signatures (i.e. patterns A, B and C and components D^1 and D^2) bears an exclusive correlation with one of the five sets. We term that component ending in each case the set's *distinguishing feature*.

Those verses in each set which end in the component ending of that set's distinguishing feature will be seen shortly to provide narrative evidence by which the features for each set which we arrived at on the basis of a reflective reading may be considered. We will see that the broader findings here not only confirm the underlying analysis of *Solution to the Mysterious Letters of the Qur'an* in that they support the groupings of sūrahs we identify there as sets, they confirm — and provide a technical basis for — the insights which follow from that analysis as summarised in the previous section.

In four of the total of five sets, verses with component endings in the distinguishing feature comprise a subset of the total verses of that set.

or not of particular component endings in a given set. The verses at 47:20-21 present a further case: *[...]But better for them are / Obedience and fitting speech[...]*. Again, this is a single thought and neither part forms a sentence without the other. The same text is translated by both Muhammad Asad and Saheeh International, for example, as a single thought, and various qaris (experts in a highly stylised reading of the Qur'an in Arabic) also ignore the verse marker in their reading here, giving precedence to the sense of the text over the visual marker which disrupts it in this case (such is the practice of one of my personal favourite practitioners of this genre, Mohamed Rachad Al Sharif). No matter how one parses the first part of that thought which strides two verses (i.e. as it stands at the end of the first verse, or by joining the 'hanging' phrase with its mate in the subsequent verse) the outcome is the same: a component ending in D^2. Thus, this point has no impact upon our analysis, either.

26 I use *unique* throughout in the (correct) sense of *unrepeated, one-of-a-kind,* meaning *existing nowhere else*, not in the fuzzy, modern American sense of *interesting* or *compelling* and therefore capable of comparison or intensification (cf. *more unique* and *very unique*). Correctly speaking, something is either unique or it is not.

The Writ Set consists entirely of verse endings in pattern A. However, it is directly prefaced by *al fātiḥah* (itself also entirely in pattern A), which provides the distinguishing feature for this set, for reasons we will later be able to appreciate.

The occurrence of those component endings which form the signature for each set is below. The distinguishing feature in each case is in bold.

Writ Set:	**A**
Hidden Set:	A | **B**
Mankind Set:	A | B | C | **D¹** | D²
Qur'an Set:	A | B | **C** | D²
Remembrance Set:	A | B | D¹ | **D²**

In what follows we will consider the five component endings, signatures, and distinguishing features more closely, and see on what basis distinguishing features are identified.

Terms, concepts, and system of notation

The component endings with which we will be dealing are simple. But since they exist by virtue of their particular distinctions, we need a way to discuss those distinctions distinctly. The purpose of this segment is to provide the terms, concepts, and system of notation we need to do that, none of which requires pre-existing specialist knowledge to understand.[27]

We begin with general concepts.

A component ending for our purposes is a closed packet of sound: a packet of sound which begins and ends in *consonants* and between which *vowels* may or may not occur.

In English, consonant sounds include those commonly associated with the letters b, c, d, f, g, h, j, l, m, n, p, q, r, s, t, v, w, z.[28] All consonant sounds are represented by • in our notation.

In English, vowel sounds include those commonly associated with the letters a, e, i, o, u. Vowel sounds can be short (the *a* in *cat*; the *i* in *bit*), or long (the *a* in *father*; the *ee* in *seems*). In our notation - represents any short vowel sound while — represents any long vowel sound. Thus, •-•- is both *butter* and *wicker*, while •—•- is both *father* and *barter*.[29]

27 Specialists in linguistics and metre may be scandalised at my cavalier treatment of their areas of expertise. The object here is to provide a tool equal to the task, nothing more.

28 One assumes in what follows educated British English (Received Pronunciation).

29 We note that identical sound patterns may happen to rhyme but do not have to. The words *biddy*, *wicker*, and *butter* have the same sound pattern (i.e. •-•-), but they do not rhyme.

The next concept we need is the *syllable*. There are two syllables in *water*, three in *absolute*, and four in *undercover*. In our system of notation *water* is shown as •—•-, *absolute* as -••-•—•, and *undercover* as -••-•-•-. As mentioned above, the syllables of all five components endings in our analysis are closed, both beginning and ending in a consonant.

The final concept we need is the *diphthong*. A diphthong is a sound formed by the combination of two vowels. In a diphthong the sound begins as one vowel sound and moves towards another. Common diphthongs in English correspond with the letter combinations *oy*/*oi*, as in *boy* or *coin*, and *ou*/*ow*, as in *cloud* or *cow*.

The interesting thing about diphthongs for our purposes is that they are neither short vowels nor long vowels but something in-between. We indicate diphthongs by means of /. Thus *boycott* (where the *oy* sound is a diphthong) is •/•-•.

Single consonants in the Arabic text are marked by • in our notation and possess no features requiring further comment.

Arabic uses three long vowels: *ā*, *ū*, *ī*. While there are factors affecting the precise pronunciation, these sounds correspond roughly to *ah*, *oo*, and *ee* respectively in English. These sounds are represented by the long-vowel symbol — in our notation.

Arabic uses three short vowels: *a*, *u*, *i*. Again, while there exist further nuances in real-world pronunciation, these sounds correspond roughly to the *a* in *bat*, the *u* in *bush*, and the *i* in *bin* respectively in English. These sounds are represented by the short-vowel symbol - in our notation.

Arabic also features diphthongs, and these are represented by / in our notation.

Finally, Arabic allows for a feature absent in English: the doubled consonant. Where these occur in Arabic the doubling of the consonant is heard in pronunciation.[30] In our notation such cases are indistinguishable from other consecutive consonants.

The remaining items we will use in our notation are:

- * which denotes a wildcard (namely, case ending or other elided items);[31]
- (-) which indicates that a short vowel is optional.

30 That is, it results in a marked elongation of the consonant sound. While English features doubled consonants in writing (e.g. *hugging*), there is no change in the length of the consonant sound in such cases.

31 Classical Arabic features endings which express the grammatical function of words in a sentence. English speakers who care about the particulars of their language will find that the difference between *who* and *whom* provides a measure of orientation in this regard. Details which pertain to other elided items are found in an extended footnote which attaches to the end of the introduction to pattern C.

We will look now at the patterns themselves. What follows naturally pertains to the Arabic text of the Qur'an, but no knowledge of Arabic is needed to understand it.[32]

The component endings for all verses in the Qur'an are listed in tabulated form in the addenda section to this part of this book.

Pattern A

Pattern A is •—•*

Pattern A is, as we have said, by far the most frequent in the Qur'an, and all five sets are predominantly comprised of it.

And, again, the Writ Set is unique among sets in that it is comprised exclusively of endings in pattern A.

We will now unpack the component symbols which make up the notation for pattern A before considering examples from the text.

The first • indicates any consonant, the — indicates any long vowel, the second • indicates any consonant, while the wildcard symbol * indicates any feature which occurs subsequent to the pattern, namely: case ending or other elided items.

Thus, this pattern consists of a long vowel bordered by a consonant on other side.

Our convention will be to present the component ending in notation, then sūrah and verse number, then the verse ending in transliterated English in which the features which match the notation are in bold. Following this, we will unpack all parts of the component ending.

•—•*
1:1 *ar-ra**ḥīm***
Consonant [here *ḥ*], long vowel [here *ī*], consonant [here *m*], followed by nothing [i.e. no wildcard].

•—•*
2:4 *yūqi**nūn**a*
Consonant [here *n*], long vowel [here *ū*], consonant [here *n*], followed by *a* [i.e. wildcard].

32 Since we are writing in English, we will be indicating the features of component endings from left to right, the direction we read and write in English, while Arabic, of course, is written from right to left.

•—•*
2:20 *qa**dīr**un*
Consonant [here *d*], long vowel [here *ī*], consonant [here *r*], followed by *un* [i.e. wildcard].

•—•*
2:176 *ba'**īd**in*
Consonant [here ʿ], long vowel [here *ī*], consonant [here *d*], followed by *in* [i.e. wildcard].
•—•*
2:206 *al-mi**hād**u*
Consonant [here *h*], long vowel [here *ā*], consonant [here *d*], followed by *u* [i.e. wildcard].

The A pattern is highly regular; however, the following examples are worthy of note:

•—•*
4:3 *ta'**ūl**ū*
Consonant [here ʿ], long vowel [here *ū*], consonant [here *l*], followed by *ū* [i.e. wildcard].

•—•*
79:33 *li'an'**ām**ikum*
Consonant [here ʿ], long vowel [here *ā*], consonant [here *m*], followed by *ikum* [wildcard]. The wildcard in this case is a possessive pronoun object.[33]

This accounts for all points of interest in pattern A.

Pattern B

Pattern B is •(-)•*

The first • indicates any consonant, the (-) indicates any optional short vowel, the second • indicates any consonant, while the wildcard symbol * indicates any feature which occurs subsequent to the pattern; namely, case ending or other elided items.

Thus, this pattern consists of two consonants and the absence of a long vowel.

•(-)•*
38:1 *a<u>dh</u>-<u>dh</u>i**kr**i*
Consonant [here *k*], short vowel omitted, consonant [here *r*], wildcard ending in *i*.

33 Again, details which pertain to such elided items are found in an extended footnote which attaches to the end of the introduction to pattern C.

•(-)•*
51:1 *<u>dh</u>a**rw**an*
Consonant [here *r*], short vowel omitted, consonant [here *w*], wildcard ending in *an*.

•(-)•*
51:2 *wi**qr**an*
Consonant [here *q*], short vowel omitted, consonant [here *r*], wildcard ending in *an*.

•(-)•*
52:13 *da‘an*
Consonant [here ʿ], short vowel omitted, consonant [here ʿ], wildcard ending in *an*.[34]

•(-)•*
51:9 *u**fik**a*
Consonant [here *f*], short vowel [here *i*], consonant [here *k*], wildcard ending in *a*.

•(-)•*
53:1 ***haw**ā*
Consonant [here *h*], short vowel [here *a*], consonant [here *w*], wildcard ending in *ā*.

This accounts for all points of interest in pattern B.

Pattern C

Pattern C is •—•-•*

The first • indicates any consonant, the — indicates any long vowel, the second • indicates any consonant, the - indicates any short vowel, the third • indicates any consonant, while the wildcard symbol * indicates any feature which occurs subsequent to the pattern; namely, case ending or other elided items.

Thus, this pattern consists of three consonants, a first syllable in a long vowel, and a second syllable in a short vowel.

•—•-•*
37:5 *al-ma**<u>sh</u>**<u>h</u>**āriq**i*
Consonant [here *<u>sh</u>*], long vowel [here *ā*], consonant [here *r*], short vowel [here *i*], consonant [here *q*], followed by *i* [i.e. wildcard].

34 Here the *ʿayn* radical is doubled (as indicated by *<u>sh</u>adda* in the Arabic).

•—•-•*
112:3 ***yūlad***
Consonant [here *y*], long vowel [here *ū*], consonant [here *l*], short vowel [here *a*], consonant [here *d*], followed by nothing [i.e. no wildcard].

•—•-•*
79:13 ***wāḥid**atun*
Consonant [here *w*], long vowel [here *ā*], consonant [here *ḥ*], short vowel [here *i*], consonant [here *d*], followed by *atun* [elided item and wildcard].[35]
This accounts for all points of interest in pattern C.

Recognising patterns

Before we consider diphthongs in detail, we will provide a context and basis for the main component endings we identify in this analysis. Since recognition of these is a function to some degree of their relative incidence in the text as a whole we will use an analogy of a journey by road for this purpose.[36]

All verses from 1:1 through to 17:106 are entirely in pattern A. This accounts for a stretch of some 2,128 verses — around a third of the entire corpus of the Qur'an. It is natural

35 In what we have seen above case endings, which are a feature of the grammar of Classical Arabic, when elided from verse endings reveal the three patterns we have identified to be fixed and firm in all cases, and we elide case endings on that basis when considering all verse endings. But a further key question remains to be decided: on what basis one should assess other non-core items which feature in verse endings. This question affects the parsing of syllables, which in turn impacts the identification of component endings in a number of cases. In terms of typical features, we have in view personal pronoun objects (e.g. *me*, *you*, *him*, etc.), any prepositions which may attach to them (e.g. *to me*, *to you*, *to him*, etc.), and possessive pronoun adjectives (e.g. *mine*, *yours*, *his*, etc.) including those which attach to verbs in Arabic. This question then extends to endings in *tā marbūṭa* and the Qur'an's atypical inclusion of certain features, particularly towards the end of the textual corpus. Do these items form part of the verse-ending pattern or not? The answer is not only that they do not, the text itself provides contexts by which the matters just summarised are made clear. The first of such contexts is sūrah 47 — which itself precedes all but two of those cases where the question it resolves are found. Every one of the 38 verses in sūrah 47 ends in a pronoun object or a pronoun object qualified by a preposition. Meanwhile, the noun or verb prior to these items is resoundingly in one of the three patterns which comprise the general model. The totality of sūrah 47, therefore, establishes the principle that the non-core items which attach to the end of each of its verses do not comprise part of patterns, and thus we elide all such items on that basis. A comparable case attaches to sūrah 56. Verses 56:1-3 end in *tā marbūṭa* — a fact which might potentially create ambiguity in certain circumstances. But since verses 51:6, 52:7, 70:1 and 77:7 end in precisely the same word as that which concludes each of the three verses at 56:1-3 — minus the "additional" *tā marbūṭa* — and are unambiguously in pattern C, the case is clear: the *tā marbūṭa* is a non-core item which does not comprise part of patterns, and thus we elide the *tā marbūṭa* on that basis. The above facts are then confirmed in all cases, first at 69:1-29, then at 69:30-32, and again at 70:11-14. Together, they provide clarity at 20:78, 21:66, 56:15, 74:38, 74:50-56, 75:1-6, 75:14-25, 79:6-14, 79:27-33, 79:42-46, 80:11-24, 80:32-42, 82:7-8, 84:6-7, 84:10, 88:1-5, 88:8-16, 88:25-26, 89:15-16, 89:24, 89:27-30, 90:11-20, 91:1-15, 94:1-4, 96:15-18, 98:1-8, 99:1-8, 101:1-3, 101:6-11, 104:1-9 and 109:4. A further case attaches to 77:8-12. There all words are clearly in pattern B, but have an "extra" *tā* as required by the verb conjugation. This establishes the "extra" *tā* as an elided feature, which fact both sets up and clarifies 81:1-14, 82:1-6 and 88:17-20. Additionally, at verse 99:3 the noun in pattern A (*al-insān*) establishes that both parts of what follows are elided. This fact then serves to preclude any possibility of ambiguity at 79:35 (and shows it to be in pattern B rather than two words together forming pattern C). Several points covered above apply in combination at 101:10, together allowing us to know that this verse is in pattern B (and that the following three pronouns of various types and the further additional atypical ending are elided since all are accounted for within the principles we describe here). A final related question pertains to how one regards that instance of *the mysterious letters* in *ṭā hā* at verse 20:1. These letters are usually written in transliteration, as here with long vowels. However, they are not signalled as long in the Arabic text and the vowels are read short. Depending on how one treats the vowels, the result is either pattern A or pattern B. In the event, I have opted for pattern B and marked it as such in the appendix to this presentation. But it should be noted that it makes no difference to the constitution of sound components in the sūrah since sūrah 20 contains both pattern A and pattern B elsewhere within it.

36 My inability to discuss in linear fashion the actual process by which various insights were arrived at having been touched on above I am here summarising the product of a number of processes which integrated reflection with analysis.

to regard the first change in verse ending in the order of the text as a significant event. Indeed, the effect is jolting, as though intended to wake one up — like applying the brakes after many miles of uninterrupted freeway driving.

The point at which we hit this first bump in the road is presented below together with the two verses in pattern A which precede it. The verse in pattern B itself is in italics.

> 105 And with the truth have We sent it down, and with the truth has it come down — and We sent thee only as a bearer of glad tidings and a warner —
> 106 And as a recitation We divided, that thou recite it to men in stages; and We have sent it down as a successive revelation.
> 107 *Say thou: "Believe in it, or believe not"; those given knowledge before it, when it is recited to them, they fall on their faces in submission*,[37]
> (17:105-107)

The reader may care to consider these verses in the context of the broader analysis; we must push on with our journey.

Sūrah 17 itself shortly concludes, after four further verses in pattern A.

Sūrah 18 then opens in a contiguous sequence of 102 verses *entirely* in pattern B, broken only by 18:93. Verse 18:93 is the first case of a diphthong ending to this point in our journey, which component ending will be understood to be in D^1 when the distinction between diphthongs is discussed. Thus, verse 18:93 marks the first feature to be distinct thus far from both pattern A (which comprises the freeway of the bulk of our journey) and pattern B (on which minor road we have travelled sufficiently long to become accustomed to its rhythm). It is also the only new feature in sūrah 18.[38]

To summarise: interruption to the plain drive from 1:1 to 17:106 entirely in pattern A is signalled at 17:107 by a single verse in pattern B, which feature is followed shortly by sizable block entirely in pattern B within which block a further key feature is introduced: the diphthong.

To continue on our journey then, the stretch from 18:94 to 20:8 is again in the new pattern B, intersected only by the following:

- Verses 18:103, 19:1 and 19:34-40 in pattern A;
- Verses 19:9, 19:42, 19:60 and 19:67.

These interruptions in the new pattern have the following effects:

37 The word which we translate as *submission* here is, as we have said, in what we now call pattern B. It would be indicated in the appropriate segment above *su**jad**an*.

38 It is also the only component ending of its type in the Mankind Set, and plays a role the significance of which we consider shortly.

- Verses 18:103 and 19:1 provide snippets which remind us of the long freeway from which we turned off, while verses 19:34-40 mark the sole interlude within that block of five contiguous narratives treating of five prophets which extends otherwise from 19:16 to 19:57;
- Verses 19:9, 19:42, 19:60 and 19:67 are not only all in a diphthong, they are all in the same word (Arabic: ***sh**ay'an*). This word punctuates the road, repeatedly emphasising the presence of a new textual phenomenon, which component ending will be understood below as the second diphthong: D^2.

From this point onwards we are back on a highway (though not the open freeway of verses 1:1 through to 17:106) in which the component endings we have recognised to this point all feature and in which pattern A remains the stock component.

This new expanse of road continues for 1,470 verses, at which point we reach a further point of audial distinction: sūrah 37.

The first three verses of sūrah 37 are in pattern B, which we recognise. Following these, verses 37:4-11 beat with a cadence which is both distinct and new, comprising what we know as pattern C.

While this new pattern rhythm could be reduced ultimately to that form of pattern B in which the short vowel is firm, the clear audial and contextual signposts which attach to the first appearance of this cadence confirm it as a separate pattern.

The full context described above is presented below, with verses in pattern C in italics:

> 1 By those lined up in rows,
> 2 And those driving with force,
> 3 And the reciters of a remembrance!
> 4 *Your God is One:*
> 5 *Lord of the Heavens and the Earth and what is between them, and the Lord of the Easts.*
> 6 *We have adorned the lower heaven with the adornment of the stars*
> 7 *And as protection against every refractory satan.*
> 8 *They listen not to the exalted assembly, and they are pelted from every side,*
> 9 *Repelled — and they have a constant punishment —*
> 10 *Save he who snatches a fragment; and a piercing flame follows him.*
> 11 *So ask thou them: are they harder to create, or those We have created? We created them of clinging clay.*
> (37:1-11)

The reader may care to consider these verses in the context of the broader analysis;[39] we must push on to complete what remains of our journey.

39 And, perhaps, particularly the first verse in pattern C at 37:4 in the light of verses 37:1-3

Travelling from the segment above at 37:1-11 through to sūrah 47, we encounter a further stretch of highway consisting of 746 verses entirely in pattern A intersected by a single verse in pattern B. The effect of this range is settling after the changes encountered above.

From the beginning of sūrah 47 onwards, all components now identified occur in combinations of greater or lesser degrees of complexity, interspersed by further stretches of road in more-or-less uniform patterns until the end of the text.

•

We have concentrated above on the features of those patterns which comprise the general model. The thirty-four verses which end in diphthongs are discussed now in some detail.

Diphthongs

As we have said, the final closed syllable in the case of thirty-four verses is a diphthong. And we have noted where and how the two types of diphthong identified in this analysis are signalled within the framework of our journey through the text of the Qur'an above.

While the reason may not immediately be clear, we do not overstate the case when we say that the occurrence of diphthong verse endings creates a problem with existential significance for the general model.

We will first discuss how the diphthong ending causes the general model to break down, and then what the implications of that breakdown are. We will then describe the resolution to the resulting *impasse*, following which we present samples of component endings in the two types of diphthong which are identified in process of resolving that *impasse*.

We understand that diphthongs are neither short nor long vowels. But to see why their occurrence results in an *impasse* with existential implications for the general model we should consider more deeply the nature of those patterns which make up the general model.

Patterns A, B and C are small sound packets in which consonants contain a short vowel, a long vowel, or no vowel. These distinctions give them existence, and without these distinctions they cease to be what they are.

We begin by comparing "pattern A" and "pattern B" with the "inclusion" of a diphthong:

- "Pattern A" with a diphthong: •/•*
- "Pattern B" with a diphthong: •/•*

What we see above is not a matter of conflation, or of merging, between pattern A and pattern B. A diphthong in the final syllable of verse endings means that pattern A and pattern B simply do not exist in those particular verses.

We will now consider the following:

- "Pattern C" with a diphthong: •—•/•*

With a last syllable in a diphthong, the fact that such a syllable is predicated by a syllable in a long vowel is now irrelevant: pattern C does not exist in such cases.

In short: a diphthong in the final closed syllable of a verse ending removes all three patterns from existence at those places where it occurs.

It may seem reasonable, then, to treat all final diphthong syllables equally:

- Diphthong ending: •/•*

The problem here has a philosophical component: while the diphthong ending is itself distinct from patterns A, B and C, it possesses an implicit relationship simultaneously with patterns A and B and (on occasion) with pattern C because, given anything other than a diphthong between these two consonants — whether a short vowel, a long vowel or no vowel — the result would be one of the three patterns which make up the general model.

If each ending in a diphthong cannot be reduced to clear identification with one of the three parts of the general model — and it cannot — it leaves patterns A, B and C themselves in existential limbo.

I will describe the same problem another way.

Let us say we have three secondary colours: yellow, blue and pink (representing the three patterns of the general model). These colours are each predicated upon the existence of the three primary colours: green, blue and red (representing the factors which give the general model existence). Now let us say that it is known that inclusion of what we shall call factor *x* in every case renders yellow, blue and pink a uniform white. While we would be unable to tell from the resultant white which secondary colour would have existed were it not for the inclusion of factor *x*, we would know that this colour would have been either yellow, or blue, or pink.

We will further say that white itself has no colour distinction within itself. If we then say that the fact that white itself has no colour distinction within itself divests us of distinction between colours (as in a case where white only exists) we remove the premise upon which yellow, blue, and pink depend for their existence, which is distinction between colours.

But we must go further. Just as both primary and secondary colours require a distinction between black and white to exist — while they cannot themselves provide for that distinction — so the general model needs a distinction to exist between types of diphthong, but cannot itself provide for one.

Without a distinction between types of diphthong originating outside the general model, the result is a world in which a white without a black renders the three primary colours — and everything that follows from them — incapable of existence.

In other words: if final diphthong syllables do not obtain distinction outside the general model, the premises upon which patterns A, B and C are predicated are invalidated since the loss of those distinctions by which the general model exists results.

And without those distinctions what remains is, well, indistinct.

We are between a rock and a hard place, and to emerge from between the two requires distinctions between diphthongs provided for outside the general model.

•

We will now consider the incidence of diphthong syllables and in which sets they occur.

There are two types of diphthong syllable, marked D^1 and D^2 in our notation, the basis for which distinction we discuss shortly. Those verses in D^1 are marked in bold below:

Mankind Set
18:93, 47:11, 47:20, 47:21.

Remembrance Set
19:9, 19:42, 19:60, 19:67, **20:28**, 20:39, **20:94**, 20:104, **20:109**.

Qur'an Set
52:9, 52:10, 53:10, 53:28, 53:41, 55:17, 70:18, 75:34, 75:35, 75:40, 86:15, 86:16, 86:17, 90:8, 90:9, 90:10, 99:5, 106:1, 106:2, 106:3, 106:4.

In the totality of those verses which end in diphthong syllables in the context of those sets which contain them, only one unambiguous point of distinction exists: that the Mankind Set contains one verse in D^1.

And that one verse is also the first diphthong syllable in the order of the text noted within the framework of that journey described in the previous segment.

Thus, we look to that verse for a point of distinction:

> When he had reached between the two barriers, and found besides them a people scarcely understanding speech,
> (18:93)

The diphthong in which verse 18:93 ends is in Arabic *qawl* (meaning *speech* or *word*).

The sole point of distinction, then, between diphthong syllables is this: those verses which end in *qawl* belong to one category; those which do not belong to another.

Examples of verse endings in diphthong syllables follow:

- 18:93 ***qawl****an*
- 19:9 ***sh****a****y'****an***
- 20:39 ***'ayn****ī*
- 55:17 *al-magh*ra***bayn****i*
- 86:15 ***kayd****an*
- 86:17 *ru****wayd****an*
- 106:3 *al-****bayt****i*

Signatures and distinguishing features

We present all set signatures and their respective distinguishing features again for ease of reference:

Writ Set:	**A**
Hidden Set:	A | **B**
Mankind Set:	A | B | C | **D^1** | D^2
Qur'an Set:	A | B | **C** | D^2
Remembrance Set:	A | B | D^1 | **D^2**

Not only is the signature unique in every case, we can identify the distinguishing feature for each set (marked above in bold) on the basis of an exclusive correlation:

- A is the only option available to the Writ Set, therefore A is the distinguishing feature for that set;
- Given that A is the distinguishing feature for the Writ Set, B must be the distinguishing feature for the Hidden Set since B is the only remaining option available to it.

The remaining signatures do not permit of an extension of the same logic; but while we change tools, our principle remains that of exclusive correlation. Since diphthong endings obtain the required characteristic of distinction by means of the single occurrence of that

ending in the Mankind Set, an exclusive correlation exists between the Mankind Set and D^1 which identifies D^1 as the distinguishing feature for this set.

From that it follows that C is the distinguishing feature for the Qur'an Set and D^2 the distinguishing feature for the Remembrance Set.

Interim summary

We have to this point:

- Considered in brief summary the need for a framework for processes of exegesis upon the Qur'an by analogy with those distinctions understood and assumed in approaches to the Hebrew scriptures, and noted certain deficiencies in the Traditionalist Muslim's method as well as the general lack of one in Qur'an-alone circles;
- Presented in brief summary certain conclusions from *Solution to the Mysterious Letters of the Qur'an*, introduced the concept of sets, and listed the sūrahs which pertain to each within that analysis;
- Listed insights based upon a further reading of the Qur'an strictly on the basis of set, including:
  - Recognition of those sūrahs with no preceding *mysterious letters* prior to sūrah 50 as a distinct set (which we now term the Mankind Set);
  - Recognition of a subset of ten contiguous sūrahs "hidden" within the Qur'an Set (which we now term the Hidden Set) with thematic features which associate it with the Mankind Set.
- Introduced the features of the three verse-ending patterns we term pattern A, pattern B and pattern C (and which together we term the general model);
- Presented the occurrence of each pattern within the context of a journey through the corpus of the Qur'an in which we also encountered diphthongs;
- Noted that the general model breaks down at the point at which diphthongs feature in the final syllables of verse endings and the reasons why that breakdown occurs;
- Understood that the general model requires a distinction between the final syllables of verse endings which feature diphthongs for its own survival and that such a distinction is impossible on the basis of the framework the general model provides;
- Understood that a resolution of the *impasse* described above must be based on an objective distinction provided for outside the framework of the general model;
- Identified an objective distinction between verse endings which feature diphthongs outside the framework of the general model.

To summarise our analysis of component endings and related conclusions in the context of the five sets now identified:

- Five component endings together comprise all verse endings in the Qur'an;
- The combination in which the component endings occur in each of the five sets now identified is different in each case, which distinct combinations we term signatures;
- An exclusive correlation exists between one of the component endings which feature in signatures and each of the sets, which component endings we term distinguishing features.

The remainder of the presentation here turns upon the following:

- The exclusive correlation between each set and one distinguishing feature;
- That the verses in the distinguishing feature for each set form a subset, the verses of which produce textual narrative evidence sufficient to support our identification of:
  - The baseline addressees of each set;
  - The narrative focus of each set.

We note that the fact that the Writ Set is in pattern A throughout means that the signature and the distinguishing feature in that set are the same. In this case, *al fātiḥah* (which directly precedes the first instance of the Writ Set and is in the same pattern) provides the narrative evidence in this case, for reasons we supply shortly.

In what follows we present the narrative evidence for each set produced by those verses in the component ending of the distinguishing feature for that set or, in the case of the Writ Set, by *al fātiḥah*.

The Mankind Set

My initial response to reading all sūrahs which comprise this set as a group[40] was that:

- It applies to all humankind;[41]
- It provides a general matrix for improvement;
- It contains the significant majority of verses which permit of inclusion as the basis for a legal system.

I noted also that:

40 I.e. sūrahs 4, 5, 6, 8, 9, 16, 17, 18, 21, 22, 23, 24, 25, 33, 34, 35, 37, 39, 47, 48 and 49.

41 Which category naturally includes the baseline addressees of both the Writ Set and the Remembrance Set.

- It contains most major portions which treat unambiguously of events within the lifetime of the Prophet (i.e. narrative current events now become history — and clearly intended to be treated subsequent to the fact as historical);
- It contains most direct, vocative appeals by God to Muḥammad in 'O Prophet' (8:64, 8:65, 8:70, 9:73, 33:1, 33:28, 33:45, 33:50 and 33:59),[42] both in 'O Messenger' (5:41 and 5:67), and all but one of the direct imperatives to 'obey the Messenger' (4:49, 5:92, 24:54, 24:56 and 47:33).[43]

We established the distinguishing feature of the Mankind Set as component D^1.

Verse 18:93 is, as we have seen, the sole instance of component D^1 in the Mankind Set, so it is to the verse in this component ending in that set that we look for narrative evidence.

Verse 18:93 is presented below and our observations follow:

> When he had reached between the two barriers, and found besides them a people scarcely understanding speech,
> (18:93)

The subject is Dhūl-Qarnayn, a military and political leader, and the broader context treats of ignorant and limited peoples.

At the point at which verse 18:93 intersects the story we find a people imploring Dhūl-Qarnayn to help them resolve their pressing political concerns, which he does by supplying wise commands and leadership.

This broader context is presented below:

> 83 And they ask thee about Dhūl-Qarnayn. Say thou: "I will recite to you a remembrance of him: —"
> 84 We established him in the earth, and gave him to everything a way;
> 85 So he went his way.
> 86 When he had reached the setting of the sun, and found it setting in a murky spring, and found a people nearby, We said: "O Dhūl-Qarnayn: thou shalt either punish, or take concerning them good."
> 87 He said: "As for him who does wrong: we will punish him; then will he be brought back to his Lord, and He will punish him with a terrible punishment.
> 88 "And as for him who believes and works righteousness: for him is the best reward; and we will speak lightly to him from our command."
> 89 Then he went his way.

42 The remaining verses which contain 'O Prophet' are 60:12, 65:1, 66:1 and 66:9 and are in the Hidden Set, a set with a direct connection with the Mankind Set and with the same baseline addressees.

43 The remaining verse which contains a direct imperative to 'obey the Messenger' is 64:1, again in the Hidden Set, a set with a direct thematic connection with the Mankind Set and with the same baseline addressees.

> 90 When he had reached the rising of the sun, he found it rising upon a people for whom We had not appointed besides it any cover.
> 91 Thus! — and We have encompassed what is with it in knowledge —
> 92 Then he went his way.
> 93 **When he had reached between the two barriers, and found besides them a people scarcely understanding speech**,
> 94 They said: "O Dhūl-Qarnayn: Ya'jūj and Ma'jūj are workers of corruption in the land; so may we appoint for thee payment, that thou make between us and them a barrier?"
> 95 He said: "That wherein my Lord has established me is better; but assist me with strength: I will make between you and them a dam.
> 96 "Give me sheets of iron." When he had made level between the two openings, he said: "Blow." When he had made it a fire, he said: "Bring me to pour thereon molten brass."
> 97 And they could not pass over it, and they could not pierce it.
> 98 He said: "This is a mercy from my Lord. But when the promise of my Lord comes to pass, He will make it level; and the promise of my Lord is true."
> (18:83-98)

We now summarise key features from the broader context apropos our opening thoughts:

- The story of Dhūl-Qarnayn treats of abject and ignorant peoples with practical, temporal concerns;
- Dhūl-Qarnayn supplies clear commands, fulfilment of which result in general improvement for the people who submit to them, while requiring initiative and application on their part;
- Dhūl-Qarnayn places that process he directs within a framework of fear of God. While a leader, he is neither haughty nor does he abuse his position (a point underscored by the fact that he both refuses payment and cites his own dependence upon God in the same breath);
- The story of Dhūl-Qarnayn is presented as narrative fact, but the events of which it treats are patently historical and clearly intended to be treated as such;[44]
- Dhūl-Qarnayn is addressed by God in the vocative, and in terms which emphasise his right to rule.

The larger story of Dhūl-Qarnayn above, then, not only comports with the general themes we discerned but provides the ideal model for both ruler and legal system: clear commands combined with a firm hand, incorruptibility, fear of God, and the linking of practical affairs and concerns with higher considerations.

The immediate context of verse 18:93 in isolation, then, treats of a man whose very name means 'he of two horns' (and which itself ends in a diphthong) at the intersection

44 A point with which even the most dogmatic adherent to the outcomes required by Traditionalist Islam would not — and could not — disagree.

between two immovable objects engaged by people for whom the distinctions required by intelligible speech have all but collapsed — a scenario which aptly mirrors the *impasse* which the introduction of final diphthong syllables in verse endings creates and which verse 18:93 itself resolves.

We turn now to the Qur'an Set.

The Qur'an Set

I was aware as a result of the analysis presented in the second part of this book as *Solution to the Mysterious Letters of the Qur'an* that the Qur'an Set applies to all mankind since it comprises a series of ten possible readings which together have at least three applications:[45]

- As a nightly vigil intended to fortify existing believers;
- As a witness intended both to make converts and identify rejecters;
- As a warning to communities under what I term *the God protocol*.

We established the distinguishing feature of the Qur'an Set as pattern C, so it is to the verses in this pattern in that set that we look for narrative evidence.

The following verses in the Qur'an Set are in pattern C: 51:5-6, 52:7-8, 53:57-58, 56:1-3, 69:4-29, 70:1-3, 74:53, 75:20-25, 77:7, 79:6-10, 79:12-14, 86:1-4, 86:6-10, 88:1-5, 88:8-12, 96:15-18, 101:1-3, 101:7, 101:9, 101:11, 102:1-2 and 112:3.

It will be seen that these segments permit presentation in an order which all but forms a single narrative — which result we have attempted below — following which we list our observations.

> He neither begets, nor is He begotten.
> (112:3)
>
> 57 The Drawing Near has drawn near.
> 58 There is none, besides God, to remove it.
> (53:57-58)
>
> 1 By the sky and the night-comer!
> 2 And what will convey to thee what the night-comer is?
> 3 The piercing star!
> 4 There is no soul but has over it a custodian.
> (86:1-4)

45 Expanded upon below, and dealt with in full in the second part of this book.

> 6 He was created from a gushing water,
> 7 Issuing forth from between the loins and the breast-bones.
> 8 He is able to return him.
> 9 The day the secrets are tried,
> 10 Then will he have neither power nor helper.
> (86:6-10)
>
> 7 The punishment of thy Lord will befall;
> 8 There is none to avert it.
> (52:7-8)
>
> 1 A petitioner asked about a punishment to come
> 2 To the false claimers of guidance — there is none to avert it —
> 3 From God, Owner of the Means of Ascent.
> (70:1-3)
>
> 1 Has there come to thee the narrative of the Enveloping?
> 2 Faces, that day, will be humbled:
> 3 Toiling, exhausted,
> 4 Burning in a scorching Fire,
> 5 Watered from a boiling spring.
> (88:1-5)
>
> 11 A scorching Fire.
> (101:11)
>
> 8 Faces, that day, will be joyous:
> 9 With their striving well-pleased,
> 10 In a high garden.
> 11 They hear therein no vain speech;
> 12 Therein — a flowing spring.
> (88:8-12)
>
> 7 He is in a pleasing life.
> (101:7)
>
> 1 The competition for increase diverts you
> 2 Until you visit the graves.
> (102:1-2)
>
> No, indeed! The truth is, they fear not the Hereafter.
> (74:53)

5 What you are promised is true,
6 And the Judgment will befall.
(51:5-6)

1 When the Event befalls,
2 — There is no denying its befalling —
3 Abasing, exalting!
(56:1-3)

6 On the day the convulsion convulses
7 There will follow it the second.
8 Hearts, that day, will tremble,
9 Their eyes humbled.
10 They say: "Are we to be returned to our former state?"
(79:6-10)

12 "Even when we are decayed bones?"
13 And there will be but one cry
14 And then will they be awakened.
(79:12-14)

What you are promised — it will befall.
(77:7)

20 No, indeed! The truth is, you love this fleeting life
21 And leave the Hereafter.
22 (Faces, that day, will be radiant,
23 Looking upon their Lord.
24 And faces, that day, will be scowling,
25 Thinking that a crushing calamity is upon them.)
(75:20-25)

1 The Calamity!
2 What is the Calamity?
3 And what will convey to thee what the Calamity is?
(101:1-3)

4 Thamūd and ʿĀd denied the Calamity.
5 Then as for Thamūd: they were destroyed by the overpowering blast.
6 And as for ʿĀd: they were destroyed by a howling, raging wind
7 Which He compelled against them seven nights and eight days without let; and thou mightest see the people therein lying prostrate like stumps of hollow date-palms.
8 Then seest thou of them any remnant?

9 And there came Pharaoh — and those before him, and the cities thrown down — with offence,
10 And they opposed the messenger of their Lord, but He seized them with a surpassing grip.
11 When the water had burst all bounds, We bore you in the ship
12 That We might make it a reminder for you, and that a conscious ear might be conscious of it.
13 Then when the Trumpet is blown with a single blast,
14 And the earth and the mountains are lifted up and levelled with a single blow,
15 Then, that day, the Event will befall,
16 And the sky be split asunder for it, that day, is frail,
17 And the angels on its sides; and there will bear the Throne of thy Lord above them, that day, eight.
18 That day, you will be presented; no secret among you will be concealed.
19 And as for him who is given his writ in his right hand, he will say: "Here, read my writ!
20 "I knew that I should meet my reckoning."
21 Then is he in a pleasing life,
22 In a high garden
23 The fruits whereof are near.
24 "Eat and drink with satisfaction for what you sent ahead in days past."
25 And as for him who is given his writ in his left hand, he will say: "Would that I had not been given my writ
26 "And had not known what is my reckoning!
27 "Would that it had been the end!
28 "My wealth has not availed me.
29 "Gone from me is my authority."
(69:4-29)

15 No, indeed! If he cease not, We will drag him by the forelock,
16 The lying, offending forelock.
17 Then let him call his council.
18 We will call the guards of Hell.
(96:15-18)

9 His embrace is an abyss.
(101:9)

We now summarise key features from the narrative above apropos our opening thoughts:

- Consistent emphasis on the Event (i.e. the Hour), the inevitability of the meeting with God, Judgment, and reference to Man's origins and his typical preoccupations — which subjects comprise all mankind within their purview;

- The division of men on the basis of faith and works, with eternal pleasures for those who do right and eternal damnation for those who do otherwise;
- The inclusion of summaries of examples of that protocol of warning intrinsic to the Qur'an,[46] and a clear connection between the resultant temporal destruction and the eventual final Event: the Trumpet which event marks the End of the Age;[47]
- An emphasis on *night*,[48] which fact tends to support both our identification of a night vigil and the purposes we ascribe to it.

To conclude: the whole serves to put existing believers in mind of Eternity, to call others to faith, and to put rejecters on notice of what awaits them — and does so while specifying *night*. The aggregate, then, of these features confirms our initial thoughts in general terms.

The Hidden Set

I became aware of the Hidden Set as a distinct entity only after recognising those sūrahs I now collectively term the Mankind Set as a set in their own right.

Having read all sūrahs which comprise the Mankind Set through together, I reflected that in terms of subject matter and narrative flavour they have much in common with a sequence of ten contiguous sūrahs located within the Qur'an Set. That area of the Qur'an Set had long struck a dissonant chord with me given the themes which dominate in the Qur'an Set more broadly such as the warning, cataclysm, the Garden, Hell, Judgment, Resurrection and other memento mori such as we reviewed above. It became clear to me that certain thematics in that sequence of ten contiguous sūrahs correlates more readily with the Mankind Set, such as actions and incidents within the lifetime of the Prophet, verses which contribute to the Qur'an's body of law, and vocative statements addressed to the Prophet.

In consequence, I tested that discrete sequence of sūrahs I now term the Hidden Set (i.e. sūrah 57 through to sūrah 66) and found not only that it produced a further, unique signature, but that it also rendered the remaining possible distinguishing feature.[49]

We established the distinguishing feature of the Hidden Set as pattern B, so it is to the verses in this pattern in that set that we look for narrative evidence.

The verses at 65:1-12 comprise all those in pattern B in this set — and together form the whole of sūrah 65. We present sūrah 65 and initial comments below following which we provide our thoughts on the segment more fully:

46 At 64:4-12.

47 Both topics are developed to completion in *The God Protocol*.

48 At 86:1-3.

49 To be more precise: it made the final distribution of the five distinguishing features among the five signatures possible.

1 O Prophet: when you divorce women, divorce them after their waiting period; and count the waiting period, and be in prudent fear of God, your Lord. Turn them not out of their houses, nor let them go forth save if they commit manifest sexual immorality. And those are the limits of God; and whoso transgresses the limits of God has wronged his soul. Thou knowest not, that God might, after that, bring about a new matter.
2 And when they have reached their term, retain them according to what is fitting, or release them according to what is fitting. And call to witness two just men from among you; and uphold the witness for God. By that is admonished he who believes in God and the Last Day; and whoso is in prudent fear of God — He will make for him a way out,
3 And He will provide for him from where he reckoned not. And whoso places his trust in God, He is sufficient for him. God achieves His purpose; God has appointed a measure for all things.
4 And for such of your women as despair of menstruation, if you doubt, their waiting period is three months, as well as for those who have not menstruated. And for those who are bearing, their waiting period is until they lay down their burden. And whoso is in prudent fear of God — He will make for him, of His command, ease.
5 That is the command of God that He sent down to you; and whoso is in prudent fear of God — He will remove from him his evil deeds and make great for him his reward.
6 Let them dwell in what manner you dwell, out of your means, and harm them not so as to straiten them. And if they be bearing, then spend on them until they lay down their burden. Then if they suckle for you, then give them their reward, and take counsel among you according to what is fitting. And if there be difficulties between you, another shall suckle for him.
7 Let him who has abundance spend out of his abundance, and whose provision is measured — let him spend out of what God has given him. God charges not a soul save with what He has given it. God will make, after hardship, ease.
8 And how many a city scorned the command of its Lord and His messengers so We called it to a stern account and punished it with a terrible punishment!
9 So it tasted the evil consequences of its affair, and the final outcome of its affair was loss.
10 God prepared for them a severe punishment. So be in prudent fear of God, O you men of understanding who heed warning. God has sent down to you, as a remembrance,
11 A messenger reciting to you the manifest proofs of God, that He might bring forth those who heed warning and do righteous deeds out of darkness into the light. And whoso believes in God and works righteousness — He will make him enter gardens beneath which rivers flow, they abiding eternally therein forever. God has made good for him his provision.

> 12 God is He who created seven heavens — and of the earth their like — the command descending between them, that you might know that God is over all things powerful, and that God has encompassed all things in knowledge.
> (65:1-12)

Verses 65:1-7, which treat exclusively of matters concerning women, permit of broader legal application. This emphasis on legal principles provides a thematic connection with the Mankind Set.

We look now at the closing verses of the sūrah, interweaving our comments below:

> 8 And how many a city scorned the command of its Lord and His messengers so We called it to a stern account and punished it with a terrible punishment!
> 9 So it tasted the evil consequences of its affair, and the final outcome of its affair was loss.
> 10 God prepared for them a severe punishment.[...]

The portion above opens with a warning typical of the type found in the Qur'an as a whole and, in more condensed forms, across the broader range of the Qur'an Set of which the Hidden Set is a subset, wherein a messenger's mission of warning to a community is scorned and thus results in punishment in an act of God.

> 10 [...]So be in prudent fear of God, O you men of understanding who heed warning. God has sent down to you, as a remembrance,
> 11 A messenger reciting to you the manifest proofs of God, that He might bring forth those who heed warning and do righteous deeds out of darkness into the light. And whoso believes in God and works righteousness — He will make him enter gardens beneath which rivers flow, they abiding eternally therein forever. God has made good for him his provision.

Verse 65:10 appeals to 'men of understanding' to 'be in prudent fear of God'. The additional qualification is that they are those 'who heed warning' (which is how I render the Arabic *alladhīna āmanū* which strictly means — and is commonly translated as — *those who believe*).[50] Thus, the exhortation here is to men who (already) believe to demonstrate *taqwā*; that is, it urges believing men who possess intelligence and insight to practice *prudent fear of God*, or *piety*.

The resultant distinction here between *believers* on the one hand, and *those of prudent fear* on the other, reflects a key difference between the baseline addressees of the Mankind Set and those of the Writ Set. While the Mankind Set is intended for all mankind (which category naturally includes *believers* within its scope), the Writ Set is 'a guidance for

50 My rendering emphasises the fact that belief is a response to warning; all notes pursuant to this decision in my process of translation are found in the notes to *The Qur'an: A Complete Revelation* available free in pdf from quranite.com or online at reader.quranite.com.

those of *prudent fear*'.[51] Thus, firstly, verse 65:10 both indicates that its range of baseline addressees does not include 'those of prudent fear' (which fact brings the Hidden Set into alignment with the Mankind Set) and, secondly, appeals to those who do believe to acquire that very quality — i.e. of *taqwā* or *prudent fear of God* — the possession of which admits the hearers to the baseline addressees of those for whom the Writ Set is intended.

To summarise: this appeal calls qualified hearers to advance through, or beyond, the degree pertaining to the baseline addressees of the set.

Verse 65:11 unambiguously refers to a time in which Muḥammad was living. As we have noted, a key emphasis within the Mankind Set (which set we link thematically with the Hidden Set) is also upon events in the narrative present, though history for us now. The verse also summarises principles by which faith and works lead to an eternity of blessed abundance, and which apply in the first instance to baseline addressees of all mankind rather than to those of prudent fear.

> 12 God is He who created seven heavens — and of the earth their like — the command descending between them, that you might know that God is over all things powerful, and that God has encompassed all things in knowledge.

Verse 65:12 cites God as the omnipotent, omniscient creator — a principle which must be accounted among the basics of faith — and closes the sūrah on that note. The formulation at verse 65:12 correlates thematically with the opening contexts of precisely half of those sūrahs which comprise the Hidden Set, the opening phrase of which is identical in every case and which opens no other sūrah in the Qur'an.

We list all five opening contexts below:

> 1 What is in the heavens and the earth gives glory to God; and He is the Exalted in Might, the Wise.
> 2 To Him belongs the dominion of the heavens and the earth; He gives life, and He gives death, and He is over all things powerful.
> 3 He is the First and the Last, and the Outer and the Inner; and He knows all things.
> (57:1-3)

> What is in the heavens and what is in the earth gives glory to God; and He is the Exalted in Might, the Wise.
> (59:1)

> What is in the heavens and what is in the earth gives glory to God; and He is the Exalted in Might, the Wise.
> (61:1)

51 Arabic: *hudan lilmuttaqīn.* See *Solution to the Mysterious Letters of the Qur'an.*

1 What is in the heavens and what is in the earth gives glory to God, the King, the Holy, the Exalted in Might, the Wise.
2 He it is that raised up among the unschooled a messenger from among them, reciting to them His proofs, and increasing them in purity, and teaching them the Writ and wisdom — though they were before in manifest error —
3 And others of them who have not yet joined them. And He is the Exalted in Might, the Wise.
4 That is the bounty of God; — He gives it to whom He wills — and God is possessor of tremendous bounty.
(62:1-4)

1 What is in the heavens and what is in the earth gives glory to God. To Him belongs the dominion, and to Him belongs the praise; and He is over all things powerful.
2 He it is that created you; and among you is a false claimer of guidance, and among you is a believer; and God sees what you do.
3 He created the heavens and the earth in truth, and He formed you and made good your forms; and to Him is the journey's end.
4 He knows what is in the heavens and the earth, and He knows what you conceal and what you make known; and God knows that which is in the breasts.
(64:1-4)

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There is a further point of interest we wish briefly to present before we list our broader conclusions to this section treating of the Hidden Set.

A 'hidden writ'

Solution to the Mysterious Letters of the Qur'an demonstrates that the textual real estate which makes up the Qur'an Set (i.e. from sūrah 50 to the end of the Qur'an) is intersected at three places by what we term there *nodes*.

These nodes are at sūrah 55, sūrah 68 (the last instance of *the mysterious letters*), and sūrah 73, the result of which is that the Qur'an Set is divided into four segments.[52]

Treating these segments as 1, 2, 3 and 4 respectively, it is apparent that there are ten possible ways of reading the Qur'an Set by whole, contiguous segments:[53]

52 The reasons for the inclusion of sūrah 55 and sūrah 73 are beyond the purview of the present analysis.

53 The resulting segments are intended, in my view, to form the litany for nightly vigils with the purposes summarised in the section treating of the Qur'an Set above.

1. 1	**6.** 2 3
2. 1 2	**7.** 2 3 4
3. 1 2 3	**8.** 3
4. 1 2 3 4	**9.** 3 4
5. 2	**10.** 4

The Hidden Set (sūrahs 57 through 66) has a single "insulating" sūrah at either end, neither of which is itself a node (namely, sūrahs 56 and 67).

It follows that, within that framework of segmentation we identify across the Qur'an Set, any of the readings listed above which includes within it the Hidden Set must both begin and end in the Qur'an Set proper.

With these facts in view, we wish to offer the suggestion that the broader Qur'an Set itself may be understood at 56:78 to imply the presence within it of what we term the Hidden Set by means of mention of 'a hidden Writ':

75 Then I swear by the setting of the stars:
76 — And it is a tremendous oath, if you but knew —
77 It is a noble recitation
78 **In a hidden Writ**,
79 — None will touch it save those purified—
80 A revelation from the Lord of All Creation!
(56:75-80)

We do not suggest this to be the only or even the primary sense of the verse; rather, we indicate it as a possible subtext, and present this observation only in passing and for general interest.

The Hidden Set: conclusions

While the Hidden Set is a distinct set on the basis of its individual set signature, we regard it also (and primarily) as a subset of the Qur'an Set, and maintain that it should be understood in that way.

The thematics in the narrative evidence derived from the verses in the distinguishing feature of the Hidden Set form a natural counterpart with the Mankind Set, with the first two-thirds of sūrah 65 dealing with matters of law treating of women. That thematic corresponds most obviously with sūrah 4 — the first sūrah in the Mankind Set — and which is traditionally called *al nisā'* (The Women).[54]

54 In sūrah 4, verses 4:1-35 treat widely of legal matters relating to women and directly-related issues (children; inheritance; sexual impropriety — and conditions for related punishments — categories of women who may or may not be married; men's

The narrative evidence generated by verses in the distinguishing feature for the Hidden Set opens in 'O Prophet', and the broader Hidden Set contains three further equivalent vocative addresses.[55] All others occur in the Mankind Set.[56] Meanwhile, the two vocative addresses in 'O Messenger' in the Qur'an are both in the Mankind Set.[57] No vocative of either type is found in the Writ Set or the Remembrance Set, and none is found in the Qur'an Set outside those ten sūrahs which comprise the Hidden Set. Additionally, the sole statement in the Qur'an which names Muḥammad as the messenger of God is in the Mankind Set.[58]

Of note also is the fact that the Hidden Set contains a single imperative to 'obey the Messenger'.[59] The remaining cases in which a separate imperative *to obey* attaches to the Messenger occur exclusively in the Mankind Set.[60] None is found in either the Writ Set or the Remembrance Set, and none is found in the Qur'an Set outside the Hidden Set.

Meanwhile, the Qur'an contains just two imperatives to 'obey God *and* the Messenger' and both occur in the Writ Set.[61]

The significance of the points above for matters of exegesis upon the Qur'an will be plain to anyone who has engaged with its contents for any length of time or is familiar with debates which centre around the application of these imperatives in the present.

We have explained that the Qur'an Set consists of ten possible readings by units comprising the four segments we have identified. All details pursuant to this point are found in *Solution to the Mysterious Letters of the Qur'an*. The Hidden Set may be read within that framework only as a subordinate or nested grouping of sūrahs, being within that framework buffered both fore and aft by a single sūrah in the Qur'an Set proper, which fact ensures that a thematic focus which pertains to the broader Qur'an Set is operative at whatever point is chosen to begin or end any reading by segment, which fact tends also to support our identification of the Hidden Set as 'a hidden writ'.

We note again the fact that the narrative evidence derived from the verses in the Hidden Set's distinguishing feature provides thematic references to the opening portions of five other sūrahs within the same set,[62] and that no other sūrah in the Qur'an opens in the same expression.

responsibilities and rights over women and *vice versa*), before proceeding to cover a range of cases, events and principles effective upon the community over which the Prophet was head. The sūrah returns to matters concerning women at 4:127-130 and closes at 4:176 with a final ruling pertaining to inheritance which specifically safeguards women's interests.

55 At 60:12, 66:1 and 66:9.

56 At 8:64, 8:65, 8:70, 9:73, 33:1, 33:28, 33:45, 33:50 and 33:59.

57 At 5:41 and 5:67.

58 At 48:29.

59 At 64:12.

60 At 4:59, 5:92, 24:54, 24:56 and 47:33; see also 33:66.

61 At 3:32 and 3:132.

62 I.e. at 57:1, 59:1, 61:1, 62:1 and 64:1.

The question remains: what purpose is served by the "insinuation" (as one might term it) of the Hidden Set with its distinctly Mankind-Set focus into the Qur'an Set, which set is possessed of its own distinct dominant focus and concerns?

I can offer the following thought: the "insinuation" of the Hidden Set block (with its partially this-worldly concerns and inclusion of legal issues intended as principles for jurisprudence) into the Qur'an Set (with, as mentioned, its frequent references to warning and cataclysms, as well as memento mori) places a counterbalance with Mankind-Set features (i.e. practical, this-worldly concerns largely rooted in the lifetime of the Prophet) within the apocalyptic and eternal concerns of the overarching Qur'an Set, thus signalling the interplay between actions in this life and consequences in the next and forcing those temperamentally inclined to this life and those temperamentally inclined to the next to engage with aspects of both as part of that practice of regular nightly litany we have identified (i.e. the ten readings discussed above) which the Qur'an Set provides for.

We will recall that the Mankind Set has baseline addressees of all mankind, whereas the Writ Set and the Remembrance Set have certain qualifications placed upon their baseline audiences. The Qur'an Set, meanwhile, is as an address and warning to all. Thus, while the Writ Set and the Remembrance Set attach to baseline addressees which are a subset of all mankind, the Mankind Set (with which the Hidden Set itself correlates thematically) is the sole legitimate associate of the Qur'an Set (which also contains the Hidden Set) since both attach to baseline addressees of all mankind.

We turn now to the Writ Set.

The Writ Set

My initial response to reading all sūrahs which comprise this set as a group[63] was that:

- It applies principally to the plurality of men of piety;
- It serves to provide guidance to the above category.

We established the distinguishing feature of the Writ Set as pattern A. But, as previously mentioned, since the Writ Set features just one pattern — being entirely composed of endings in pattern A — the set signature and the distinguishing feature are necessarily the same.

Identification of a discrete subset of the text from which to derive key narrative information is therefore, by definition, impossible.

63 I.e. sūrahs 2, 3, 7, 10, 11, 12, 13, 14, 15, 29, 30, 31, 32, 40, 41, 42, 43, 44, 45 and 46.

The only sūrah not to feature in the any of the five sets we have identified is *al fātiḥah* (sūrah 1) which sūrah prefaces the entire Qur'an.

Sūrah 1, naturally, borders sūrah 2, and sūrah 2 is the first sūrah in the Writ Set — and like the Writ Set, the verses which make up sūrah 1 are all in pattern A.[64]

On this basis we treat sūrah 1 as the distinguishing feature of the Writ Set, so it is to sūrah 1 that we look for narrative evidence.

Sūrah 1 reads:

> 1 In the name of God, the Almighty, the Merciful.
> 2 Praise belongs to God, the Lord of All Creation,
> 3 The Almighty, the Merciful,
> 4 Master of the Day of Judgment.
> 5 Thee alone do we serve, and from Thee alone do we seek help.
> 6 Guide Thou us on the straight path,
> 7 The path of those whom Thou hast favoured; not of those who incur wrath, nor of those who go astray.
> (1:1-7)

Those who observe the religion of Islam as intoned by its mullahs and scholars repeat this sūrah in every unit of their daily ritual. Within that religion, seventeen such units are regarded as obligatory each day. If every one of the 1.8 billion people alive today who are said to subscribe to that religion abide by this obligation, then *al fātiḥah* is recited over 11 trillion times a year, making it a contender for the most oft-repeated text of all time.[65]

This sūrah has much in common with a suzerainty treaty, an agreement by which a lord and vassals come to terms. Such treaties open with acknowledgement of the supremacy of the lord, before stating the obligations binding upon both parties. Verse 1:5 above comprises the part the vassals in this case take upon themselves, while verses 1:6-7 are those parts of the treaty which become binding upon God given fulfilment of the assurances supplied by the supplicants.

As regards the two points we listed at the opening of this section, we note that:

- Verse 1:5 comprises the supplicants' part of the treaty;
- A *plurality* of speakers is implicit in the grammar of verse 1:5;
- The substance of verse 1:5 is the *sine qua non* of *piety*;[66]
- Verse 1:6 identifies the requirement *to guide* as God's part of the treaty.

64 Again, this fact corroborates the findings of *Solution to the Mysterious Letters of the Qur'an* wherein *al fātiḥah* is identified as the value of all instances of the Writ Set.

65 The only text which comes to mind that could conceivably match or exceed it in terms of the number of times it has passed human lips is the Rosary.

66 That is, without serving God alone and seeking help from Him alone, one is not truly dedicated to Him.

To summarise: the narrative evidence derived from the verses in the set's distinguishing feature serves to confirm our initial thoughts in general terms.

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We provide what follows here for additional interest only: if we are correct in identifying sūrah 1 as the distinguishing feature of the Writ Set, and one views the order of the Qur'anic text as both intended and fixed by God and the *bismillah*s beyond 1:1 as visual *accoutrements* serving as sūrah divisions only,[67] then the opening of sūrah 2 — which is the point at which the Writ Set begins — must be regarded as a narrative continuation of what precedes it.

Sūrah 2 opens:

> 1 *alif lām mīm*
> 2 That is the Writ about which there is no doubt, a guidance to those of prudent fear:
> 3 Those who believe in the Unseen, and uphold the duty, and of what We have provided them they spend;
> 4 And those who believe in what was sent down to thee, and what was sent down before thee, and of the Hereafter they are certain:
> 5 Those are upon guidance from their Lord; and it is they who are the successful.
> (2:1-5)

Verse 2:2 cites 'a guidance to those of prudent fear' (i.e. to those possessed of piety) the qualities of which category are expanded upon at verse 2:3 and seen at verse 2:4 to apply to believers in the present revelation (the Qur'an) and what came before it. Such persons are then identified at verse 2:5 as those who 'are upon guidance from their Lord'.

Thus, this segment expands upon, qualifies and corroborates verses 1:6-7 which precede it.

And while we do not hang our hat upon this hook, it is a fact that copies of the Qur'an have for centuries been laid out in a manner congruent with this understanding: with sūrah 1 and the opening verses of sūrah 2 in illuminated script on facing pages.

We turn now to the Remembrance Set.

67 It is a fact that all *bismillah*s subsequent to that which opens the Qur'an at verse 1:1 tend not to be numbered in Arabic texts or regarded as part of the revelation.

The Remembrance Set

My initial response to reading all sūrahs which comprise this set as a group[68] was that:

- It applies principally to the individual man called by God for a particular mission;
- It serves to fortify the above category in those conflicts which arise in consequence of his mission.[69]

We established the distinguishing feature of the Remembrance Set as component D^2, so it is to the verses in that set in this component that we look for narrative evidence.

The following verses in the Remembrance Set are in pattern D^2: 19:9, 19:42, 19:60, 19:67, 20:39 and 20:104.

These verses are treated in order below:

> Said he: "Thus said thy Lord: 'It is easy for Me; and I created thee before when thou wast nothing.'"
> (19:9)

The broader context is at verses 19:1-15. There, Zachariah petitions God for a righteous son to serve God after him. The immediate context is Zachariah's hesitancy to believe in the promise of fulfilment of his request when that promise was delivered to him.

Zachariah was alone, with no point of support or source of help but God. And, despite his initial hesitancy, his faith was justified and he was granted a son (identified as John in the Christian tradition).

As *Solution to the Mysterious Letters of the Qur'an* demonstrates, verses 19:1-15 are intrinsically connected with each in a series of five narrative blocks which together treat of five prophets of God: Jesus, Abraham, Moses, Ishmael and Idrīs. The next portion in this series of narrative evidence comprises part of that narrative block which treats of Abraham:

> When he said to his father: "O my father: why servest thou what neither hears nor sees, nor can avail thee anything?"
> (19:42)

The broader context is that of Abraham's schism with both his father and the wider community, in which he disavows false gods, declares his allegiance to God, calls his father to follow him in faith, has that call rejected, and then withdraws from his community

68 I.e. sūrahs 19, 20, 26, 27, 28, 36 and 38.

69 I.e. between him and the broader society (family, society, political structures, etc.).

entirely. He is ultimately rewarded with Isaac and Jacob. This broader narrative is found at 19:41-50.

The next verse in this series of narrative evidence immediately follows that sequence of five narrative blocks treating of Jesus, Abraham, Moses, Ishmael and Idrīs mentioned above. We place the verse under consideration below in bold within its broader context:

> 58 Those are they whom God favoured among the prophets of the progeny of Adam, and of those We bore with Noah, and of the progeny of Abraham and Israel, and of those We guided and chose. When the proofs of the Almighty were recited to them, they fell down in submission weeping.
> 59 But there succeeded them successors who caused the duty to be lost, and followed lusts; they will meet with error
> 60 **Save he who repents and believes and works righteousness, for those will enter the Garden, and they will not be wronged in anything:**
> 61 (Gardens of perpetual abode that the Almighty has promised His servants in the Unseen — His promise is to come to pass.
> 62 They will hear therein no vain speech; only: "Peace!" And they will have therein provision morning and evening.)
> 63 That is the Garden which We cause those to inherit among Our servants who are in prudent fear.
> (19:58-63)

The extended context preceding the segment above treats specifically of individual men of God chosen for specific missions. The conclusion to that extended context begins at verse 19:58 which restates the case in summary and then, at verse 19:59, laments that those who came after abandoned faith — which parallels the first segment treating of Zachariah — while supplying the provision which comprises the verse in view in this case. The people of which it treats are then identified as 'Our servants who are in prudent fear' at 19:63.

Thus, a clear distinction is drawn between individual, appointed men of God (whom we identify as the baseline addressees of the Remembrance Set) on the one hand, and the broader category of those of prudent fear (whom we identify as the baseline addressees of the Writ Set) on the other.

We place the next verse in this series of narrative evidence below in bold within its broader context:

> 66 And man says: "When I am dead, am I then to be brought forth alive?"
> 67 **Does not man remember that We created him before, when he was nothing?**
> 68 Then, by thy Lord, will We gather them and the satans! Then will We bring them to be present round about Gehenna on bended knee;

69 Then will We extract from every sect those of them most severe towards the Almighty in disdain;
70 Then will We best know those most worthy to be burned therein.
71 And there is not one of you save will arrive at it; that is upon thy Lord an inevitability decreed.
72 Then will We deliver those who were in prudent fear, and leave the wrongdoers therein on bended knee.
(19:66-72)

The immediate context of the verse under review echoes and supports the first verse in this part of our presentation which, again, reads:

Said he: "Thus said thy Lord: 'It is easy for Me; and I created thee before when thou wast nothing.'"
(19:9)

Taken more broadly, it emphasises that those exceptional men of God of whom the sequence at 19:9-67 as a whole treats — Adam, Noah, Idrīs, Abraham, Ishmael, Isaac, Jacob, Moses, Aaron, Zachariah, John and Jesus — were nevertheless no more than men created by God.

The broader segment at 19:66-72 above closes with a clear distinction between 'those who were in prudent fear' on the one hand (which motif echoes our points above treating of 19:58-63), and 'the wrongdoers' on the other, and contrasts the outcome for each.

The overall implications are twofold: firstly, that no prophet or righteous man is more than a man (we note in this regard that the narrative block which features Jesus at 19:15-37 both treats of his birth and emphasises his birth as a function of God's will) and, secondly, that men are of different orders — among whom those individual men listed above are of the first rank.

We look now at the next verse in this series of narrative evidence:

"'Hurl thou him into the chest, and hurl thou it into the water; the water will cast him upon the shore. An enemy to Me and an enemy to him will take him.' And I cast upon thee love from Me, and that thou be wrought under My eye
(20:39)

The overall context is at verses 20:9-97 which segment forms the greater part of sūrah 20 and comprises all key parts of the mission of Moses: his call by God; the appointment of his brother Aaron; his mission to Pharaoh; his delivery of the children of Israel out of the hand of Pharaoh; his people's subsequent denial in the wilderness.

The broader context in which verse 20:39 occurs is Moses' initial encounter with God. There God reveals to Moses that his life had been entirely under a veil of love from God and that he himself was "wrought under My eye". That interview concludes:

41 "And I chose thee for Myself;
42 "Go thou and thy brother with My proofs — and flag not in My remembrance —
43 "Go to Pharaoh. He has transgressed.
44 "And speak to him a gentle word, that he might take heed, or fear."
45 They said: "Our Lord: we fear lest he hasten against us, or that he will transgress."
46 He said: "Fear not; I am with you, hearing and seeing.
47 "So go to him, and say: 'We are the messengers of thy Lord, so send thou the children of Israel with us, and punish thou them not. We have come to thee with a proof from thy Lord; and peace be upon him who follows the guidance!
48 "'It has been revealed to us that the punishment is upon him who denies and turns away.'"
(20:41-48)

Here, then, Moses is tasked with a mission from God: to go to Pharaoh in order to deliver the children of Israel out of his hand, and to warn Pharaoh of impending punishment if he fails to follow the guidance with which he was sent.

We note that Moses was sent together with his brother Aaron. Certainly, both were prophets and men of God, men to whom, within our system of taxonomy, the Remembrance Set applies. While the fact that they were sent *together* may seem a fly in the ointment of our broader scheme (since the emphasis we intuit is on the individual man called for a particular mission), we find the point clarified at the end of the broader segment. There Moses rebukes Aaron for allowing the children of Israel to turn to idol worship in his absence:

92 He said: "O Aaron: what prevented thee, when thou sawest them going astray,
93 "From following me? Didst thou then disobey my command?"
94 Said he: "O son of my mother: seize thou me not by my beard, nor by my head! I feared lest thou say: 'Thou hast caused division among the children of Israel, and hast not observed my word.'"
(20:92-94)

Thus, despite Moses having Aaron to assist him in his mission, he stands, in the final analysis, alone.

We turn now to the last verse in this series of narrative evidence, which is below in bold within its broader context:

> 99 Thus do We relate to thee from reports of what has gone before, and have given thee a remembrance from Us.
> 100 Whoso turns away from it, he will bear a burden on the Day of Resurrection,
> 101 They abiding eternally therein; and evil is it for them on the Day of Resurrection as a load,
> 102 The day the Trumpet is blown. And We will assemble the lawbreakers, that day, white-eyed,
> 103 Whispering among themselves: "You tarried only ten."
> 104 **We best know what they will say, when their exemplars in the path will say: "You tarried only a day."**
> (20:99-104)

While we translate the Arabic in our principal verse at 20:104 as literally as possible as *their exemplars in the path*, the expression is rendered more freely by other translators, consideration of examples of which provides a broader handle on the sense in this case.

I list for purposes of comparison the renderings of the same expression (Arabic: أَمْثَلُهُمْ طَرِيقَةً) by a number of translators from various parts of that spectrum which ranges from secular readers of the text at one end to highly dogmatic adherents to the outcomes required by Traditionalist Islam at the other:

- A. J. Arberry: *the justest of them in the way*;
- N. J. Dawood: *the most upright among them*;
- Muhammad Asad: *the most perceptive of them*;
- Abdul Yusuf Ali: *their leader most eminent in conduct*;
- Saheeh International: *the best of them in manner*;
- Hilali & Khan: *the best among them in knowledge and wisdom*.

What is beyond question, then, is that *their exemplars in the path* indicates a distinct subset among mankind, one characterised by righteousness and leadership.

That concludes our examination of the narrative evidence which attaches to the Remembrance Set on the basis of its distinguishing feature.

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Despite their various points of intersection with the text, the verses above attach to contexts which emphasise the individual man chosen by God or leaders in righteousness more generally.

They provide not only histories but paradigms, serving also to fortify those men in any generation who are called individually to particular missions in those conflicts with the broader society which inevitably result.

On this basis, the narrative evidence both confirms the baseline addressees for the Remembrance Set as men of God who have taken a dynamic and uncompromising position for Him, who trust in Him, and who have a clearly defined mission. It thus confirms out initial thoughts in general terms.

We turn now to consider the topic of baseline addressees in more detail and, as a related matter, narrative structure.

Baseline addressees and narrative structure

Baseline addressees

The term baseline addressees has been employed here for the reason that it includes also all degrees above the baseline.

As a corollary in this regard we note that the Qur'an expresses the notion of *degree* in multiple places,[70] the last of which in the order of the text reads:

> O you who heed warning: when it is said to you: "Make room in the assemblies," then make room; God will make room for you. And when it is said: "Arise," then arise. God will raise those who heed warning and those given knowledge among you in degree. And God is aware of what you do.
> (58:11)

The point we wish to make here is this: the spiritual force of the Qur'an is always *upwards*: calling rejecters to believe, believers to have prudent fear, while those of prudent fear are then challenged further by the examples of individual men called by God for particular missions.

We note that textual real estate with baseline addressees of all mankind forms the clear majority of the total with 3,583 verses, while that with baseline addressees of those of prudent fear is about that with 1,834 verses. Meanwhile, that with baseline addressees of a man called by God for a particular mission is by far the smallest portion among the three designations with 811 verses.

These proportions comport generally with what one might expect.

70 Arabic: *daraja*, pl. *darajāt*. See 2:228, 2:253, 3:163, 4:95, 4:96, 6:83, 6:132, 6:165, 8:4, 9:20, 12:76, 17:21, 20:75, 43:32, 46:19, 57:10 and 58:11.

Narrative structure

We will expand now on the exegetical significance of baseline addressees as it pertains to our concerns via an excursion into the topic of narrative structure.

We will leverage for our purposes aspects of both literature and scripture, taking *Hero of Our Time* by Mikhail Lermontov and *The Gospel According to St. Luke* as our points of departure.

By narrative structure we mean here: that literary mechanism by which the narrative (the story and how it is told) reaches the reader.

In the Russian classic *Hero of Our Time*, naturally, there is the author himself — in this case, Lermontov. He (the author) relates a story about Pechorin, the central character of the story. But much of what reaches us about Pechorin is presented via what one might term the *prism* of a further character (a traveller-narrator). But the traveller-narrator himself receives his information from yet another source (a mountain guide named Maxim Maximych) and, later in the story, from a cache of diaries the reader is required to believe the traveller-narrator chanced upon.

Clearly, the story is directed to us, the readers. But the means by which the story reaches us is heavily layered — and to disregard that fact is to miss the foundation upon which the whole stands. And while a superficial reading *Hero of Our Time* is certainly possible without consideration of such matters, a critical analysis of the work which fails to include them within its purview is guilty of significant error, and capable only of misshapen, incomplete conclusions.

A simpler example is found in *The Gospel According to St. Luke*. This account of the life of Jesus opens with an unnamed narrator and (self-proclaimed) expert eye-witness who asserts that he will correctly relate to the 'most excellent Theophilus' the events about which he writes:

> 1 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,
> 2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;
> 3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,
> 4 That thou mightest know the certainty of those things, wherein thou hast been instructed.
> (*The Gospel According to St. Luke*, 1:1-4, King James Version)

Views of Theophilus' identity vary wildly. Some assert *Theophilus* to be a generic or honorary title (meaning 'friend of God', 'beloved of God', or 'loving God' in the original Greek); some (among Coptic Christians particularly) hold that Theophilus was a Jew of Alexandria; others that Theophilus was a Roman official; others that Theophilus was Paul's lawyer during his trial in Rome; yet others point to Theophilus ben Ananus, the Sadducee High Priest of the Temple in Jerusalem from 37 to 41 CE.

One may, naturally, profitably engage with *The Gospel According to St. Luke* without either a clear view on the identity of Theophilus or retaining foremost in one's mind the fact that what follows was directed in the first instance to him (whoever he was). But any exegetical analysis of *The Gospel According to St. Luke*, even on the basis of *sola scriptura*, which fails to place its assessment within the framework of Luke 1:1-4 will always lack a vital context which should inform the whole.

What, then, is the application of all of this for the Qur'an?

It is this: when the sūrahs which comprise the two sets with baseline addressees narrower than that of all mankind (i.e. the Writ Set and the Remembrance Set) are regarded as pertaining, in the first instance, to their respective baseline addressees, this creates a narrative framework within which the contents of each set (and thus of the Qur'an as a whole) may be better understood. This is the result because provision is made for exegesis in which one is cognisant of each 'Theophilus' in each case.

It is true that particular categories of men are addressed directly in the vocative mood within all sets (e.g. 'O mankind' and 'O children of Israel'). Vocative addresses are an important tool in our processes of both hermeneutics and exegesis upon the Qur'an. But the fact of their occurrence within the Writ Set and Remembrance Set does not negate our broader point — rather, it strengthens it. We may use *The Gospel According to St. Luke* to illustrate what we mean. There, Jesus addresses multiple audiences directly (e.g. "O generation of vipers, who hath warned to you flee from the wrath to come?" at Luke 3:7, and "O Jerusalem, Jerusalem, which killest the prophets[…]" at Luke 13:34). A given assessment of Theophilus' identity will play an important role in any proper analysis of these statements. They exude entirely different flavours when understood as communicated in the first instance to a generic 'friend of God'; to a Jew of Alexandria; to a Roman official; to a lawyer at Paul's trial in Rome; to a Sadducee High Priest in Jerusalem.

And we have the advantage over the reader of *The Gospel According to St. Luke* in that we are able to identify our 'Theophilus' in all cases from the scripture itself.

To summarise: based on the analysis here, proper exegesis is possible only when the baseline addressees for each set are recognised. Failure to understand the Writ Set *primarily* as a 'guide' intended for 'those of prudent fear' and the Remembrance Set as intended *primarily* for the man called by God for a particular mission is to miss the meta-context which sits atop everything else.

We turn now to the last section in this work where we present a summary, conclusions and some final thoughts.

Summary, conclusions and final thoughts

Summary

We have demonstrated here a method of segmenting the sūrahs of the Qur'an by set which not only confirms the findings of *Solution to the Mysterious Letters of the Qur'an* which comprises the second part of this book, but which builds upon and provides an application for the same.

We summarise below in tabular form what we now know about each set:

Set	Baseline addressees	Focus
Mankind Set (sūrahs 4, 5, 6, 8, 9, 16, 17, 18, 21, 22, 23, 24, 25, 33, 34, 35, 37, 39, 47, 48 and 49).	All mankind	■ Matrix for improvement; ■ Historical import; ■ Legal principles.
Qur'an Set (sūrahs 50 through to 114).	All mankind	■ To fortify believers; ■ To call to faith; ■ To warn.
Hidden Set (sūrahs 57, 58, 59, 60, 61, 62, 63, 64, 65 and 66).	All mankind	■ Matrix for improvement; ■ Historical import; ■ Legal principles.
Writ Set (sūrahs 2, 3, 7, 10, 11, 12, 13, 14, 15, 29, 30, 31, 32, 40, 41, 42, 43, 44, 45 and 46).	Those of prudent fear	■ To provide guidance.
Remembrance Set (sūrahs 19, 20, 26, 27, 28, 36 and 38).	The man called by God for a particular mission	■ To fortify lone leaders in conflict with the broader society.

Conclusions

We state in the General Introduction that the object of *Framework for Qur'anic Methods of Exegesis* is something other than merely to provide a framework for methods of exegesis upon the text of the Qur'an: it is to provide a framework for methods of exegesis upon the text of the Qur'an wherein the methods of exegesis themselves originate in the text of the Qur'an and not elsewhere.

The question now is: are we any closer to that goal?[71]

I believe that we are and that, moreover, the resultant framework will be capable of accommodating changing human conditions while adhering to fixed principles, for such is the requirement for any system in which the blessing — and burden — of revelation is applied to the myriad conditions of men. And, importantly, if developed by capable legal minds, it may then provide a credible alternative to those systems of jurisprudence which are called Islamic but which are, lamentably, far removed from both the spirit and the letter of the Qur'an.

What it will not do is provide for a system of micromanagement over, and intrusion into, the minutia of people's lives, for such is not the purpose of the Qur'an.

Methods of exegesis upon the Qur'anic text which account for the Qur'an's internal segmentation by set may serve to preclude confusion of the type we considered earlier, such as would arise from disregarding distinctions between Psalms and the Book of Leviticus.

The correct application of such methods would, it is anticipated, be able successfully to navigate the Qur'an's segmentation by individual sūrah, its clear points of demarcation between historical narrative and general application, and the fact that the whole was evidently revealed on two sides of a critical event.[72]

Finally, it is hoped that such methods might provide a framework in which problems created by the Traditionalist's doctrine of abrogation may be resolved,[73] in which the extraneously-derived division into what he calls Meccan and Medinan sūrahs might be either relinquished or modified on a basis intrinsic to the Qur'an, and in which imperatives to 'obey the Messenger' might be better understood in a context in which the Messenger himself is no longer living. They may also provide the Qur'an-alone movement with a framework in which principles, rather than eclectic theories, guide thinking.

71 Given, of course, that our underlying analysis of *the mysterious letters* of the Qur'an is materially correct.

72 The Traditionalist calls this the *hijrah*, which he takes to be an emigration from Mecca to Medina. The Qur'anic evidence points, rather, to a cataclysmic event, however. We discuss this more fully in *The God Protocol*.

73 Clearly, certain things *are* abrogated. I am thinking here of the import of verse 9:28 (for which see the translation and notes at reader.quranite.com). But these can be understood within the framework of the Qur'an, and should not be attached piecemeal from another literature.

Final thoughts

In closing, I would like to add the following: two personal thoughts, a caveat, and a note of caution.

Firstly, I consider that the comprehensive and, I hope, comprehensible system of categorisation within which we may place our broader reading of the Qur'an provides a meta-structure within which other Qur'an-based hermeneutic tools may be used to advantage.[74]

I would add to this point that an attentive reading of the Qur'an reveals that the opening context of all sūrahs longer than a few verses typically presents the dominant theme for what follows. To miss that signpost is to enter a room of a major museum ignorant of the period of which it treats and, inevitably, leads to unbalanced exegetical outcomes.

One should also be aware where specific audiences are addressed (cf. O mankind, etc.); to miss these signposts is also to miss a natural point of collation both within the set divisions we have identified here and across the Qur'an as a whole.

Secondly, I am by no means suggesting that the Qur'an is not of a single piece. But if I might turn one last time to our well-worn example of the Hebrew scriptures: just as the parts which comprise the Hebrew scriptures have identifiable ranges of tone, genre, preoccupation and context — and are handled accordingly by the pious student — the parts which make up the whole of the Qur'an require consideration on a comparable basis in order for correct and consistent conclusions to be drawn.

This, then, is the light in which I regard the right application of the findings in this presentation.

I will include the caveat that future extensions of what is covered here may prove possible. However, I anticipate that any genuine extension of these results will be consistent with them.

Lastly, a note of caution: while it has been gratifying personally to see the findings of *Solution to the Mysterious Letters of the Qur'an* confirmed by entirely different means, enlarged upon, and imbued with a clear application, I am concerned — knowing what I do about human nature — that my output may be used by others to create a politically- and humanly-motivated hierarchy which will then be leveraged to nefarious ends.

While men of ill will are frequently ingenious at finding grist for the mills they wish to feed, I will state here that this is not how I understand my own work. It is God who raises men in degree, and it is God who guides. And men who have not genuinely internalised these truths identify themselves thereby as men who are still at the beginning of their journey.

74 For example, those I have been privileged to develop such as pan-textual analysis and Qur'anic definitions.

Those who wish to verify the component endings which form the basis of the conclusions of this presentation will find all data pursuant to that requirement in the addenda section which follows.

Addenda to

Framework for Qur'anic Methods of

Exegesis

•—•*	1:1	*al fātiḥah*	
•—•*	1:2	*al fātiḥah*	
•—•*	1:3	*al fātiḥah*	
•—•*	1:4	*al fātiḥah*	
•—•*	1:5	*al fātiḥah*	
•—•*	1:6	*al fātiḥah*	
•—•*	1:7	*al fātiḥah*	
•—•*	2:1	*alif lām mīm*	WRIT
•—•*	2:2	*alif lām mīm*	WRIT
•—•*	2:3	*alif lām mīm*	WRIT
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•—•*	3:200	*alif lām mīm*	WRIT
•—•*	4:1		MAN.
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•—•*	7:1	*alif lām mīm ṣād*	WRIT
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•—•*	7:68	*alif lām mīm ṣād*	WRIT
•—•*	7:69	*alif lām mīm ṣād*	WRIT
•—•*	7:70	*alif lām mīm ṣād*	WRIT
•—•*	7:71	*alif lām mīm ṣād*	WRIT
•—•*	7:72	*alif lām mīm ṣād*	WRIT
•—•*	7:73	*alif lām mīm ṣād*	WRIT
•—•*	7:74	*alif lām mīm ṣād*	WRIT
•—•*	7:75	*alif lām mīm ṣād*	WRIT
•—•*	7:76	*alif lām mīm ṣād*	WRIT
•—•*	7:77	*alif lām mīm ṣād*	WRIT
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•—•*	7:79	*alif lām mīm ṣād*	WRIT
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•—•*	7:81	*alif lām mīm ṣād*	WRIT
•—•*	7:82	*alif lām mīm ṣād*	WRIT
•—•*	7:83	*alif lām mīm ṣād*	WRIT
•—•*	7:84	*alif lām mīm ṣād*	WRIT
•—•*	7:85	*alif lām mīm ṣād*	WRIT
•—•*	7:86	*alif lām mīm ṣād*	WRIT
•—•*	7:87	*alif lām mīm ṣād*	WRIT
•—•*	7:88	*alif lām mīm ṣād*	WRIT
•—•*	7:89	*alif lām mīm ṣād*	WRIT
•—•*	7:90	*alif lām mīm ṣād*	WRIT
•—•*	7:91	*alif lām mīm ṣād*	WRIT
•—•*	7:92	*alif lām mīm ṣād*	WRIT
•—•*	7:93	*alif lām mīm ṣād*	WRIT
•—•*	7:94	*alif lām mīm ṣād*	WRIT
•—•*	7:95	*alif lām mīm ṣād*	WRIT
•—•*	7:96	*alif lām mīm ṣād*	WRIT
•—•*	7:97	*alif lām mīm ṣād*	WRIT
•—•*	7:98	*alif lām mīm ṣād*	WRIT
•—•*	7:99	*alif lām mīm ṣād*	WRIT
•—•*	7:100	*alif lām mīm ṣād*	WRIT
•—•*	7:101	*alif lām mīm ṣād*	WRIT
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•—•*	7:107	*alif lām mīm ṣād*	WRIT
•—•*	7:108	*alif lām mīm ṣād*	WRIT
•—•*	7:109	*alif lām mīm ṣād*	WRIT
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•—•*	7:127	*alif lām mīm ṣād*	WRIT
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•—•*	15:3	*alif lām rā*	WRIT
•—•*	15:4	*alif lām rā*	WRIT
•—•*	15:5	*alif lām rā*	WRIT
•—•*	15:6	*alif lām rā*	WRIT
•—•*	15:7	*alif lām rā*	WRIT
•—•*	15:8	*alif lām rā*	WRIT
•—•*	15:9	*alif lām rā*	WRIT
•—•*	15:10	*alif lām rā*	WRIT
•—•*	15:11	*alif lām rā*	WRIT
•—•*	15:12	*alif lām rā*	WRIT
•—•*	15:13	*alif lām rā*	WRIT
•—•*	15:14	*alif lām rā*	WRIT
•—•*	15:15	*alif lām rā*	WRIT
•—•*	15:16	*alif lām rā*	WRIT
•—•*	15:17	*alif lām rā*	WRIT
•—•*	15:18	*alif lām rā*	WRIT
•—•*	15:19	*alif lām rā*	WRIT
•—•*	15:20	*alif lām rā*	WRIT
•—•*	15:21	*alif lām rā*	WRIT
•—•*	15:22	*alif lām rā*	WRIT
•—•*	15:23	*alif lām rā*	WRIT
•—•*	15:24	*alif lām rā*	WRIT
•—•*	15:25	*alif lām rā*	WRIT
•—•*	15:26	*alif lām rā*	WRIT
•—•*	15:27	*alif lām rā*	WRIT
•—•*	15:28	*alif lām rā*	WRIT
•—•*	15:29	*alif lām rā*	WRIT
•—•*	15:30	*alif lām rā*	WRIT
•—•*	15:31	*alif lām rā*	WRIT
•—•*	15:32	*alif lām rā*	WRIT
•—•*	15:33	*alif lām rā*	WRIT
•—•*	15:34	*alif lām rā*	WRIT
•—•*	15:35	*alif lām rā*	WRIT
•—•*	15:36	*alif lām rā*	WRIT
•—•*	15:37	*alif lām rā*	WRIT
•—•*	15:38	*alif lām rā*	WRIT
•—•*	15:39	*alif lām rā*	WRIT
•—•*	15:40	*alif lām rā*	WRIT
•—•*	15:41	*alif lām rā*	WRIT
•—•*	15:42	*alif lām rā*	WRIT
•—•*	15:43	*alif lām rā*	WRIT
•—•*	15:44	*alif lām rā*	WRIT
•—•*	15:45	*alif lām rā*	WRIT
•—•*	15:46	*alif lām rā*	WRIT
•—•*	15:47	*alif lām rā*	WRIT
•—•*	15:48	*alif lām rā*	WRIT
•—•*	15:49	*alif lām rā*	WRIT
•—•*	15:50	*alif lām rā*	WRIT
•—•*	15:51	*alif lām rā*	WRIT
•—•*	15:52	*alif lām rā*	WRIT
•—•*	15:53	*alif lām rā*	WRIT
•—•*	15:54	*alif lām rā*	WRIT
•—•*	15:55	*alif lām rā*	WRIT
•—•*	15:56	*alif lām rā*	WRIT
•—•*	15:57	*alif lām rā*	WRIT
•—•*	15:58	*alif lām rā*	WRIT
•—•*	15:59	*alif lām rā*	WRIT
•—•*	15:60	*alif lām rā*	WRIT
•—•*	15:61	*alif lām rā*	WRIT
•—•*	15:62	*alif lām rā*	WRIT
•—•*	15:63	*alif lām rā*	WRIT
•—•*	15:64	*alif lām rā*	WRIT
•—•*	15:65	*alif lām rā*	WRIT
•—•*	15:66	*alif lām rā*	WRIT
•—•*	15:67	*alif lām rā*	WRIT
•—•*	15:68	*alif lām rā*	WRIT
•—•*	15:69	*alif lām rā*	WRIT
•—•*	15:70	*alif lām rā*	WRIT
•—•*	15:71	*alif lām rā*	WRIT
•—•*	15:72	*alif lām rā*	WRIT
•—•*	15:73	*alif lām rā*	WRIT
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•—•*	15:76	*alif lām rā*	WRIT
•—•*	15:77	*alif lām rā*	WRIT
•—•*	15:78	*alif lām rā*	WRIT
•—•*	15:79	*alif lām rā*	WRIT
•—•*	15:80	*alif lām rā*	WRIT
•—•*	15:81	*alif lām rā*	WRIT
•—•*	15:82	*alif lām rā*	WRIT
•—•*	15:83	*alif lām rā*	WRIT
•—•*	15:84	*alif lām rā*	WRIT
•—•*	15:85	*alif lām rā*	WRIT
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•—•*	15:92	*alif lām rā*	WRIT
•—•*	15:93	*alif lām rā*	WRIT
•—•*	15:94	*alif lām rā*	WRIT
•—•*	15:95	*alif lām rā*	WRIT
•—•*	15:96	*alif lām rā*	WRIT
•—•*	15:97	*alif lām rā*	WRIT
•—•*	15:98	*alif lām rā*	WRIT
•—•*	15:99	*alif lām rā*	WRIT
•—•*	16:1		MAN.
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•(-)•*	18:106		MAN.
•(-)•*	18:107		MAN.
•(-)•*	18:108		MAN.
•(-)•*	18:109		MAN.
•(-)•*	18:110		MAN.
•—•*	19:1	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:2	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:3	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:4	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:5	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:6	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:7	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:8	*kāf hā yā ʿayn ṣād*	REM.
•/•*2	19:9	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:10	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:11	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:12	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:13	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:14	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:15	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:16	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:17	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:18	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:19	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:20	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:21	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:22	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:23	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:24	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:25	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:26	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:27	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:28	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:29	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:30	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:31	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:32	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:33	*kāf hā yā ʿayn ṣād*	REM.
•—•*	19:34	*kāf hā yā ʿayn ṣād*	REM.
•—•*	19:35	*kāf hā yā ʿayn ṣād*	REM.
•—•*	19:36	*kāf hā yā ʿayn ṣād*	REM.
•—•*	19:37	*kāf hā yā ʿayn ṣād*	REM.
•—•*	19:38	*kāf hā yā ʿayn ṣād*	REM.
•—•*	19:39	*kāf hā yā ʿayn ṣād*	REM.
•—•*	19:40	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:41	*kāf hā yā ʿayn ṣād*	REM.
•/•*2	19:42	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:43	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:44	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:45	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:46	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:47	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:48	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:49	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:50	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:51	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:52	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:53	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:54	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:55	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:56	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:57	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:58	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:59	*kāf hā yā ʿayn ṣād*	REM.
•/•*2	19:60	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:61	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:62	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:63	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:64	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:65	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:66	*kāf hā yā ʿayn ṣād*	REM.
•/•*2	19:67	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:68	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:69	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:70	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:71	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:72	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:73	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:74	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:75	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:76	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:77	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:78	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:79	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:80	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:81	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:82	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:83	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:84	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:85	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:86	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:87	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:88	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:89	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:90	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:91	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:92	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:93	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:94	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:95	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:96	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:97	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	19:98	*kāf hā yā ʿayn ṣād*	REM.
•(-)•*	20:1	*ṭā hā*	REM.
•(-)•*	20:2	*ṭā hā*	REM.
•(-)•*	20:3	*ṭā hā*	REM.
•(-)•*	20:4	*ṭā hā*	REM.
•(-)•*	20:5	*ṭā hā*	REM.
•(-)•*	20:6	*ṭā hā*	REM.
•(-)•*	20:7	*ṭā hā*	REM.
•(-)•*	20:8	*ṭā hā*	REM.
•—•*	20:9	*ṭā hā*	REM.
•(-)•*	20:10	*ṭā hā*	REM.
•—•*	20:11	*ṭā hā*	REM.
•(-)•*	20:12	*ṭā hā*	REM.
•—•*	20:13	*ṭā hā*	REM.
•(-)•*	20:14	*ṭā hā*	REM.
•(-)•*	20:15	*ṭā hā*	REM.
•(-)•*	20:16	*ṭā hā*	REM.
•—•*	20:17	*ṭā hā*	REM.
•(-)•*	20:18	*ṭā hā*	REM.
•—•*	20:19	*ṭā hā*	REM.
•(-)•*	20:20	*ṭā hā*	REM.
•—•*	20:21	*ṭā hā*	REM.
•(-)•*	20:22	*ṭā hā*	REM.
•(-)•*	20:23	*ṭā hā*	REM.
•(-)•*	20:24	*ṭā hā*	REM.
•(-)•*	20:25	*ṭā hā*	REM.
•(-)•*	20:26	*ṭā hā*	REM.
•—•*	20:27	*ṭā hā*	REM.
•/•*1	20:28	*ṭā hā*	REM.

•(-)•*	20:29	*ṭā hā*	REM.
•(-)•*	20:30	*ṭā hā*	REM.
•(-)•*	20:31	*ṭā hā*	REM.
•(-)•*	20:32	*ṭā hā*	REM.
•—•*	20:33	*ṭā hā*	REM.
•—•*	20:34	*ṭā hā*	REM.
•—•*	20:35	*ṭā hā*	REM.
•—•*	20:36	*ṭā hā*	REM.
•(-)•*	20:37	*ṭā hā*	REM.
•—•*	20:38	*ṭā hā*	REM.
•/•*2	20:39	*ṭā hā*	REM.
•—•*	20:40	*ṭā hā*	REM.
•(-)•*	20:41	*ṭā hā*	REM.
•(-)•*	20:42	*ṭā hā*	REM.
•(-)•*	20:43	*ṭā hā*	REM.
•(-)•*	20:44	*ṭā hā*	REM.
•(-)•*	20:45	*ṭā hā*	REM.
•(-)•*	20:46	*ṭā hā*	REM.
•(-)•*	20:47	*ṭā hā*	REM.
•(-)•*	20:48	*ṭā hā*	REM.
•—•*	20:49	*ṭā hā*	REM.
•(-)•*	20:50	*ṭā hā*	REM.
•—•*	20:51	*ṭā hā*	REM.
•(-)•*	20:52	*ṭā hā*	REM.
•(-)•*	20:53	*ṭā hā*	REM.
•(-)•*	20:54	*ṭā hā*	REM.
•(-)•*	20:55	*ṭā hā*	REM.
•(-)•*	20:56	*ṭā hā*	REM.
•—•*	20:57	*ṭā hā*	REM.
•(-)•*	20:58	*ṭā hā*	REM.
•(-)•*	20:59	*ṭā hā*	REM.
•(-)•*	20:60	*ṭā hā*	REM.
•(-)•*	20:61	*ṭā hā*	REM.
•(-)•*	20:62	*ṭā hā*	REM.
•(-)•*	20:63	*ṭā hā*	REM.
•(-)•*	20:64	*ṭā hā*	REM.
•(-)•*	20:65	*ṭā hā*	REM.
•(-)•*	20:66	*ṭā hā*	REM.
•—•*	20:67	*ṭā hā*	REM.
•(-)•*	20:68	*ṭā hā*	REM.
•(-)•*	20:69	*ṭā hā*	REM.
•—•*	20:70	*ṭā hā*	REM.
•(-)•*	20:71	*ṭā hā*	REM.
•(-)•*	20:72	*ṭā hā*	REM.
•(-)•*	20:73	*ṭā hā*	REM.
•(-)•*	20:74	*ṭā hā*	REM.
•(-)•*	20:75	*ṭā hā*	REM.
•(-)•*	20:76	*ṭā hā*	REM.
•(-)•*	20:77	*ṭā hā*	REM.
•(-)•*	20:78	*ṭā hā*	REM.
•(-)•*	20:79	*ṭā hā*	REM.
•(-)•*	20:80	*ṭā hā*	REM.
•(-)•*	20:81	*ṭā hā*	REM.
•(-)•*	20:82	*ṭā hā*	REM.
•—•*	20:83	*ṭā hā*	REM.
•(-)•*	20:84	*ṭā hā*	REM.
•(-)•*	20:85	*ṭā hā*	REM.
•(-)•*	20:86	*ṭā hā*	REM.
•(-)•*	20:87	*ṭā hā*	REM.
•(-)•*	20:88	*ṭā hā*	REM.
•(-)•*	20:89	*ṭā hā*	REM.
•(-)•*	20:90	*ṭā hā*	REM.
•—•*	20:91	*ṭā hā*	REM.
•(-)•*	20:92	*ṭā hā*	REM.
•(-)•*	20:93	*ṭā hā*	REM.
•/•*1	20:94	*ṭā hā*	REM.
•(-)•*	20:95	*ṭā hā*	REM.
•(-)•*	20:96	*ṭā hā*	REM.
•(-)•*	20:97	*ṭā hā*	REM.
•(-)•*	20:98	*ṭā hā*	REM.
•(-)•*	20:99	*ṭā hā*	REM.
•(-)•*	20:100	*ṭā hā*	REM.
•(-)•*	20:101	*ṭā hā*	REM.
•(-)•*	20:102	*ṭā hā*	REM.
•(-)•*	20:103	*ṭā hā*	REM.
•/•*2	20:104	*ṭā hā*	REM.
•(-)•*	20:105	*ṭā hā*	REM.
•(-)•*	20:106	*ṭā hā*	REM.
•(-)•*	20:107	*ṭā hā*	REM.
•(-)•*	20:108	*ṭā hā*	REM.
•/•*1	20:109	*ṭā hā*	REM.
•(-)•*	20:110	*ṭā hā*	REM.
•(-)•*	20:111	*ṭā hā*	REM.
•(-)•*	20:112	*ṭā hā*	REM.
•(-)•*	20:113	*ṭā hā*	REM.
•(-)•*	20:114	*ṭā hā*	REM.
•(-)•*	20:115	*ṭā hā*	REM.
•(-)•*	20:116	*ṭā hā*	REM.
•(-)•*	20:117	*ṭā hā*	REM.
•(-)•*	20:118	*ṭā hā*	REM.
•(-)•*	20:119	*ṭā hā*	REM.
•(-)•*	20:120	*ṭā hā*	REM.
•(-)•*	20:121	*ṭā hā*	REM.
•(-)•*	20:122	*ṭā hā*	REM.
•(-)•*	20:123	*ṭā hā*	REM.
•(-)•*	20:124	*ṭā hā*	REM.
•—•*	20:125	*ṭā hā*	REM.
•(-)•*	20:126	*ṭā hā*	REM.
•(-)•*	20:127	*ṭā hā*	REM.
•(-)•*	20:128	*ṭā hā*	REM.
•(-)•*	20:129	*ṭā hā*	REM.
•(-)•*	20:130	*ṭā hā*	REM.
•(-)•*	20:131	*ṭā hā*	REM.
•(-)•*	20:132	*ṭā hā*	REM.
•—•*	20:133	*ṭā hā*	REM.
•(-)•*	20:134	*ṭā hā*	REM.
•(-)•*	20:135	*ṭā hā*	REM.
•—•*	21:1		MAN.
•—•*	21:2		MAN.
•—•*	21:3		MAN.
•—•*	21:4		MAN.
•—•*	21:5		MAN.
•—•*	21:6		MAN.
•—•*	21:7		MAN.
•—•*	21:8		MAN.
•—•*	21:9		MAN.
•—•*	21:10		MAN.
•—•*	21:11		MAN.
•—•*	21:12		MAN.
•—•*	21:13		MAN.
•—•*	21:14		MAN.
•—•*	21:15		MAN.
•—•*	21:16		MAN.
•—•*	21:17		MAN.
•—•*	21:18		MAN.
•—•*	21:19		MAN.
•—•*	21:20		MAN.
•—•*	21:21		MAN.
•—•*	21:22		MAN.
•—•*	21:23		MAN.
•—•*	21:24		MAN.
•—•*	21:25		MAN.

•—•*	21:26	MAN.
•—•*	21:27	MAN.
•—•*	21:28	MAN.
•—•*	21:29	MAN.
•—•*	21:30	MAN.
•—•*	21:31	MAN.
•—•*	21:32	MAN.
•—•*	21:33	MAN.
•—•*	21:34	MAN.
•—•*	21:35	MAN.
•—•*	21:36	MAN.
•—•*	21:37	MAN.
•—•*	21:38	MAN.
•—•*	21:39	MAN.
•—•*	21:40	MAN.
•—•*	21:41	MAN.
•—•*	21:42	MAN.
•—•*	21:43	MAN.
•—•*	21:44	MAN.
•—•*	21:45	MAN.
•—•*	21:46	MAN.
•—•*	21:47	MAN.
•—•*	21:48	MAN.
•—•*	21:49	MAN.
•—•*	21:50	MAN.
•—•*	21:51	MAN.
•—•*	21:52	MAN.
•—•*	21:53	MAN.
•—•*	21:54	MAN.
•—•*	21:55	MAN.
•—•*	21:56	MAN.
•—•*	21:57	MAN.
•—•*	21:58	MAN.
•—•*	21:59	MAN.
•—•*	21:60	MAN.
•—•*	21:61	MAN.
•—•*	21:62	MAN.
•—•*	21:63	MAN.
•—•*	21:64	MAN.
•—•*	21:65	MAN.
•(-)•*	21:66	MAN.
•—•*	21:67	MAN.
•—•*	21:68	MAN.
•—•*	21:69	MAN.
•—•*	21:70	MAN.
•—•*	21:71	MAN.
•—•*	21:72	MAN.
•—•*	21:73	MAN.
•—•*	21:74	MAN.
•—•*	21:75	MAN.
•—•*	21:76	MAN.
•—•*	21:77	MAN.
•—•*	21:78	MAN.
•—•*	21:79	MAN.
•—•*	21:80	MAN.
•—•*	21:81	MAN.
•—•*	21:82	MAN.
•—•*	21:83	MAN.
•—•*	21:84	MAN.
•—•*	21:85	MAN.
•—•*	21:86	MAN.
•—•*	21:87	MAN.
•—•*	21:88	MAN.
•—•*	21:89	MAN.
•—•*	21:90	MAN.
•—•*	21:91	MAN.
•—•*	21:92	MAN.
•—•*	21:93	MAN.
•—•*	21:94	MAN.
•—•*	21:95	MAN.
•—•*	21:96	MAN.
•—•*	21:97	MAN.
•—•*	21:98	MAN.
•—•*	21:99	MAN.
•—•*	21:100	MAN.
•—•*	21:101	MAN.
•—•*	21:102	MAN.
•—•*	21:103	MAN.
•—•*	21:104	MAN.
•—•*	21:105	MAN.
•—•*	21:106	MAN.
•—•*	21:107	MAN.
•—•*	21:108	MAN.
•—•*	21:109	MAN.
•—•*	21:110	MAN.
•—•*	21:111	MAN.
•—•*	21:112	MAN.
•—•*	22:1	MAN.
•—•*	22:2	MAN.
•—•*	22:3	MAN.
•—•*	22:4	MAN.
•—•*	22:5	MAN.
•—•*	22:6	MAN.
•—•*	22:7	MAN.
•—•*	22:8	MAN.
•—•*	22:9	MAN.
•—•*	22:10	MAN.
•—•*	22:11	MAN.
•—•*	22:12	MAN.
•—•*	22:13	MAN.
•—•*	22:14	MAN.
•—•*	22:15	MAN.
•—•*	22:16	MAN.
•—•*	22:17	MAN.
•—•*	22:18	MAN.
•—•*	22:19	MAN.
•—•*	22:20	MAN.
•—•*	22:21	MAN.
•—•*	22:22	MAN.
•—•*	22:23	MAN.
•—•*	22:24	MAN.
•—•*	22:25	MAN.
•—•*	22:26	MAN.
•—•*	22:27	MAN.
•—•*	22:28	MAN.
•—•*	22:29	MAN.
•—•*	22:30	MAN.
•—•*	22:31	MAN.
•—•*	22:32	MAN.
•—•*	22:33	MAN.
•—•*	22:34	MAN.
•—•*	22:35	MAN.
•—•*	22:36	MAN.
•—•*	22:37	MAN.
•—•*	22:38	MAN.
•—•*	22:39	MAN.
•—•*	22:40	MAN.
•—•*	22:41	MAN.
•—•*	22:42	MAN.
•—•*	22:43	MAN.
•—•*	22:44	MAN.
•—•*	22:45	MAN.
•—•*	22:46	MAN.
•—•*	22:47	MAN.
•—•*	22:48	MAN.
•—•*	22:49	MAN.
•—•*	22:50	MAN.
•—•*	22:51	MAN.
•—•*	22:52	MAN.
•—•*	22:53	MAN.
•—•*	22:54	MAN.
•—•*	22:55	MAN.
•—•*	22:56	MAN.
•—•*	22:57	MAN.
•—•*	22:58	MAN.
•—•*	22:59	MAN.
•—•*	22:60	MAN.
•—•*	22:61	MAN.
•—•*	22:62	MAN.
•—•*	22:63	MAN.
•—•*	22:64	MAN.
•—•*	22:65	MAN.
•—•*	22:66	MAN.
•—•*	22:67	MAN.
•—•*	22:68	MAN.
•—•*	22:69	MAN.
•—•*	22:70	MAN.
•—•*	22:71	MAN.
•—•*	22:72	MAN.
•—•*	22:73	MAN.
•—•*	22:74	MAN.
•—•*	22:75	MAN.
•—•*	22:76	MAN.
•—•*	22:77	MAN.
•—•*	22:78	MAN.
•—•*	23:1	MAN.
•—•*	23:2	MAN.
•—•*	23:3	MAN.
•—•*	23:4	MAN.
•—•*	23:5	MAN.
•—•*	23:6	MAN.
•—•*	23:7	MAN.
•—•*	23:8	MAN.
•—•*	23:9	MAN.
•—•*	23:10	MAN.
•—•*	23:11	MAN.
•—•*	23:12	MAN.
•—•*	23:13	MAN.
•—•*	23:14	MAN.
•—•*	23:15	MAN.
•—•*	23:16	MAN.
•—•*	23:17	MAN.
•—•*	23:18	MAN.
•—•*	23:19	MAN.
•—•*	23:20	MAN.
•—•*	23:21	MAN.
•—•*	23:22	MAN.
•—•*	23:23	MAN.
•—•*	23:24	MAN.
•—•*	23:25	MAN.
•—•*	23:26	MAN.
•—•*	23:27	MAN.
•—•*	23:28	MAN.
•—•*	23:29	MAN.
•—•*	23:30	MAN.
•—•*	23:31	MAN.
•—•*	23:32	MAN.
•—•*	23:33	MAN.
•—•*	23:34	MAN.
•—•*	23:35	MAN.
•—•*	23:36	MAN.
•—•*	23:37	MAN.
•—•*	23:38	MAN.
•—•*	23:39	MAN.
•—•*	23:40	MAN.
•—•*	23:41	MAN.
•—•*	23:42	MAN.
•—•*	23:43	MAN.
•—•*	23:44	MAN.
•—•*	23:45	MAN.
•—•*	23:46	MAN.
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•—•*	26:1	*ṭā sīn mīm*	REM.
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•—•*	26:214	*ṭā sīn mīm*	REM.
•—•*	26:215	*ṭā sīn mīm*	REM.
•—•*	26:216	*ṭā sīn mīm*	REM.
•—•*	26:217	*ṭā sīn mīm*	REM.
•—•*	26:218	*ṭā sīn mīm*	REM.
•—•*	26:219	*ṭā sīn mīm*	REM.
•—•*	26:220	*ṭā sīn mīm*	REM.
•—•*	26:221	*ṭā sīn mīm*	REM.
•—•*	26:222	*ṭā sīn mīm*	REM.
•—•*	26:223	*ṭā sīn mīm*	REM.
•—•*	26:224	*ṭā sīn mīm*	REM.
•—•*	26:225	*ṭā sīn mīm*	REM.
•—•*	26:226	*ṭā sīn mīm*	REM.
•—•*	26:227	*ṭā sīn mīm*	REM.
•—•*	27:1	*ṭā sīn*	REM.
•—•*	27:2	*ṭā sīn*	REM.
•—•*	27:3	*ṭā sīn*	REM.
•—•*	27:4	*ṭā sīn*	REM.
•—•*	27:5	*ṭā sīn*	REM.
•—•*	27:6	*ṭā sīn*	REM.
•—•*	27:7	*ṭā sīn*	REM.
•—•*	27:8	*ṭā sīn*	REM.
•—•*	27:9	*ṭā sīn*	REM.

•—•*	27:10	*ṭā sīn*	REM.
•—•*	27:11	*ṭā sīn*	REM.
•—•*	27:12	*ṭā sīn*	REM.
•—•*	27:13	*ṭā sīn*	REM.
•—•*	27:14	*ṭā sīn*	REM.
•—•*	27:15	*ṭā sīn*	REM.
•—•*	27:16	*ṭā sīn*	REM.
•—•*	27:17	*ṭā sīn*	REM.
•—•*	27:18	*ṭā sīn*	REM.
•—•*	27:19	*ṭā sīn*	REM.
•—•*	27:20	*ṭā sīn*	REM.
•—•*	27:21	*ṭā sīn*	REM.
•—•*	27:22	*ṭā sīn*	REM.
•—•*	27:23	*ṭā sīn*	REM.
•—•*	27:24	*ṭā sīn*	REM.
•—•*	27:25	*ṭā sīn*	REM.
•—•*	27:26	*ṭā sīn*	REM.
•—•*	27:27	*ṭā sīn*	REM.
•—•*	27:28	*ṭā sīn*	REM.
•—•*	27:29	*ṭā sīn*	REM.
•—•*	27:31	*ṭā sīn*	REM.
•—•*	27:32	*ṭā sīn*	REM.
•—•*	27:33	*ṭā sīn*	REM.
•—•*	27:34	*ṭā sīn*	REM.
•—•*	27:35	*ṭā sīn*	REM.
•—•*	27:36	*ṭā sīn*	REM.
•—•*	27:37	*ṭā sīn*	REM.
•—•*	27:38	*ṭā sīn*	REM.
•—•*	27:39	*ṭā sīn*	REM.
•—•*	27:40	*ṭā sīn*	REM.
•—•*	27:41	*ṭā sīn*	REM.
•—•*	27:42	*ṭā sīn*	REM.
•—•*	27:43	*ṭā sīn*	REM.
•—•*	27:44	*ṭā sīn*	REM.
•—•*	27:45	*ṭā sīn*	REM.
•—•*	27:46	*ṭā sīn*	REM.
•—•*	27:47	*ṭā sīn*	REM.
•—•*	27:48	*ṭā sīn*	REM.
•—•*	27:49	*ṭā sīn*	REM.
•—•*	27:50	*ṭā sīn*	REM.
•—•*	27:51	*ṭā sīn*	REM.
•—•*	27:52	*ṭā sīn*	REM.
•—•*	27:53	*ṭā sīn*	REM.
•—•*	27:54	*ṭā sīn*	REM.
•—•*	27:55	*ṭā sīn*	REM.
•—•*	27:56	*ṭā sīn*	REM.
•—•*	27:57	*ṭā sīn*	REM.
•—•*	27:58	*ṭā sīn*	REM.
•—•*	27:59	*ṭā sīn*	REM.
•—•*	27:60	*ṭā sīn*	REM.
•—•*	27:61	*ṭā sīn*	REM.
•—•*	27:62	*ṭā sīn*	REM.
•—•*	27:63	*ṭā sīn*	REM.
•—•*	27:64	*ṭā sīn*	REM.
•—•*	27:65	*ṭā sīn*	REM.
•—•*	27:66	*ṭā sīn*	REM.
•—•*	27:67	*ṭā sīn*	REM.
•—•*	27:68	*ṭā sīn*	REM.
•—•*	27:69	*ṭā sīn*	REM.
•—•*	27:70	*ṭā sīn*	REM.
•—•*	27:71	*ṭā sīn*	REM.
•—•*	27:72	*ṭā sīn*	REM.
•—•*	27:73	*ṭā sīn*	REM.
•—•*	27:74	*ṭā sīn*	REM.
•—•*	27:75	*ṭā sīn*	REM.
•—•*	27:76	*ṭā sīn*	REM.
•—•*	27:77	*ṭā sīn*	REM.
•—•*	27:78	*ṭā sīn*	REM.
•—•*	27:79	*ṭā sīn*	REM.
•—•*	27:80	*ṭā sīn*	REM.
•—•*	27:81	*ṭā sīn*	REM.
•—•*	27:82	*ṭā sīn*	REM.
•—•*	27:83	*ṭā sīn*	REM.
•—•*	27:84	*ṭā sīn*	REM.
•—•*	27:85	*ṭā sīn*	REM.
•—•*	27:86	*ṭā sīn*	REM.
•—•*	27:87	*ṭā sīn*	REM.
•—•*	27:88	*ṭā sīn*	REM.
•—•*	27:89	*ṭā sīn*	REM.
•—•*	27:90	*ṭā sīn*	REM.
•—•*	27:91	*ṭā sīn*	REM.
•—•*	27:92	*ṭā sīn*	REM.
•—•*	27:93	*ṭā sīn*	REM.
•—•*	28:1	*ṭā sīn mīm*	REM.
•—•*	28:2	*ṭā sīn mīm*	REM.
•—•*	28:3	*ṭā sīn mīm*	REM.
•—•*	28:4	*ṭā sīn mīm*	REM.
•—•*	28:5	*ṭā sīn mīm*	REM.
•—•*	28:6	*ṭā sīn mīm*	REM.
•—•*	28:7	*ṭā sīn mīm*	REM.
•—•*	28:8	*ṭā sīn mīm*	REM.
•—•*	28:9	*ṭā sīn mīm*	REM.
•—•*	28:10	*ṭā sīn mīm*	REM.
•—•*	28:11	*ṭā sīn mīm*	REM.
•—•*	28:12	*ṭā sīn mīm*	REM.
•—•*	28:13	*ṭā sīn mīm*	REM.
•—•*	28:14	*ṭā sīn mīm*	REM.
•—•*	28:15	*ṭā sīn mīm*	REM.
•—•*	28:16	*ṭā sīn mīm*	REM.
•—•*	28:17	*ṭā sīn mīm*	REM.
•—•*	28:18	*ṭā sīn mīm*	REM.
•—•*	28:19	*ṭā sīn mīm*	REM.
•—•*	28:20	*ṭā sīn mīm*	REM.
•—•*	28:21	*ṭā sīn mīm*	REM.
•—•*	28:22	*ṭā sīn mīm*	REM.
•—•*	28:23	*ṭā sīn mīm*	REM.
•—•*	28:24	*ṭā sīn mīm*	REM.
•—•*	28:25	*ṭā sīn mīm*	REM.
•—•*	28:26	*ṭā sīn mīm*	REM.
•—•*	28:27	*ṭā sīn mīm*	REM.
•—•*	28:28	*ṭā sīn mīm*	REM.
•—•*	28:29	*ṭā sīn mīm*	REM.
•—•*	28:30	*ṭā sīn mīm*	REM.
•—•*	28:31	*ṭā sīn mīm*	REM.
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•—•*	28:36	*ṭā sīn mīm*	REM.
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•—•*	28:40	*ṭā sīn mīm*	REM.
•—•*	28:41	*ṭā sīn mīm*	REM.
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•—•*	28:46	*ṭā sīn mīm*	REM.
•—•*	28:47	*ṭā sīn mīm*	REM.
•—•*	28:48	*ṭā sīn mīm*	REM.
•—•*	28:49	*ṭā sīn mīm*	REM.

•—•*	28:50	*ṭā sīn mīm*	REM.
•—•*	28:51	*ṭā sīn mīm*	REM.
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•—•*	28:56	*ṭā sīn mīm*	REM.
•—•*	28:57	*ṭā sīn mīm*	REM.
•—•*	28:58	*ṭā sīn mīm*	REM.
•—•*	28:59	*ṭā sīn mīm*	REM.
•—•*	28:60	*ṭā sīn mīm*	REM.
•—•*	28:61	*ṭā sīn mīm*	REM.
•—•*	28:62	*ṭā sīn mīm*	REM.
•—•*	28:63	*ṭā sīn mīm*	REM.
•—•*	28:64	*ṭā sīn mīm*	REM.
•—•*	28:65	*ṭā sīn mīm*	REM.
•—•*	28:66	*ṭā sīn mīm*	REM.
•—•*	28:67	*ṭā sīn mīm*	REM.
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•—•*	28:69	*ṭā sīn mīm*	REM.
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•—•*	28:76	*ṭā sīn mīm*	REM.
•—•*	28:77	*ṭā sīn mīm*	REM.
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•—•*	28:79	*ṭā sīn mīm*	REM.
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•—•*	28:83	*ṭā sīn mīm*	REM.
•—•*	28:84	*ṭā sīn mīm*	REM.
•—•*	28:85	*ṭā sīn mīm*	REM.
•—•*	28:86	*ṭā sīn mīm*	REM.
•—•*	28:87	*ṭā sīn mīm*	REM.
•—•*	28:88	*ṭā sīn mīm*	REM.
•—•*	29:1	*alif lām mīm*	WRIT
•—•*	29:2	*alif lām mīm*	WRIT
•—•*	29:3	*alif lām mīm*	WRIT
•—•*	29:4	*alif lām mīm*	WRIT
•—•*	29:5	*alif lām mīm*	WRIT
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•—•*	29:31	*alif lām mīm*	WRIT
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•—•*	29:36	*alif lām mīm*	WRIT
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•—•*	29:39	*alif lām mīm*	WRIT
•—•*	29:40	*alif lām mīm*	WRIT
•—•*	29:41	*alif lām mīm*	WRIT
•—•*	29:42	*alif lām mīm*	WRIT
•—•*	29:43	*alif lām mīm*	WRIT
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•—•*	29:45	*alif lām mīm*	WRIT
•—•*	29:46	*alif lām mīm*	WRIT
•—•*	29:47	*alif lām mīm*	WRIT
•—•*	29:48	*alif lām mīm*	WRIT
•—•*	29:49	*alif lām mīm*	WRIT
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•—•*	29:59	*alif lām mīm*	WRIT
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•—•*	29:64	*alif lām mīm*	WRIT
•—•*	29:65	*alif lām mīm*	WRIT
•—•*	29:66	*alif lām mīm*	WRIT
•—•*	29:67	*alif lām mīm*	WRIT
•—•*	29:68	*alif lām mīm*	WRIT
•—•*	29:69	*alif lām mīm*	WRIT
•—•*	30:1	*alif lām mīm*	WRIT
•—•*	30:2	*alif lām mīm*	WRIT
•—•*	30:3	*alif lām mīm*	WRIT
•—•*	30:4	*alif lām mīm*	WRIT
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•—•*	30:19	*alif lām mīm*	WRIT
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•—•*	30:23	*alif lām mīm*	WRIT
•—•*	30:24	*alif lām mīm*	WRIT

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•—•*	30:26	*alif lām mīm*	WRIT
•—•*	30:27	*alif lām mīm*	WRIT
•—•*	30:28	*alif lām mīm*	WRIT
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•—•*	30:30	*alif lām mīm*	WRIT
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•—•*	30:34	*alif lām mīm*	WRIT
•—•*	30:35	*alif lām mīm*	WRIT
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•—•*	30:37	*alif lām mīm*	WRIT
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•—•*	30:39	*alif lām mīm*	WRIT
•—•*	30:40	*alif lām mīm*	WRIT
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•—•*	30:44	*alif lām mīm*	WRIT
•—•*	30:45	*alif lām mīm*	WRIT
•—•*	30:46	*alif lām mīm*	WRIT
•—•*	30:47	*alif lām mīm*	WRIT
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•—•*	30:49	*alif lām mīm*	WRIT
•—•*	30:50	*alif lām mīm*	WRIT
•—•*	30:51	*alif lām mīm*	WRIT
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•—•*	30:60	*alif lām mīm*	WRIT
•—•*	31:1	*alif lām mīm*	WRIT
•—•*	31:2	*alif lām mīm*	WRIT
•—•*	31:3	*alif lām mīm*	WRIT
•—•*	31:4	*alif lām mīm*	WRIT
•—•*	31:5	*alif lām mīm*	WRIT
•—•*	31:6	*alif lām mīm*	WRIT
•—•*	31:7	*alif lām mīm*	WRIT
•—•*	31:8	*alif lām mīm*	WRIT
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•—•*	31:10	*alif lām mīm*	WRIT
•—•*	31:11	*alif lām mīm*	WRIT
•—•*	31:12	*alif lām mīm*	WRIT
•—•*	31:13	*alif lām mīm*	WRIT
•—•*	31:14	*alif lām mīm*	WRIT
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•—•*	31:18	*alif lām mīm*	WRIT
•—•*	31:19	*alif lām mīm*	WRIT
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•—•*	31:21	*alif lām mīm*	WRIT
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•—•*	31:23	*alif lām mīm*	WRIT
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•—•*	31:27	*alif lām mīm*	WRIT
•—•*	31:28	*alif lām mīm*	WRIT
•—•*	31:29	*alif lām mīm*	WRIT
•—•*	31:30	*alif lām mīm*	WRIT
•—•*	31:31	*alif lām mīm*	WRIT
•—•*	31:32	*alif lām mīm*	WRIT
•—•*	31:33	*alif lām mīm*	WRIT
•—•*	31:34	*alif lām mīm*	WRIT
•—•*	32:1	*alif lām mīm*	WRIT
•—•*	32:2	*alif lām mīm*	WRIT
•—•*	32:3	*alif lām mīm*	WRIT
•—•*	32:4	*alif lām mīm*	WRIT
•—•*	32:5	*alif lām mīm*	WRIT
•—•*	32:6	*alif lām mīm*	WRIT
•—•*	32:7	*alif lām mīm*	WRIT
•—•*	32:8	*alif lām mīm*	WRIT
•—•*	32:9	*alif lām mīm*	WRIT
•—•*	32:10	*alif lām mīm*	WRIT
•—•*	32:11	*alif lām mīm*	WRIT
•—•*	32:12	*alif lām mīm*	WRIT
•—•*	32:13	*alif lām mīm*	WRIT
•—•*	32:14	*alif lām mīm*	WRIT
•—•*	32:15	*alif lām mīm*	WRIT
•—•*	32:16	*alif lām mīm*	WRIT
•—•*	32:17	*alif lām mīm*	WRIT
•—•*	32:18	*alif lām mīm*	WRIT
•—•*	32:19	*alif lām mīm*	WRIT
•—•*	32:20	*alif lām mīm*	WRIT
•—•*	32:21	*alif lām mīm*	WRIT
•—•*	32:22	*alif lām mīm*	WRIT
•—•*	32:23	*alif lām mīm*	WRIT
•—•*	32:24	*alif lām mīm*	WRIT
•—•*	32:25	*alif lām mīm*	WRIT
•—•*	32:26	*alif lām mīm*	WRIT
•—•*	32:27	*alif lām mīm*	WRIT
•—•*	32:28	*alif lām mīm*	WRIT
•—•*	32:29	*alif lām mīm*	WRIT
•—•*	32:30	*alif lām mīm*	WRIT
•—•*	33:1		MAN.
•—•*	33:2		MAN.
•—•*	33:3		MAN.
•—•*	33:4		MAN.
•—•*	33:5		MAN.
•—•*	33:6		MAN.
•—•*	33:7		MAN.
•—•*	33:8		MAN.
•—•*	33:9		MAN.
•—•*	33:10		MAN.
•—•*	33:11		MAN.
•—•*	33:12		MAN.
•—•*	33:13		MAN.
•—•*	33:14		MAN.
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•—•*	33:73	MAN.
•—•*	34:1	MAN.
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•—•*	34:52	MAN.
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•—•*	34:54	MAN.
•—•*	35:1	MAN.
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•—•*	35:3	MAN.
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•—•*	35:5	MAN.
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•—•*	35:42		MAN.
•—•*	35:43		MAN.
•—•*	35:44		MAN.
•—•*	35:45		MAN.
•—•*	36:1	*yā sīn*	REM.
•—•*	36:2	*yā sīn*	REM.
•—•*	36:3	*yā sīn*	REM.
•—•*	36:4	*yā sīn*	REM.
•—•*	36:5	*yā sīn*	REM.
•—•*	36:6	*yā sīn*	REM.
•—•*	36:7	*yā sīn*	REM.
•—•*	36:8	*yā sīn*	REM.
•—•*	36:9	*yā sīn*	REM.
•—•*	36:10	*yā sīn*	REM.
•—•*	36:11	*yā sīn*	REM.
•—•*	36:12	*yā sīn*	REM.
•—•*	36:13	*yā sīn*	REM.
•—•*	36:14	*yā sīn*	REM.
•—•*	36:15	*yā sīn*	REM.
•—•*	36:16	*yā sīn*	REM.
•—•*	36:17	*yā sīn*	REM.
•—•*	36:18	*yā sīn*	REM.
•—•*	36:19	*yā sīn*	REM.
•—•*	36:20	*yā sīn*	REM.
•—•*	36:21	*yā sīn*	REM.
•—•*	36:22	*yā sīn*	REM.
•—•*	36:23	*yā sīn*	REM.
•—•*	36:24	*yā sīn*	REM.
•—•*	36:25	*yā sīn*	REM.
•—•*	36:26	*yā sīn*	REM.
•—•*	36:27	*yā sīn*	REM.
•—•*	36:28	*yā sīn*	REM.
•—•*	36:29	*yā sīn*	REM.
•—•*	36:30	*yā sīn*	REM.
•—•*	36:31	*yā sīn*	REM.
•—•*	36:32	*yā sīn*	REM.
•—•*	36:33	*yā sīn*	REM.
•—•*	36:34	*yā sīn*	REM.
•—•*	36:35	*yā sīn*	REM.
•—•*	36:36	*yā sīn*	REM.
•—•*	36:37	*yā sīn*	REM.
•—•*	36:38	*yā sīn*	REM.
•—•*	36:39	*yā sīn*	REM.
•—•*	36:40	*yā sīn*	REM.
•—•*	36:41	*yā sīn*	REM.
•—•*	36:42	*yā sīn*	REM.
•—•*	36:43	*yā sīn*	REM.
•—•*	36:44	*yā sīn*	REM.
•—•*	36:45	*yā sīn*	REM.
•—•*	36:46	*yā sīn*	REM.
•—•*	36:47	*yā sīn*	REM.
•—•*	36:48	*yā sīn*	REM.
•—•*	36:49	*yā sīn*	REM.
•—•*	36:50	*yā sīn*	REM.
•—•*	36:51	*yā sīn*	REM.
•—•*	36:52	*yā sīn*	REM.
•—•*	36:53	*yā sīn*	REM.
•—•*	36:54	*yā sīn*	REM.
•—•*	36:55	*yā sīn*	REM.
•—•*	36:56	*yā sīn*	REM.
•—•*	36:57	*yā sīn*	REM.
•—•*	36:58	*yā sīn*	REM.
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•—•*	36:60	*yā sīn*	REM.
•—•*	36:61	*yā sīn*	REM.
•—•*	36:62	*yā sīn*	REM.
•—•*	36:63	*yā sīn*	REM.
•—•*	36:64	*yā sīn*	REM.
•—•*	36:65	*yā sīn*	REM.
•—•*	36:66	*yā sīn*	REM.
•—•*	36:67	*yā sīn*	REM.
•—•*	36:68	*yā sīn*	REM.
•—•*	36:69	*yā sīn*	REM.
•—•*	36:70	*yā sīn*	REM.
•—•*	36:71	*yā sīn*	REM.
•—•*	36:72	*yā sīn*	REM.
•—•*	36:73	*yā sīn*	REM.
•—•*	36:74	*yā sīn*	REM.
•—•*	36:75	*yā sīn*	REM.
•—•*	36:76	*yā sīn*	REM.
•—•*	36:77	*yā sīn*	REM.
•—•*	36:78	*yā sīn*	REM.
•—•*	36:79	*yā sīn*	REM.
•—•*	36:80	*yā sīn*	REM.
•—•*	36:81	*yā sīn*	REM.
•—•*	36:82	*yā sīn*	REM.
•—•*	36:83	*yā sīn*	REM.
•(-)•*	37:1		MAN.
•(-)•*	37:2		MAN.
•(-)•*	37:3		MAN.
•—•-•*	37:4		MAN.
•—•-•*	37:5		MAN.
•—•-•*	37:6		MAN.
•—•-•*	37:7		MAN.
•—•-•*	37:8		MAN.
•—•-•*	37:9		MAN.
•—•-•*	37:10		MAN.
•—•-•*	37:11		MAN.
•—•*	37:12		MAN.
•—•*	37:13		MAN.
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•—•*	37:15		MAN.
•—•*	37:16		MAN.
•—•*	37:17		MAN.
•—•*	37:18		MAN.
•—•*	37:19		MAN.
•—•*	37:20		MAN.
•—•*	37:21		MAN.
•—•*	37:22		MAN.
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•—•*	37:175	MAN.
•—•*	37:176	MAN.
•—•*	37:177	MAN.
•—•*	37:178	MAN.
•—•*	37:179	MAN.
•—•*	37:180	MAN.
•—•*	37:181	MAN.
•—•*	37:182	MAN.
•(-)•*	38:1 *ṣād*	REM.
•—•*	38:2 *ṣād*	REM.
•—•*	38:3 *ṣād*	REM.
•—•*	38:4 *ṣād*	REM.
•—•*	38:5 *ṣād*	REM.
•—•*	38:6 *ṣād*	REM.
•—•*	38:7 *ṣād*	REM.
•—•*	38:8 *ṣād*	REM.
•—•*	38:9 *ṣād*	REM.
•—•*	38:10 *ṣād*	REM.
•—•*	38:11 *ṣād*	REM.
•—•*	38:12 *ṣād*	REM.
•—•*	38:13 *ṣād*	REM.
•—•*	38:14 *ṣād*	REM.
•—•*	38:15 *ṣād*	REM.
•—•*	38:16 *ṣād*	REM.
•—•*	38:17 *ṣād*	REM.
•—•*	38:18 *ṣād*	REM.
•—•*	38:19 *ṣād*	REM.
•—•*	38:20 *ṣād*	REM.
•—•*	38:21 *ṣād*	REM.
•—•*	38:22 *ṣād*	REM.
•—•*	38:23 *ṣād*	REM.
•—•*	38:24 *ṣād*	REM.
•—•*	38:25 *ṣād*	REM.
•—•*	38:26 *ṣād*	REM.
•—•*	38:27 *ṣād*	REM.
•—•*	38:28 *ṣād*	REM.
•—•*	38:29 *ṣād*	REM.
•—•*	38:30 *ṣād*	REM.
•—•*	38:31 *ṣād*	REM.
•—•*	38:32 *ṣād*	REM.
•—•*	38:33 *ṣād*	REM.
•—•*	38:34 *ṣād*	REM.
•—•*	38:35 *ṣād*	REM.
•—•*	38:36 *ṣād*	REM.
•—•*	38:37 *ṣād*	REM.
•—•*	38:38 *ṣād*	REM.
•—•*	38:39 *ṣād*	REM.
•—•*	38:40 *ṣād*	REM.
•—•*	38:41 *ṣād*	REM.
•—•*	38:42 *ṣād*	REM.
•—•*	38:43 *ṣād*	REM.
•—•*	38:44 *ṣād*	REM.
•—•*	38:45 *ṣād*	REM.
•—•*	38:46 *ṣād*	REM.
•—•*	38:47 *ṣād*	REM.
•—•*	38:48 *ṣād*	REM.
•—•*	38:49 *ṣād*	REM.
•—•*	38:50 *ṣād*	REM.
•—•*	38:51 *ṣād*	REM.
•—•*	38:52 *ṣād*	REM.
•—•*	38:53 *ṣād*	REM.
•—•*	38:54 *ṣād*	REM.
•—•*	38:55 *ṣād*	REM.
•—•*	38:56 *ṣād*	REM.
•—•*	38:57 *ṣād*	REM.
•—•*	38:58 *ṣād*	REM.
•—•*	38:59 *ṣād*	REM.
•—•*	38:60 *ṣād*	REM.
•—•*	38:61 *ṣād*	REM.
•—•*	38:62 *ṣād*	REM.
•—•*	38:63 *ṣād*	REM.
•—•*	38:64 *ṣād*	REM.
•—•*	38:65 *ṣād*	REM.
•—•*	38:66 *ṣād*	REM.
•—•*	38:67 *ṣād*	REM.
•—•*	38:68 *ṣād*	REM.
•—•*	38:69 *ṣād*	REM.
•—•*	38:70 *ṣād*	REM.
•—•*	38:71 *ṣād*	REM.
•—•*	38:72 *ṣād*	REM.
•—•*	38:73 *ṣād*	REM.
•—•*	38:74 *ṣād*	REM.
•—•*	38:75 *ṣād*	REM.
•—•*	38:76 *ṣād*	REM.
•—•*	38:77 *ṣād*	REM.
•—•*	38:78 *ṣād*	REM.
•—•*	38:79 *ṣād*	REM.
•—•*	38:80 *ṣād*	REM.
•—•*	38:81 *ṣād*	REM.
•—•*	38:82 *ṣād*	REM.
•—•*	38:83 *ṣād*	REM.
•—•*	38:84 *ṣād*	REM.
•—•*	38:85 *ṣād*	REM.
•—•*	38:86 *ṣād*	REM.
•—•*	38:87 *ṣād*	REM.
•—•*	38:88 *ṣād*	REM.
•—•*	39:1	MAN.
•—•*	39:2	MAN.
•—•*	39:3	MAN.
•—•*	39:4	MAN.
•—•*	39:5	MAN.
•—•*	39:6	MAN.
•—•*	39:7	MAN.
•—•*	39:8	MAN.
•—•*	39:9	MAN.
•—•*	39:10	MAN.
•—•*	39:11	MAN.
•—•*	39:12	MAN.
•—•*	39:13	MAN.
•—•*	39:14	MAN.
•—•*	39:15	MAN.
•—•*	39:16	MAN.
•—•*	39:17	MAN.
•—•*	39:18	MAN.
•—•*	39:19	MAN.
•—•*	39:20	MAN.
•—•*	39:21	MAN.
•—•*	39:22	MAN.
•—•*	39:23	MAN.
•—•*	39:24	MAN.
•—•*	39:25	MAN.
•—•*	39:26	MAN.
•—•*	39:27	MAN.
•—•*	39:28	MAN.
•—•*	39:29	MAN.
•—•*	39:30	MAN.
•—•*	39:31	MAN.
•—•*	39:32	MAN.
•—•*	39:33	MAN.
•—•*	39:34	MAN.
•—•*	39:35	MAN.

•—•*	39:36		MAN.
•—•*	39:37		MAN.
•—•*	39:38		MAN.
•—•*	39:39		MAN.
•—•*	39:40		MAN.
•—•*	39:41		MAN.
•—•*	39:42		MAN.
•—•*	39:43		MAN.
•—•*	39:44		MAN.
•—•*	39:45		MAN.
•—•*	39:46		MAN.
•—•*	39:47		MAN.
•—•*	39:48		MAN.
•—•*	39:49		MAN.
•—•*	39:50		MAN.
•—•*	39:51		MAN.
•—•*	39:52		MAN.
•—•*	39:53		MAN.
•—•*	39:54		MAN.
•—•*	39:55		MAN.
•—•*	39:56		MAN.
•—•*	39:57		MAN.
•—•*	39:58		MAN.
•—•*	39:59		MAN.
•—•*	39:60		MAN.
•—•*	39:61		MAN.
•—•*	39:62		MAN.
•—•*	39:63		MAN.
•—•*	39:64		MAN.
•—•*	39:65		MAN.
•—•*	39:66		MAN.
•—•*	39:67		MAN.
•—•*	39:68		MAN.
•—•*	39:69		MAN.
•—•*	39:70		MAN.
•—•*	39:71		MAN.
•—•*	39:72		MAN.
•—•*	39:73		MAN.
•—•*	39:74		MAN.
•—•*	39:75		MAN.
•—•*	40:1	*ḥā mīm*	WRIT
•—•*	40:2	*ḥā mīm*	WRIT
•—•*	40:3	*ḥā mīm*	WRIT
•—•*	40:4	*ḥā mīm*	WRIT
•—•*	40:5	*ḥā mīm*	WRIT
•—•*	40:6	*ḥā mīm*	WRIT
•—•*	40:7	*ḥā mīm*	WRIT
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•—•*	40:12	*ḥā mīm*	WRIT
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•—•*	40:14	*ḥā mīm*	WRIT
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•—•*	40:16	*ḥā mīm*	WRIT
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•—•*	40:18	*ḥā mīm*	WRIT
•—•*	40:19	*ḥā mīm*	WRIT
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•—•*	40:21	*ḥā mīm*	WRIT
•—•*	40:22	*ḥā mīm*	WRIT
•—•*	40:23	*ḥā mīm*	WRIT
•—•*	40:24	*ḥā mīm*	WRIT
•—•*	40:25	*ḥā mīm*	WRIT
•—•*	40:26	*ḥā mīm*	WRIT
•—•*	40:27	*ḥā mīm*	WRIT
•—•*	40:28	*ḥā mīm*	WRIT
•—•*	40:29	*ḥā mīm*	WRIT
•—•*	40:30	*ḥā mīm*	WRIT
•—•*	40:31	*ḥā mīm*	WRIT
•—•*	40:32	*ḥā mīm*	WRIT
•—•*	40:33	*ḥā mīm*	WRIT
•—•*	40:34	*ḥā mīm*	WRIT
•—•*	40:35	*ḥā mīm*	WRIT
•—•*	40:36	*ḥā mīm*	WRIT
•—•*	40:37	*ḥā mīm*	WRIT
•—•*	40:38	*ḥā mīm*	WRIT
•—•*	40:39	*ḥā mīm*	WRIT
•—•*	40:40	*ḥā mīm*	WRIT
•—•*	40:41	*ḥā mīm*	WRIT
•—•*	40:42	*ḥā mīm*	WRIT
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•—•*	40:44	*ḥā mīm*	WRIT
•—•*	40:45	*ḥā mīm*	WRIT
•—•*	40:46	*ḥā mīm*	WRIT
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•—•*	40:63	*ḥā mīm*	WRIT
•—•*	40:64	*ḥā mīm*	WRIT
•—•*	40:65	*ḥā mīm*	WRIT
•—•*	40:66	*ḥā mīm*	WRIT
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•—•*	40:69	*ḥā mīm*	WRIT
•—•*	40:70	*ḥā mīm*	WRIT
•—•*	40:71	*ḥā mīm*	WRIT
•—•*	40:72	*ḥā mīm*	WRIT
•—•*	40:73	*ḥā mīm*	WRIT
•—•*	40:74	*ḥā mīm*	WRIT
•—•*	40:75	*ḥā mīm*	WRIT
•—•*	40:76	*ḥā mīm*	WRIT
•—•*	40:77	*ḥā mīm*	WRIT
•—•*	40:78	*ḥā mīm*	WRIT
•—•*	40:79	*ḥā mīm*	WRIT
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•—•*	40:81	*ḥā mīm*	WRIT
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•—•*	40:83	*ḥā mīm*	WRIT
•—•*	40:84	*ḥā mīm*	WRIT
•—•*	40:85	*ḥā mīm*	WRIT
•—•*	41:1	*ḥā mīm*	WRIT
•—•*	41:2	*ḥā mīm*	WRIT
•—•*	41:3	*ḥā mīm*	WRIT
•—•*	41:4	*ḥā mīm*	WRIT
•—•*	41:5	*ḥā mīm*	WRIT
•—•*	41:6	*ḥā mīm*	WRIT
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•—•*	41:11	*ḥā mīm*	WRIT
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•—•*	41:13	*ḥā mīm*	WRIT
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•—•*	41:15	*ḥā mīm*	WRIT
•—•*	41:16	*ḥā mīm*	WRIT
•—•*	41:17	*ḥā mīm*	WRIT
•—•*	41:18	*ḥā mīm*	WRIT
•—•*	41:19	*ḥā mīm*	WRIT
•—•*	41:20	*ḥā mīm*	WRIT
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•—•*	41:22	*ḥā mīm*	WRIT
•—•*	41:23	*ḥā mīm*	WRIT
•—•*	41:24	*ḥā mīm*	WRIT
•—•*	41:25	*ḥā mīm*	WRIT
•—•*	41:26	*ḥā mīm*	WRIT
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•—•*	41:36	*ḥā mīm*	WRIT
•—•*	41:37	*ḥā mīm*	WRIT
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•—•*	41:45	*ḥā mīm*	WRIT
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•—•*	41:51	*ḥā mīm*	WRIT
•—•*	41:52	*ḥā mīm*	WRIT
•—•*	41:53	*ḥā mīm*	WRIT
•—•*	41:54	*ḥā mīm*	WRIT
•—•*	42:1	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:2	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:3	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:4	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:5	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:6	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:7	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:8	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:9	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:10	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:11	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:12	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:13	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:14	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:15	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:16	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:17	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:18	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:19	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:20	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:21	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:22	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:23	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:24	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:25	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:26	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:27	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:28	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:29	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:30	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:31	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:32	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:33	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:34	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:35	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:36	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:37	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:38	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:39	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:40	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:41	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:42	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:43	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:44	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:45	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:46	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:47	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:48	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:49	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:50	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:51	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:52	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	42:53	*ḥā mīm* | *ʿayn sīn qāf*	WRIT
•—•*	43:1	*ḥā mīm*	WRIT
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•—•*	43:39	*ḥā mīm*	WRIT
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•—•*	43:62	*ḥā mīm*	WRIT
•—•*	43:63	*ḥā mīm*	WRIT
•—•*	43:64	*ḥā mīm*	WRIT
•—•*	43:65	*ḥā mīm*	WRIT
•—•*	43:66	*ḥā mīm*	WRIT
•—•*	43:67	*ḥā mīm*	WRIT
•—•*	43:68	*ḥā mīm*	WRIT
•—•*	43:69	*ḥā mīm*	WRIT
•—•*	43:70	*ḥā mīm*	WRIT
•—•*	43:71	*ḥā mīm*	WRIT
•—•*	43:72	*ḥā mīm*	WRIT
•—•*	43:73	*ḥā mīm*	WRIT
•—•*	43:74	*ḥā mīm*	WRIT
•—•*	43:75	*ḥā mīm*	WRIT
•—•*	43:76	*ḥā mīm*	WRIT
•—•*	43:77	*ḥā mīm*	WRIT
•—•*	43:78	*ḥā mīm*	WRIT
•—•*	43:79	*ḥā mīm*	WRIT
•—•*	43:80	*ḥā mīm*	WRIT
•—•*	43:81	*ḥā mīm*	WRIT
•—•*	43:82	*ḥā mīm*	WRIT
•—•*	43:83	*ḥā mīm*	WRIT
•—•*	43:84	*ḥā mīm*	WRIT
•—•*	43:85	*ḥā mīm*	WRIT
•—•*	43:86	*ḥā mīm*	WRIT
•—•*	43:87	*ḥā mīm*	WRIT
•—•*	43:88	*ḥā mīm*	WRIT
•—•*	43:89	*ḥā mīm*	WRIT
•—•*	44:1	*ḥā mīm*	WRIT
•—•*	44:2	*ḥā mīm*	WRIT
•—•*	44:3	*ḥā mīm*	WRIT
•—•*	44:4	*ḥā mīm*	WRIT
•—•*	44:5	*ḥā mīm*	WRIT
•—•*	44:6	*ḥā mīm*	WRIT
•—•*	44:7	*ḥā mīm*	WRIT
•—•*	44:8	*ḥā mīm*	WRIT
•—•*	44:9	*ḥā mīm*	WRIT
•—•*	44:10	*ḥā mīm*	WRIT
•—•*	44:11	*ḥā mīm*	WRIT
•—•*	44:12	*ḥā mīm*	WRIT
•—•*	44:13	*ḥā mīm*	WRIT
•—•*	44:14	*ḥā mīm*	WRIT
•—•*	44:15	*ḥā mīm*	WRIT
•—•*	44:16	*ḥā mīm*	WRIT
•—•*	44:17	*ḥā mīm*	WRIT
•—•*	44:18	*ḥā mīm*	WRIT
•—•*	44:19	*ḥā mīm*	WRIT
•—•*	44:20	*ḥā mīm*	WRIT
•—•*	44:21	*ḥā mīm*	WRIT
•—•*	44:22	*ḥā mīm*	WRIT
•—•*	44:23	*ḥā mīm*	WRIT
•—•*	44:24	*ḥā mīm*	WRIT
•—•*	44:25	*ḥā mīm*	WRIT
•—•*	44:26	*ḥā mīm*	WRIT
•—•*	44:27	*ḥā mīm*	WRIT
•—•*	44:28	*ḥā mīm*	WRIT
•—•*	44:29	*ḥā mīm*	WRIT
•—•*	44:30	*ḥā mīm*	WRIT
•—•*	44:31	*ḥā mīm*	WRIT
•—•*	44:32	*ḥā mīm*	WRIT
•—•*	44:33	*ḥā mīm*	WRIT
•—•*	44:34	*ḥā mīm*	WRIT
•—•*	44:35	*ḥā mīm*	WRIT
•—•*	44:36	*ḥā mīm*	WRIT
•—•*	44:37	*ḥā mīm*	WRIT
•—•*	44:38	*ḥā mīm*	WRIT
•—•*	44:39	*ḥā mīm*	WRIT
•—•*	44:40	*ḥā mīm*	WRIT
•—•*	44:41	*ḥā mīm*	WRIT
•—•*	44:42	*ḥā mīm*	WRIT
•—•*	44:43	*ḥā mīm*	WRIT
•—•*	44:44	*ḥā mīm*	WRIT
•—•*	44:45	*ḥā mīm*	WRIT
•—•*	44:46	*ḥā mīm*	WRIT
•—•*	44:47	*ḥā mīm*	WRIT
•—•*	44:48	*ḥā mīm*	WRIT
•—•*	44:49	*ḥā mīm*	WRIT
•—•*	44:50	*ḥā mīm*	WRIT
•—•*	44:51	*ḥā mīm*	WRIT
•—•*	44:52	*ḥā mīm*	WRIT
•—•*	44:53	*ḥā mīm*	WRIT
•—•*	44:54	*ḥā mīm*	WRIT
•—•*	44:55	*ḥā mīm*	WRIT
•—•*	44:56	*ḥā mīm*	WRIT
•—•*	44:57	*ḥā mīm*	WRIT
•—•*	44:58	*ḥā mīm*	WRIT
•—•*	44:59	*ḥā mīm*	WRIT
•—•*	45:1	*ḥā mīm*	WRIT
•—•*	45:2	*ḥā mīm*	WRIT
•—•*	45:3	*ḥā mīm*	WRIT
•—•*	45:4	*ḥā mīm*	WRIT
•—•*	45:5	*ḥā mīm*	WRIT
•—•*	45:6	*ḥā mīm*	WRIT
•—•*	45:7	*ḥā mīm*	WRIT
•—•*	45:8	*ḥā mīm*	WRIT
•—•*	45:9	*ḥā mīm*	WRIT
•—•*	45:10	*ḥā mīm*	WRIT
•—•*	45:11	*ḥā mīm*	WRIT
•—•*	45:12	*ḥā mīm*	WRIT
•—•*	45:13	*ḥā mīm*	WRIT
•—•*	45:14	*ḥā mīm*	WRIT
•—•*	45:15	*ḥā mīm*	WRIT
•—•*	45:16	*ḥā mīm*	WRIT

•—•*	45:17	*ḥā mīm*	WRIT
•—•*	45:18	*ḥā mīm*	WRIT
•—•*	45:19	*ḥā mīm*	WRIT
•—•*	45:20	*ḥā mīm*	WRIT
•—•*	45:21	*ḥā mīm*	WRIT
•—•*	45:22	*ḥā mīm*	WRIT
•—•*	45:23	*ḥā mīm*	WRIT
•—•*	45:24	*ḥā mīm*	WRIT
•—•*	45:25	*ḥā mīm*	WRIT
•—•*	45:26	*ḥā mīm*	WRIT
•—•*	45:27	*ḥā mīm*	WRIT
•—•*	45:28	*ḥā mīm*	WRIT
•—•*	45:29	*ḥā mīm*	WRIT
•—•*	45:30	*ḥā mīm*	WRIT
•—•*	45:31	*ḥā mīm*	WRIT
•—•*	45:32	*ḥā mīm*	WRIT
•—•*	45:33	*ḥā mīm*	WRIT
•—•*	45:34	*ḥā mīm*	WRIT
•—•*	45:35	*ḥā mīm*	WRIT
•—•*	45:36	*ḥā mīm*	WRIT
•—•*	45:37	*ḥā mīm*	WRIT
•—•*	46:1	*ḥā mīm*	WRIT
•—•*	46:2	*ḥā mīm*	WRIT
•—•*	46:3	*ḥā mīm*	WRIT
•—•*	46:4	*ḥā mīm*	WRIT
•—•*	46:5	*ḥā mīm*	WRIT
•—•*	46:6	*ḥā mīm*	WRIT
•—•*	46:7	*ḥā mīm*	WRIT
•—•*	46:8	*ḥā mīm*	WRIT
•—•*	46:9	*ḥā mīm*	WRIT
•—•*	46:10	*ḥā mīm*	WRIT
•—•*	46:11	*ḥā mīm*	WRIT
•—•*	46:12	*ḥā mīm*	WRIT
•—•*	46:13	*ḥā mīm*	WRIT
•—•*	46:14	*ḥā mīm*	WRIT
•—•*	46:15	*ḥā mīm*	WRIT
•—•*	46:16	*ḥā mīm*	WRIT
•—•*	46:17	*ḥā mīm*	WRIT
•—•*	46:18	*ḥā mīm*	WRIT
•—•*	46:19	*ḥā mīm*	WRIT
•—•*	46:20	*ḥā mīm*	WRIT
•—•*	46:21	*ḥā mīm*	WRIT
•—•*	46:22	*ḥā mīm*	WRIT
•—•*	46:23	*ḥā mīm*	WRIT
•—•*	46:24	*ḥā mīm*	WRIT
•—•*	46:25	*ḥā mīm*	WRIT
•—•*	46:26	*ḥā mīm*	WRIT
•—•*	46:27	*ḥā mīm*	WRIT
•—•*	46:28	*ḥā mīm*	WRIT
•—•*	46:29	*ḥā mīm*	WRIT
•—•*	46:30	*ḥā mīm*	WRIT
•—•*	46:31	*ḥā mīm*	WRIT
•—•*	46:32	*ḥā mīm*	WRIT
•—•*	46:33	*ḥā mīm*	WRIT
•—•*	46:34	*ḥā mīm*	WRIT
•—•*	46:35	*ḥā mīm*	WRIT
•—•*	47:1		MAN.
•—•*	47:2		MAN.
•—•*	47:3		MAN.
•—•*	47:4		MAN.
•—•*	47:5		MAN.
•(-)•*	47:6		MAN.
•—•*	47:7		MAN.
•—•*	47:8		MAN.
•—•*	47:9		MAN.
•—•*	47:10		MAN.
•/•*²	47:11		MAN.
•(-)•*	47:12		MAN.
•—•-•*	47:13		MAN.
•—•*	47:14		MAN.
•—•*	47:15		MAN.
•—•*	47:16		MAN.
•(-)•*	47:17		MAN.
•(-)•*	47:18		MAN.
•(-)•*	47:19		MAN.
•/•*²	47:20		MAN.
•/•*²	47:21		MAN.
•—•*	47:22		MAN.
•—•*	47:23		MAN.
•—•*	47:24		MAN.
•(-)•*	47:25		MAN.
•—•*	47:26		MAN.
•—•*	47:27		MAN.
•—•*	47:28		MAN.
•—•*	47:29		MAN.
•—•*	47:30		MAN.
•—•*	47:31		MAN.
•—•*	47:32		MAN.
•—•*	47:33		MAN.
•(-)•*	47:34		MAN.
•—•*	47:35		MAN.
•—•*	47:36		MAN.
•—•*	47:37		MAN.
•—•*	47:38		MAN.
•—•*	48:1		MAN.
•—•*	48:2		MAN.
•—•*	48:3		MAN.
•—•*	48:4		MAN.
•—•*	48:5		MAN.
•—•*	48:6		MAN.
•—•*	48:7		MAN.
•—•*	48:8		MAN.
•—•*	48:9		MAN.
•—•*	48:10		MAN.
•—•*	48:11		MAN.
•—•*	48:12		MAN.
•—•*	48:13		MAN.
•—•*	48:14		MAN.
•—•*	48:15		MAN.
•—•*	48:16		MAN.
•—•*	48:17		MAN.
•—•*	48:18		MAN.
•—•*	48:19		MAN.
•—•*	48:20		MAN.
•—•*	48:21		MAN.
•—•*	48:22		MAN.
•—•*	48:23		MAN.
•—•*	48:24		MAN.
•—•*	48:25		MAN.
•—•*	48:26		MAN.
•—•*	48:27		MAN.
•—•*	48:28		MAN.
•—•*	48:29		MAN.
•—•*	49:1		MAN.
•—•*	49:2		MAN.
•—•*	49:3		MAN.
•—•*	49:4		MAN.
•—•*	49:5		MAN.
•—•*	49:6		MAN.
•—•*	49:7		MAN.
•—•*	49:8		MAN.
•—•*	49:9		MAN.

•—•*	49:10		MAN.
•—•*	49:11		MAN.
•—•*	49:12		MAN.
•—•*	49:13		MAN.
•—•*	49:14		MAN.
•—•*	49:15		MAN.
•—•*	49:16		MAN.
•—•*	49:17		MAN.
•—•*	49:18		MAN.
•—•*	50:1	*qāf*	QUR.
•—•*	50:2	*qāf*	QUR.
•—•*	50:3	*qāf*	QUR.
•—•*	50:4	*qāf*	QUR.
•—•*	50:5	*qāf*	QUR.
•—•*	50:6	*qāf*	QUR.
•—•*	50:7	*qāf*	QUR.
•—•*	50:8	*qāf*	QUR.
•—•*	50:9	*qāf*	QUR.
•—•*	50:10	*qāf*	QUR.
•—•*	50:11	*qāf*	QUR.
•—•*	50:12	*qāf*	QUR.
•—•*	50:13	*qāf*	QUR.
•—•*	50:14	*qāf*	QUR.
•—•*	50:15	*qāf*	QUR.
•—•*	50:16	*qāf*	QUR.
•—•*	50:17	*qāf*	QUR.
•—•*	50:18	*qāf*	QUR.
•—•*	50:19	*qāf*	QUR.
•—•*	50:20	*qāf*	QUR.
•—•*	50:21	*qāf*	QUR.
•—•*	50:22	*qāf*	QUR.
•—•*	50:23	*qāf*	QUR.
•—•*	50:24	*qāf*	QUR.
•—•*	50:25	*qāf*	QUR.
•—•*	50:26	*qāf*	QUR.
•—•*	50:27	*qāf*	QUR.
•—•*	50:28	*qāf*	QUR.
•—•*	50:29	*qāf*	QUR.
•—•*	50:30	*qāf*	QUR.
•—•*	50:31	*qāf*	QUR.
•—•*	50:32	*qāf*	QUR.
•—•*	50:33	*qāf*	QUR.
•—•*	50:34	*qāf*	QUR.
•—•*	50:35	*qāf*	QUR.
•—•*	50:36	*qāf*	QUR.
•—•*	50:37	*qāf*	QUR.
•—•*	50:38	*qāf*	QUR.
•—•*	50:39	*qāf*	QUR.
•—•*	50:40	*qāf*	QUR.
•—•*	50:41	*qāf*	QUR.
•—•*	50:42	*qāf*	QUR.
•—•*	50:43	*qāf*	QUR.
•—•*	50:44	*qāf*	QUR.
•—•*	50:45	*qāf*	QUR.
•(-)•*	51:1		QUR.
•(-)•*	51:2		QUR.
•(-)•*	51:3		QUR.
•(-)•*	51:4		QUR.
•—•-•*	51:5		QUR.
•—•-•*	51:6		QUR.
•(-)•*	51:7		QUR.
•(-)•*	51:8		QUR.
•(-)•*	51:9		QUR.
•—•*	51:10		QUR.
•—•*	51:11		QUR.
•—•*	51:12		QUR.
•—•*	51:13		QUR.
•—•*	51:14		QUR.
•—•*	51:15		QUR.
•—•*	51:16		QUR.
•—•*	51:17		QUR.
•—•*	51:18		QUR.
•—•*	51:19		QUR.
•—•*	51:20		QUR.
•—•*	51:21		QUR.
•—•*	51:22		QUR.
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•—•*	51:26		QUR.
•—•*	51:27		QUR.
•—•*	51:28		QUR.
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•—•*	51:30		QUR.
•—•*	51:31		QUR.
•—•*	51:32		QUR.
•—•*	51:33		QUR.
•—•*	51:34		QUR.
•—•*	51:35		QUR.
•—•*	51:36		QUR.
•—•*	51:37		QUR.
•—•*	51:38		QUR.
•—•*	51:39		QUR.
•—•*	51:40		QUR.
•—•*	51:41		QUR.
•—•*	51:42		QUR.
•—•*	51:43		QUR.
•—•*	51:44		QUR.
•—•*	51:45		QUR.
•—•*	51:46		QUR.
•—•*	51:47		QUR.
•—•*	51:48		QUR.
•—•*	51:49		QUR.
•—•*	51:50		QUR.
•—•*	51:51		QUR.
•—•*	51:52		QUR.
•—•*	51:53		QUR.
•—•*	51:54		QUR.
•—•*	51:55		QUR.
•—•*	51:56		QUR.
•—•*	51:57		QUR.
•—•*	51:58		QUR.
•—•*	51:59		QUR.
•—•*	51:60		QUR.
•—•*	52:1		QUR.
•—•*	52:2		QUR.
•—•*	52:3		QUR.
•—•*	52:4		QUR.
•—•*	52:5		QUR.
•—•*	52:6		QUR.
•—•-•*	52:7		QUR.
•—•-•*	52:8		QUR.
•/•*2	52:9		QUR.
•/•*2	52:10		QUR.
•—•*	52:11		QUR.
•—•*	52:12		QUR.
•(-)•*	52:13		QUR.
•—•*	52:14		QUR.
•—•*	52:15		QUR.
•—•*	52:16		QUR.
•—•*	52:17		QUR.
•—•*	52:18		QUR.
•—•*	52:19		QUR.
•—•*	52:20		QUR.
•—•*	52:21		QUR.
•—•*	52:22		QUR.
•—•*	52:23		QUR.
•—•*	52:24		QUR.
•—•*	52:25		QUR.
•—•*	52:26		QUR.
•—•*	52:27		QUR.
•—•*	52:28		QUR.
•—•*	52:29		QUR.
•—•*	52:30		QUR.
•—•*	52:31		QUR.
•—•*	52:32		QUR.
•—•*	52:33		QUR.
•—•*	52:34		QUR.
•—•*	52:35		QUR.
•—•*	52:36		QUR.
•—•*	52:37		QUR.
•—•*	52:38		QUR.
•—•*	52:39		QUR.
•—•*	52:40		QUR.
•—•*	52:41		QUR.
•—•*	52:42		QUR.
•—•*	52:43		QUR.
•—•*	52:44		QUR.
•—•*	52:45		QUR.
•—•*	52:46		QUR.
•—•*	52:47		QUR.
•—•*	52:48		QUR.
•—•*	52:49		QUR.
•(-)•*	53:1		QUR.
•(-)•*	53:2		QUR.
•(-)•*	53:3		QUR.
•—•*	53:4		QUR.
•(-)•*	53:5		QUR.
•(-)•*	53:6		QUR.
•(-)•*	53:7		QUR.
•(-)•*	53:8		QUR.
•(-)•*	53:9		QUR.
•/•*2	53:10		QUR.
•(-)•*	53:11		QUR.
•(-)•*	53:12		QUR.
•(-)•*	53:13		QUR.
•(-)•*	53:14		QUR.
•(-)•*	53:15		QUR.
•(-)•*	53:16		QUR.
•(-)•*	53:17		QUR.
•(-)•*	53:18		QUR.
•(-)•*	53:19		QUR.
•(-)•*	53:20		QUR.
•(-)•*	53:21		QUR.
•—•*	53:22		QUR.
•(-)•*	53:23		QUR.
•(-)•*	53:24		QUR.
•—•*	53:25		QUR.
•(-)•*	53:26		QUR.
•(-)•*	53:27		QUR.
•/•*2	53:28		QUR.
•(-)•*	53:29		QUR.
•(-)•*	53:30		QUR.
•(-)•*	53:31		QUR.
•(-)•*	53:32		QUR.
•(-)•*	53:33		QUR.
•(-)•*	53:34		QUR.
•(-)•*	53:35		QUR.
•—•*	53:36		QUR.
•(-)•*	53:37		QUR.
•(-)•*	53:38		QUR.
•(-)•*	53:39		QUR.
•(-)•*	53:40		QUR.
•/•*2	53:41		QUR.
•(-)•*	53:42		QUR.
•(-)•*	53:43		QUR.
•(-)•*	53:44		QUR.
•(-)•*	53:45		QUR.
•(-)•*	53:46		QUR.
•(-)•*	53:47		QUR.
•(-)•*	53:48		QUR.
•(-)•*	53:49		QUR.
•—•*	53:50		QUR.
•(-)•*	53:51		QUR.
•(-)•*	53:52		QUR.
•(-)•*	53:53		QUR.
•(-)•*	53:54		QUR.
•—•*	53:55		QUR.
•—•*	53:56		QUR.
•—•-•*	53:57		QUR.
•—•-•*	53:58		QUR.
•—•*	53:59		QUR.
•—•*	53:60		QUR.
•—•*	53:61		QUR.
•(-)•*	53:62		QUR.
•(-)•*	54:1		QUR.
•(-)•*	54:2		QUR.
•(-)•*	54:3		QUR.
•(-)•*	54:4		QUR.
•(-)•*	54:5		QUR.
•(-)•*	54:6		QUR.
•(-)•*	54:7		QUR.
•(-)•*	54:8		QUR.
•(-)•*	54:9		QUR.
•(-)•*	54:10		QUR.
•(-)•*	54:11		QUR.
•(-)•*	54:12		QUR.
•(-)•*	54:13		QUR.
•(-)•*	54:14		QUR.
•(-)•*	54:15		QUR.
•(-)•*	54:16		QUR.
•(-)•*	54:17		QUR.
•(-)•*	54:18		QUR.
•(-)•*	54:19		QUR.
•(-)•*	54:20		QUR.
•(-)•*	54:21		QUR.
•(-)•*	54:22		QUR.
•(-)•*	54:23		QUR.
•(-)•*	54:24		QUR.
•(-)•*	54:25		QUR.
•(-)•*	54:26		QUR.
•(-)•*	54:27		QUR.
•(-)•*	54:28		QUR.
•(-)•*	54:29		QUR.
•(-)•*	54:30		QUR.
•(-)•*	54:31		QUR.
•(-)•*	54:32		QUR.
•(-)•*	54:33		QUR.
•(-)•*	54:34		QUR.
•(-)•*	54:35		QUR.
•(-)•*	54:36		QUR.
•(-)•*	54:37		QUR.
•(-)•*	54:38		QUR.
•(-)•*	54:39		QUR.

•(-)•*	54:40		QUR.
•(-)•*	54:41		QUR.
•(-)•*	54:42		QUR.
•(-)•*	54:43		QUR.
•(-)•*	54:44		QUR.
•(-)•*	54:45		QUR.
•(-)•*	54:46		QUR.
•(-)•*	54:47		QUR.
•(-)•*	54:48		QUR.
•(-)•*	54:49		QUR.
•(-)•*	54:50		QUR.
•(-)•*	54:51		QUR.
•(-)•*	54:52		QUR.
•(-)•*	54:53		QUR.
•(-)•*	54:54		QUR.
•(-)•*	54:55		QUR.
•—•*	55:1	[*rā*]	QUR.
•—•*	55:2	[*rā*]	QUR.
•—•*	55:3	[*rā*]	QUR.
•—•*	55:4	[*rā*]	QUR.
•—•*	55:5	[*rā*]	QUR.
•—•*	55:6	[*rā*]	QUR.
•—•*	55:7	[*rā*]	QUR.
•—•*	55:8	[*rā*]	QUR.
•—•*	55:9	[*rā*]	QUR.
•—•*	55:10	[*rā*]	QUR.
•—•*	55:11	[*rā*]	QUR.
•—•*	55:12	[*rā*]	QUR.
•—•*	55:13	[*rā*]	QUR.
•—•*	55:14	[*rā*]	QUR.
•—•*	55:15	[*rā*]	QUR.
•—•*	55:16	[*rā*]	QUR.
•/•*[2]	55:17	[*rā*]	QUR.
•—•*	55:18	[*rā*]	QUR.
•—•*	55:19	[*rā*]	QUR.
•—•*	55:20	[*rā*]	QUR.
•—•*	55:21	[*rā*]	QUR.
•—•*	55:22	[*rā*]	QUR.
•—•*	55:23	[*rā*]	QUR.
•—•*	55:24	[*rā*]	QUR.
•—•*	55:25	[*rā*]	QUR.
•—•*	55:26	[*rā*]	QUR.
•—•*	55:27	[*rā*]	QUR.
•—•*	55:28	[*rā*]	QUR.
•(-)•*	55:29	[*rā*]	QUR.
•—•*	55:30	[*rā*]	QUR.
•—•*	55:31	[*rā*]	QUR.
•—•*	55:32	[*rā*]	QUR.
•—•*	55:33	[*rā*]	QUR.
•—•*	55:34	[*rā*]	QUR.
•—•*	55:35	[*rā*]	QUR.
•—•*	55:36	[*rā*]	QUR.
•—•*	55:37	[*rā*]	QUR.
•—•*	55:38	[*rā*]	QUR.
•(-)•*	55:39	[*rā*]	QUR.
•—•*	55:40	[*rā*]	QUR.
•—•*	55:41	[*rā*]	QUR.
•—•*	55:42	[*rā*]	QUR.
•—•*	55:43	[*rā*]	QUR.
•—•*	55:44	[*rā*]	QUR.
•—•*	55:45	[*rā*]	QUR.
•—•*	55:46	[*rā*]	QUR.
•—•*	55:47	[*rā*]	QUR.
•—•*	55:48	[*rā*]	QUR.
•—•*	55:49	[*rā*]	QUR.
•—•*	55:50	[*rā*]	QUR.
•—•*	55:51	[*rā*]	QUR.
•—•*	55:52	[*rā*]	QUR.
•—•*	55:53	[*rā*]	QUR.
•—•*	55:54	[*rā*]	QUR.
•—•*	55:55	[*rā*]	QUR.
•(-)•*	55:56	[*rā*]	QUR.
•—•*	55:57	[*rā*]	QUR.
•—•*	55:58	[*rā*]	QUR.
•—•*	55:59	[*rā*]	QUR.
•—•*	55:60	[*rā*]	QUR.
•—•*	55:61	[*rā*]	QUR.
•—•*	55:62	[*rā*]	QUR.
•—•*	55:63	[*rā*]	QUR.
•—•*	55:64	[*rā*]	QUR.
•—•*	55:65	[*rā*]	QUR.
•—•*	55:66	[*rā*]	QUR.
•—•*	55:67	[*rā*]	QUR.
•—•*	55:68	[*rā*]	QUR.
•—•*	55:69	[*rā*]	QUR.
•—•*	55:70	[*rā*]	QUR.
•—•*	55:71	[*rā*]	QUR.
•—•*	55:72	[*rā*]	QUR.
•—•*	55:73	[*rā*]	QUR.
•(-)•*	55:74	[*rā*]	QUR.
•—•*	55:75	[*rā*]	QUR.
•—•*	55:76	[*rā*]	QUR.
•—•*	55:77	[*rā*]	QUR.
•—•*	55:78	[*rā*]	QUR.
•—•-•*	56:1		QUR.
•—•-•*	56:2		QUR.
•—•-•*	56:3		QUR.
•(-)•*	56:4		QUR.
•(-)•*	56:5		QUR.
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•(-)•*	56:9		QUR.
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•—•*	56:39		QUR.
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•—•*	56:45		QUR.
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•—•*	56:49		QUR.
•—•*	56:50		QUR.
•—•*	56:51		QUR.
•—•*	56:52		QUR.
•—•*	56:53		QUR.
•—•*	56:54		QUR.
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•—•*	56:57		QUR.
•—•*	56:58		QUR.
•—•*	56:59		QUR.
•—•*	56:60		QUR.
•—•*	56:61		QUR.
•—•*	56:62		QUR.
•—•*	56:63		QUR.
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•—•*	56:67		QUR.
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•—•*	56:78		QUR.
•—•*	56:79		QUR.
•—•*	56:80		QUR.
•—•*	56:81		QUR.
•—•*	56:82		QUR.
•—•*	56:83		QUR.
•—•*	56:84		QUR.
•—•*	56:85		QUR.
•—•*	56:86		QUR.
•—•*	56:87		QUR.
•—•*	56:88		QUR.
•—•*	56:89		QUR.
•—•*	56:90		QUR.
•—•*	56:91		QUR.
•—•*	56:92		QUR.
•—•*	56:93		QUR.
•—•*	56:94		QUR.
•—•*	56:95		QUR.
•—•*	56:96		QUR.
•—•*	57:1	(HIDDEN)	QUR.
•—•*	57:2	(HIDDEN)	QUR.
•—•*	57:3	(HIDDEN)	QUR.
•—•*	57:4	(HIDDEN)	QUR.
•—•*	57:5	(HIDDEN)	QUR.
•—•*	57:6	(HIDDEN)	QUR.
•—•*	57:7	(HIDDEN)	QUR.
•—•*	57:8	(HIDDEN)	QUR.
•—•*	57:9	(HIDDEN)	QUR.
•—•*	57:10	(HIDDEN)	QUR.
•—•*	57:11	(HIDDEN)	QUR.
•—•*	57:12	(HIDDEN)	QUR.
•—•*	57:13	(HIDDEN)	QUR.
•—•*	57:14	(HIDDEN)	QUR.
•—•*	57:15	(HIDDEN)	QUR.
•—•*	57:16	(HIDDEN)	QUR.
•—•*	57:17	(HIDDEN)	QUR.
•—•*	57:18	(HIDDEN)	QUR.
•—•*	57:19	(HIDDEN)	QUR.
•—•*	57:20	(HIDDEN)	QUR.
•—•*	57:21	(HIDDEN)	QUR.
•—•*	57:22	(HIDDEN)	QUR.
•—•*	57:23	(HIDDEN)	QUR.
•—•*	57:24	(HIDDEN)	QUR.
•—•*	57:25	(HIDDEN)	QUR.
•—•*	57:26	(HIDDEN)	QUR.
•—•*	57:27	(HIDDEN)	QUR.
•—•*	57:28	(HIDDEN)	QUR.
•—•*	57:29	(HIDDEN)	QUR.
•—•*	58:1	(HIDDEN)	QUR.
•—•*	58:2	(HIDDEN)	QUR.
•—•*	58:3	(HIDDEN)	QUR.
•—•*	58:4	(HIDDEN)	QUR.
•—•*	58:5	(HIDDEN)	QUR.
•—•*	58:6	(HIDDEN)	QUR.
•—•*	58:7	(HIDDEN)	QUR.
•—•*	58:8	(HIDDEN)	QUR.
•—•*	58:9	(HIDDEN)	QUR.
•—•*	58:10	(HIDDEN)	QUR.
•—•*	58:11	(HIDDEN)	QUR.
•—•*	58:12	(HIDDEN)	QUR.
•—•*	58:13	(HIDDEN)	QUR.
•—•*	58:14	(HIDDEN)	QUR.
•—•*	58:15	(HIDDEN)	QUR.
•—•*	58:16	(HIDDEN)	QUR.
•—•*	58:17	(HIDDEN)	QUR.
•—•*	58:18	(HIDDEN)	QUR.
•—•*	58:19	(HIDDEN)	QUR.
•—•*	58:20	(HIDDEN)	QUR.
•—•*	58:21	(HIDDEN)	QUR.
•—•*	58:22	(HIDDEN)	QUR.
•—•*	59:1	(HIDDEN)	QUR.
•—•*	59:2	(HIDDEN)	QUR.
•—•*	59:3	(HIDDEN)	QUR.
•—•*	59:4	(HIDDEN)	QUR.
•—•*	59:5	(HIDDEN)	QUR.
•—•*	59:6	(HIDDEN)	QUR.
•—•*	59:7	(HIDDEN)	QUR.
•—•*	59:8	(HIDDEN)	QUR.
•—•*	59:9	(HIDDEN)	QUR.
•—•*	59:10	(HIDDEN)	QUR.
•—•*	59:11	(HIDDEN)	QUR.
•—•*	59:12	(HIDDEN)	QUR.
•—•*	59:13	(HIDDEN)	QUR.
•—•*	59:14	(HIDDEN)	QUR.
•—•*	59:15	(HIDDEN)	QUR.
•—•*	59:16	(HIDDEN)	QUR.
•—•*	59:17	(HIDDEN)	QUR.
•—•*	59:18	(HIDDEN)	QUR.
•—•*	59:19	(HIDDEN)	QUR.
•—•*	59:20	(HIDDEN)	QUR.
•—•*	59:21	(HIDDEN)	QUR.
•—•*	59:22	(HIDDEN)	QUR.
•—•*	59:23	(HIDDEN)	QUR.

•—•*	59:24	(HIDDEN)	QUR.
•—•*	60:1	(HIDDEN)	QUR.
•—•*	60:2	(HIDDEN)	QUR.
•—•*	60:3	(HIDDEN)	QUR.
•—•*	60:4	(HIDDEN)	QUR.
•—•*	60:5	(HIDDEN)	QUR.
•—•*	60:6	(HIDDEN)	QUR.
•—•*	60:7	(HIDDEN)	QUR.
•—•*	60:8	(HIDDEN)	QUR.
•—•*	60:9	(HIDDEN)	QUR.
•—•*	60:10	(HIDDEN)	QUR.
•—•*	60:11	(HIDDEN)	QUR.
•—•*	60:12	(HIDDEN)	QUR.
•—•*	60:13	(HIDDEN)	QUR.
•—•*	61:1	(HIDDEN)	QUR.
•—•*	61:2	(HIDDEN)	QUR.
•—•*	61:3	(HIDDEN)	QUR.
•—•*	61:4	(HIDDEN)	QUR.
•—•*	61:5	(HIDDEN)	QUR.
•—•*	61:6	(HIDDEN)	QUR.
•—•*	61:7	(HIDDEN)	QUR.
•—•*	61:8	(HIDDEN)	QUR.
•—•*	61:9	(HIDDEN)	QUR.
•—•*	61:10	(HIDDEN)	QUR.
•—•*	61:11	(HIDDEN)	QUR.
•—•*	61:12	(HIDDEN)	QUR.
•—•*	61:13	(HIDDEN)	QUR.
•—•*	61:14	(HIDDEN)	QUR.
•—•*	62:1	(HIDDEN)	QUR.
•—•*	62:2	(HIDDEN)	QUR.
•—•*	62:3	(HIDDEN)	QUR.
•—•*	62:4	(HIDDEN)	QUR.
•—•*	62:5	(HIDDEN)	QUR.
•—•*	62:6	(HIDDEN)	QUR.
•—•*	62:7	(HIDDEN)	QUR.
•—•*	62:8	(HIDDEN)	QUR.
•—•*	62:9	(HIDDEN)	QUR.
•—•*	62:10	(HIDDEN)	QUR.
•—•*	62:11	(HIDDEN)	QUR.
•—•*	63:1	(HIDDEN)	QUR.
•—•*	63:2	(HIDDEN)	QUR.
•—•*	63:3	(HIDDEN)	QUR.
•—•*	63:4	(HIDDEN)	QUR.
•—•*	63:5	(HIDDEN)	QUR.
•—•*	63:6	(HIDDEN)	QUR.
•—•*	63:7	(HIDDEN)	QUR.
•—•*	63:8	(HIDDEN)	QUR.
•—•*	63:9	(HIDDEN)	QUR.
•—•*	63:10	(HIDDEN)	QUR.
•—•*	63:11	(HIDDEN)	QUR.
•—•*	64:1	(HIDDEN)	QUR.
•—•*	64:2	(HIDDEN)	QUR.
•—•*	64:3	(HIDDEN)	QUR.
•—•*	64:4	(HIDDEN)	QUR.
•—•*	64:5	(HIDDEN)	QUR.
•—•*	64:6	(HIDDEN)	QUR.
•—•*	64:7	(HIDDEN)	QUR.
•—•*	64:8	(HIDDEN)	QUR.
•—•*	64:9	(HIDDEN)	QUR.
•—•*	64:10	(HIDDEN)	QUR.
•—•*	64:11	(HIDDEN)	QUR.
•—•*	64:12	(HIDDEN)	QUR.
•—•*	64:13	(HIDDEN)	QUR.
•—•*	64:14	(HIDDEN)	QUR.
•—•*	64:15	(HIDDEN)	QUR.
•—•*	64:16	(HIDDEN)	QUR.
•—•*	64:17	(HIDDEN)	QUR.
•—•*	64:18	(HIDDEN)	QUR.
•(-)•*	65:1	(HIDDEN)	QUR.
•(-)•*	65:2	(HIDDEN)	QUR.
•(-)•*	65:3	(HIDDEN)	QUR.
•(-)•*	65:4	(HIDDEN)	QUR.
•(-)•*	65:5	(HIDDEN)	QUR.
•(-)•*	65:6	(HIDDEN)	QUR.
•(-)•*	65:7	(HIDDEN)	QUR.
•(-)•*	65:8	(HIDDEN)	QUR.
•(-)•*	65:9	(HIDDEN)	QUR.
•(-)•*	65:10	(HIDDEN)	QUR.
•(-)•*	65:11	(HIDDEN)	QUR.
•(-)•*	65:12	(HIDDEN)	QUR.
•—•*	66:1	(HIDDEN)	QUR.
•—•*	66:2	(HIDDEN)	QUR.
•—•*	66:3	(HIDDEN)	QUR.
•—•*	66:4	(HIDDEN)	QUR.
•—•*	66:5	(HIDDEN)	QUR.
•—•*	66:6	(HIDDEN)	QUR.
•—•*	66:7	(HIDDEN)	QUR.
•—•*	66:8	(HIDDEN)	QUR.
•—•*	66:9	(HIDDEN)	QUR.
•—•*	66:10	(HIDDEN)	QUR.
•—•*	66:11	(HIDDEN)	QUR.
•—•*	66:12	(HIDDEN)	QUR.
•—•*	67:1		QUR.
•—•*	67:2		QUR.
•—•*	67:3		QUR.
•—•*	67:4		QUR.
•—•*	67:5		QUR.
•—•*	67:6		QUR.
•—•*	67:7		QUR.
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•—•*	67:11		QUR.
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•—•*	67:14		QUR.
•—•*	67:15		QUR.
•—•*	67:16		QUR.
•—•*	67:17		QUR.
•—•*	67:18		QUR.
•—•*	67:19		QUR.
•—•*	67:20		QUR.
•—•*	67:21		QUR.
•—•*	67:22		QUR.
•—•*	67:23		QUR.
•—•*	67:24		QUR.
•—•*	67:25		QUR.
•—•*	67:26		QUR.
•—•*	67:27		QUR.
•—•*	67:28		QUR.
•—•*	67:29		QUR.
•—•*	67:30		QUR.
•—•*	68:1	*nūn*	QUR.
•—•*	68:2	*nūn*	QUR.
•—•*	68:3	*nūn*	QUR.
•—•*	68:4	*nūn*	QUR.
•—•*	68:5	*nūn*	QUR.
•—•*	68:6	*nūn*	QUR.
•—•*	68:7	*nūn*	QUR.
•—•*	68:8	*nūn*	QUR.
•—•*	68:9	*nūn*	QUR.
•—•*	68:10	*nūn*	QUR.
•—•*	68:11	*nūn*	QUR.
•—•*	68:12	*nūn*	QUR.
•—•*	68:13	*nūn*	QUR.
•—•*	68:14	*nūn*	QUR.
•—•*	68:15	*nūn*	QUR.
•—•*	68:16	*nūn*	QUR.
•—•*	68:17	*nūn*	QUR.
•—•*	68:18	*nūn*	QUR.
•—•*	68:19	*nūn*	QUR.
•—•*	68:20	*nūn*	QUR.
•—•*	68:21	*nūn*	QUR.
•—•*	68:22	*nūn*	QUR.
•—•*	68:23	*nūn*	QUR.
•—•*	68:24	*nūn*	QUR.
•—•*	68:25	*nūn*	QUR.
•—•*	68:26	*nūn*	QUR.
•—•*	68:27	*nūn*	QUR.
•—•*	68:28	*nūn*	QUR.
•—•*	68:29	*nūn*	QUR.
•—•*	68:30	*nūn*	QUR.
•—•*	68:31	*nūn*	QUR.
•—•*	68:32	*nūn*	QUR.
•—•*	68:33	*nūn*	QUR.
•—•*	68:34	*nūn*	QUR.
•—•*	68:35	*nūn*	QUR.
•—•*	68:36	*nūn*	QUR.
•—•*	68:37	*nūn*	QUR.
•—•*	68:38	*nūn*	QUR.
•—•*	68:39	*nūn*	QUR.
•—•*	68:40	*nūn*	QUR.
•—•*	68:41	*nūn*	QUR.
•—•*	68:42	*nūn*	QUR.
•—•*	68:43	*nūn*	QUR.
•—•*	68:44	*nūn*	QUR.
•—•*	68:45	*nūn*	QUR.
•—•*	68:46	*nūn*	QUR.
•—•*	68:47	*nūn*	QUR.
•—•*	68:48	*nūn*	QUR.
•—•*	68:49	*nūn*	QUR.
•—•*	68:50	*nūn*	QUR.
•—•*	68:51	*nūn*	QUR.
•—•*	68:52	*nūn*	QUR.
•(-)•*	69:1		QUR.
•(-)•*	69:2		QUR.
•(-)•*	69:3		QUR.
•—•-•*	69:4		QUR.
•—•-•*	69:5		QUR.
•—•-•*	69:6		QUR.
•—•-•*	69:7		QUR.
•—•-•*	69:8		QUR.
•—•-•*	69:9		QUR.
•—•-•*	69:10		QUR.
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•—•-•*	69:15		QUR.
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•—•-•*	69:17		QUR.
•—•-•*	69:18		QUR.
•—•-•*	69:19		QUR.
•—•-•*	69:20		QUR.
•—•-•*	69:21		QUR.
•—•-•*	69:22		QUR.
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•—•-•*	69:26		QUR.
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•—•*	69:50		QUR.
•—•*	69:51		QUR.
•—•*	69:52		QUR.
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•—•-•*	70:2		QUR.
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•(-)•*	70:4		QUR.
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•—•*	70:7		QUR.
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•(-)•*	70:9		QUR.
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•(-)•*	72:2		QUR.
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•(-)•*	72:26		QUR.
•(-)•*	72:27		QUR.
•(-)•*	72:28		QUR.
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•—•*	73:2	[§]	QUR.
•—•*	73:3	[§]	QUR.
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•—•*	73:17	[§]	QUR.
•—•*	73:18	[§]	QUR.
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•—•*	75:1		QUR.
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Solution to the

Mysterious Letters of the Qur'an

And this Qur'an is not such as could be invented by other than God; but it is a confirmation of what is before it, and an exposition of the Writ about which there is no doubt, from the Lord of All Creation.
(10:37)

The Qur'an: A Complete Revelation

Background to the Solution

Introduction

Twenty-nine chapters of the Qur'an begin with certain letters the meanings of which have eluded Muslims for over 1,400 years. They are referred to in Arabic by the term *al ḥurūf al muqaṭṭaʿāt* (*the cut* or *disjointed letters*), and tend to be referred to as *the mysterious letters* in English. I use the terms *al ḥurūf al muqaṭṭaʿāt* and *the mysterious letters* interchangeably in my presentation of this subject.

I offer in the Solution which follows a cogent, consistent and compelling explanation both of the meanings of these letters and of their operation in the Qur'an.

Before we go further, I should say something about the word Solution. This presentation comprises the application of an organic, pan-textual hermeneutic, one which first identifies and then leverages the incidence of textual phenomena in order to demonstrate the architecture of *the mysterious letters* beyond a reasonable doubt. That is not what one means by the solution to a problem of arithmetic, of course, where one applies agreed patterns and principles in order to produce an answer which can then be assessed on the basis of established conventions. So while Solution may be an imperfect term in the present context, I use it as shorthand for what I mean by it.

If a solution to *the mysterious letters* were susceptible to the type of facile summary people today expect every topic worth knowing to submit to, this enigma would have been resolved long ago. But it isn't. It is difficult. It has eluded men for so long precisely because it is difficult. And while I will consider any completed examples of how this Solution may be explained more simply than I have done, what follows is the best of which I am capable at this time, and that is all we have.

Thus, while very effort has been made to present this Solution in as simple a form as the material will allow, it does require both attention to follow, and, should one choose to, effort and some basic knowledge to verify.[1] But it does not require specialist knowledge, and apprehension of its contents is within the capabilities of anyone prepared to apply himself to them.

A full treatment of this subject requires inclusion of an overview of those theories on *al ḥurūf al muqaṭṭaʿāt* which pre-date this Solution. Such is provided in the addenda section to this presentation. However, the short version is, as alluded to above, that the Traditionalist Muslim does not know what *the mysterious letters* mean. In general, his dogma is that

1 At the very least, the ability to run text-string searches on the Qur'an in the Arabic language.

God alone knows what they mean, and any attempt to understand them is impossible, presumptuous, or blasphemous — or some combination of all three.

I am temperamentally disinclined to believe that a message from God — one which itself challenges the reader to reason[2] — would frustrate all attempts to understand certain portions of itself, which is why I have presumed to risk the accusation of blasphemy and attempt the impossible: to understand *al ḥurūf al muqaṭṭa'āt*.

A summary of my works

This Solution is presented in support of my existing publications. Those works, when taken together with this Solution, provide the basis for my principal project, and I supply a summary below for those encountering my output for the first time.

The Qur'an: A Complete Revelation is a full translation of the Qur'an, one which operates without reliance upon extraneous sources and those subsequent cultures regarded as Islamic. While not its primary goal, one result of this work is to illustrate where and how the religion which claims the Qur'an as its foundational scripture is at unambiguous odds with that scripture. This work comprises a full translation of the Arabic into English supported by a large body of related analysis. Quotes from the Qur'an in translation below are from *The Qur'an: A Complete Revelation*, but the Solution is in no way dependent upon the particulars of that translation.

The God Protocol identifies that mechanism in the Qur'an by which miscreant ruling elites of the past were made accountable before God and applies the same principle to the worldwide ruling elite of today. The application of that mechanism is the object to which all other ends have been bent, including the work which underpins *The Qur'an: A Complete Revelation* and this Solution.

This project: a short history

This segment presents something of my personal history as relates to this project. It may be of interest to some, although it is not required for what follows.

I entered university only after spending seven years after leaving school at sixteen in a smorgasbord of manual and service jobs. My academic background includes a degree in Russian Language and Literature. My professional life began in language teaching, but I

2 I offer the following verses as a sample in this regard: 2:44, 2:73, 2:76, 2:164, 2:170, 2:171, 2:242, 3:65, 3:118, 5:58, 5:103, 6:32, 6:151, 7:169, 8:22, 10:16, 10:42, 10:100, 11:51, 12:2, 12:109, 13:4, 16:12, 16:67, 21:10, 21:67, 22:46, 23:80, 24:61, 25:44, 26:28, 28:60, 29:35, 29:63, 30:24, 30:28, 36:62, 36:68, 37:138, 39:43, 40:67, 43:3, 45:5, 49:4, 52:32, 57:17, 59:14, 67:10.

quickly moved into translation, and from translation into technical and financial marketing, copywriting, media training, and then into print and radio journalism. At the peak of this trajectory, I was a director in the largest Russian strategic communications company and personally responsible for the international public relations of the president of a Russian company which, at that time, employed over a million people. I managed seven-figure dollar budgets annually. And I travelled internationally several times a month as a function of that role, only ever flying business-class and staying at the best hotels.

But I felt strongly that there was something else I should be doing — not a job, but a mission. And that feeling would not be quieted by the blandishments of a good salary and high-status profession.

The result is the project introduced above.

I took the decision to detach myself from the demands of the career I had created, at least for a few years, and attend instead to the demands of that feeling that would not let me go.

Western universities are all but discredited in my view. Rather than being places of learning and committed to an unfettered quest for truth, they are become debt-creation centres committed to the universalisation of the current orthodoxy of delusion, perversion, mediocrity and conformity. And as such, they would not be conducive to the paradigm-challenging research I envisaged.

I therefore spent more than two years on a punishing schedule to produce the first draft of my work *The Qur'an: A Complete Revelation*, funded out of personal savings, and with only modest additional income originating in a role as an occasional freelance op-ed contributor to Russia Today.

Over time, I became cognisant that publication of my work, when it came, would be tantamount to career suicide; that is: there would be no way back to the comfy leather seats of expenses-paid business-class flights and the smiles of well-groomed air hostesses for me. All companies which intend to invest in a key hire routinely conduct background checks. If one has published a work which challenges the world's 1.8 billion Muslims' understanding of the book they claim as their foundational scripture, Human Resources will become aware of that fact early on in any hiring process. Corporations care about their image, and they tend to view candidates with a zero chance of attracting death threats or mysterious packages to their offices more favourably than the alternative.

Thus, as a result of publication of my early output, I became definitively and irredeemably unemployable, at least by Western corporations — a situation which is not now as regrettable as it once seemed.

I had been working to that point in a bubble, albeit one of my own choosing. The object now was to soft-release my work (to use an IT term) — to use it "to poke life" as Steve Jobs

once put it — and thereby provoke responses that would challenge, test and refine my thinking, since I had no other crucible.

The first release was an e-book edition of *The Qur'an: A Complete Revelation* early in 2016.[3]

In that edition I stated frankly that I did not know what *the mysterious letters* mean. Having tried and failed to decipher them on more than one occasion, I had made peace with the fact that I would have to proceed without an answer to this enduring enigma.

Certainly, publication drew some attention of the undesirable type I had anticipated, but it also garnered some genuine support, including financial. This came in the form of donations from private individuals; these grew over time to pick up the slack of my own savings which, by that time, were gone.

As I was approaching the end of the process of correcting the text prior to the first "rough" hard-copy release of *The Qur'an: A Complete Revelation* in mid-2017, I was privileged to gain the beginnings of a cohesive understanding of the meaning of *the mysterious letters* in response to prayer, and I published my first attempt at a solution at that time.[4]

Over the intervening period, I have — again, thanks in large part to those individuals who have backed me on the basis of the early releases of *The Qur'an: A Complete Revelation* — been privileged to be able to complete the equally demanding task of bringing that work to its present form.[5] My guiding objective since I embarked on this journey has been, as indicated, to identify and summarise the method the Qur'an contains by which tyranny is overthrown, to the end of applying the same principle in the present context. That method is outlined in *The God Protocol*, and I regard this Solution as an authentication of the premises underpinning that work.

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Corrected editions of *The Qur'an: A Complete Revelation* and *The God Protocol* were released in mid-2022 in tandem with release of the present book: *The Mysterious Letters of the Qur'an: A Complete Solution*.

The present book comprises the totality of my efforts in the direction of a solution to *the mysterious letters* now developed to completion, improved by better editing and layout, and prefaced by *Framework for Qur'anic Methods of Exegesis*.

3 While I intended to produce physical books downstream, I was primarily interested in making my work as widely available as possible, and early on decided that all my output connected with this project would be made available in an electronic format of some kind at no charge — a policy which holds to this day.

4 While my original analysis of *al ḥurūf al muqaṭṭaʿāt* is confirmed here to be correct in several key parts, it was wrong in others, and it entirely missed more than one crucial dimension. It is possible that those with a historical interest in my process will compare that version with this in order to see where I was wrong there and what breakthroughs followed.

5 *Solution to the Mysterious Letters of the Qur'an* replaces those iterations of the same Solution which appeared as Article II in the appendix of previous editions of *The Qur'an: A Complete Revelation* and the first edition of *The God Protocol*.

With these works now brought to the best condition of which I am capable, and having executed on the substance of *the God protocol*, I consider the project I began eight years ago to be complete.

The Solution to the mysterious letters

The Solution which follows is cohesive, consistent and intellectually rewarding. But it is not something one can summarise in a few words.

Attainment of a satisfactory explanation of *the mysterious letters* defeated the best minds of the Islamic world over the course of fourteen centuries; it is hoped that one will allow that it might require concentration and application to follow their explanation now that we have one. However, these factors being present, a full understanding of *the mysterious letters* may be gained in a few hours by the diligent student; and once gained, that student's engagement with, and appreciation of, the Qur'an will be greatly enhanced.

I allow that what follows might be explained using a system of terminology and a logical progression simpler and superior to what I have used here. I can only say that I have tried several, and this is the least complicated of the options I was able to devise.

I do not imagine that this Solution cannot be expanded upon and improved. However, I believe that the core pieces are in place — the framework, as it were — upon which new layers of detail and nuance may be added.[6]

Notes on process

My translation of the Qur'an, *The Qur'an: A Complete Revelation*, is largely the function of a hermeneutic system I developed, and then refined, which regards the text of the Qur'an as complete, and which disregards the Traditionalist's voluminous extra-Qur'anic literature entirely. This undertaking engendered an iterative process of textual engagement, and that habit has become ingrained in me to the point of reflex.

By *iterative process of textual engagement* I mean that when investigating any topic — be it the meaning of a particular word, or of particular usage — I am accustomed to make a number of passes across the entire text, checking every instance of a word, expression or root to draw in data and build up a picture on that basis.

6 This Solution was materially complete and published before I gained the insights which grew into the presentation now entitled *Framework for Qur'anic Methods of Exegesis*.

This process may be likened to that of a deep-sea trawler when compared to that of a man with a spear trying to catch fish from the shore. The spear-fisher has one spear and may bag one fish at a time: if he hits something and it sticks to his spear he has made a catch. My hermeneutic process is fundamentally different: my nets suck into them and retain everything in their path greater than the gauge of the nets I have cast; when I have hauled the nets onto the deck of my vessel, I sort through the result according to set criteria, and it is only when that process is to some degree complete that I can think in terms of a catch.

At that point, having amassed my source material, I then sort through it and assess it further according to refined criteria.

I have performed this process countless thousands of times researching and developing the contents which underpin *The Qur'an: A Complete Revelation* and *The God Protocol*.

I term this process *pan-textual analysis*. And it was natural for me to employ something of the same process in my engagement with *the mysterious letters*, since habits acquired over countless repetitions in one context seek to express themselves in others.

Thus, the hermeneutic tool of pan-textual analysis served as a method by which it was possible to verify and shape the thinking which informs this Solution.

But the thinking which informs this Solution did not originate in that method.

I appreciate that some highly analytical people will not find what I am about to say satisfactory to them, but the fact is that I cannot provide them with a linear, step-by-step description of that process of thinking which informs this analysis. I simply spent days on end considering the symbols which comprise *the mysterious letters* both in their immediate contexts and as found across the text as a whole, until the pieces of the Solution which follows formed, bit by bit, somewhere within the tangle of my mind.

Though underpinned by a combination of data-collation and analysis, my process was driven by what is essentially a waking dream-state. This is me in a sailing dinghy catching the winds of intuition upon the sea of what facts are known in the hope of reaching the next port of call, while remaining generally unsure of the specifics of that destination. By catching those winds I eventually reach an inlet where I can weigh anchor. At that point I update my maps on the basis of the last completed leg of the journey, and recalibrate what I think I know about what the final destination might be. And then, after some rest and a good long walk, I embark on the next stage of the voyage.

I do not myself understand the mechanics which drive this process. But if you have ever seen an image in a Magic Eye picture reveal itself to you then you can understand how certain shifts in perspective make all the difference. In any case, what I have described is what I am referring to when I say that I am thinking deeply about something. I know that it works, but why and how it works is not something I can explain.

Since I arrived at this Solution largely by a mechanism I myself do not understand, I hope the reader will excuse the fact that I cannot walk him through my process as a logical series of plot points. What I do here is present my findings — the output of my total process.

I describe in this work the patterns I have observed that *the mysterious letters* conform to within the mechanics of the Qur'an as a whole, and show how they fit together into a cogent and compelling structure.

Notes on logic

Most of us are not professional logicians. But we all use logic of different types to some degree; we could not operate otherwise.

I, too, am not a professional logician. But my work with *the mysterious letters* has required me to think a little more deeply about logic than would otherwise have been the case. By briefly summarising some of the basic concepts I have myself had to learn, I hope better to prepare the reader to engage with the presentation which follows.

As I said above: we all use logic. But what we mean by the term typically depends to some extent on who we are and what our background is. A mathematician working from first principles to final conclusions will have one understanding of the term. A computer programmer working with nested loops in a stream of code will have another. And a psychologist picking apart the emotions of a disaffected teenager will have yet another.

In each case, logic is employed to describe and define processes and to assess the correctness or otherwise of conclusions. But the nature of that logic will not be the same in each case.

Typically, when a logician speaks about logic, he tends to have in view a particular strain of logic known as *deductive reasoning*. This type of logic consists of an argument comprising premises and a conclusion.

The classic example of an argument using deductive reasoning which leads to a correct conclusion is:

- All men are mortal [first premise];
- Socrates is a man [second premise];
- Therefore, Socrates is mortal [conclusion].

An example of an argument using deductive reasoning leading to an erroneous conclusion would be:

- Nothing is better than love [first premise];
- A bowl of pea soup is better than nothing [second premise];
- Therefore, pea soup is better than love [conclusion].

Accordingly, deductive arguments are evaluated in terms of their validity and soundness, the details of which need not detain us here.

However, there is a second general type of reasoning. This can, broadly speaking, be termed *inductive reasoning*.

We can characterise inductive reasoning as a method of reasoning in which we work backwards from what is evident to make suppositions with varying degrees of confidence about what is happening, has happened, or will happen.

This type of structured inference is the area of reason to which I appeal in this presentation.

It is true that this type of reasoning does not produce neat syllogisms susceptible to logical certainty in particular circumstances as in the deductive method. But it is the type of reasoning we use in real life: it forms a cornerstone of the modern scientific method; we used it when we first learned to speak; we use it when assessing evidence on jury service; we use it when making a judgment on whether the sun will come up in the morning.

Notes on approach

My eventual arrival at an understanding of *the mysterious letters* which was — further processes of refinement notwithstanding — *correct* (in the sense that I use that term), created two new problems for me. These problems were both unexpected and, in the event, as challenging as the one I knew I had solved.

They were, firstly, *how to explain what I now understood to other people* and, — given that I was able to solve that problem — secondly, *how to provide a reason for other people to follow that explanation*.

The solution to the second problem is found as *Framework for Qur'anic Methods of Exegesis*.

The first problem can be compared to a requirement to demonstrate that a seemingly random set of strips made up of black and white squares, in fact, forms a three-dimensional crossword which fits together by means of interlocking parts, like a Chinese puzzle. What one has to do is to assemble that puzzle, methodically and by stages, to the point where a perfect cube comprising black-and-white crossword schematics on all six sides results, then, both to infer the questions for that three-dimensional crossword and provide the answers to those questions while demonstrating convincingly both that what one is doing

is correct and that the mechanism of the Chinese puzzle works as one says it does — and to present all this to someone who has never seen a crossword or a Chinese puzzle before.

Moreover, this must be achieved in a way which does not send the reader to sleep.

This problem being what it is, portions of my analysis defy two-dimensional sequential description, and I have done my best to help the reader trace connected and interlocking parts of the whole by supplying references to segments of the presentation where related portions of the puzzle are laid out.

I also state certain points more than once in the course of the analysis. While I recognise that some will instantly pick up and remember every concept as we proceed (and will therefore find my occasional reinforcing of particular concepts redundant), I believe such people will be in the minority, and I have attempted to make these findings accessible to as broad a swathe of readers as possible, even at the risk of irritating a few.

Finally, I will repeat here what is stated in the Preface: the analyses which follow are, of necessity, not only written in a manner which is formulaic and highly structured (bound as I am to use terminology consistently), they are also studded with bullet points and punctuated by summaries. While the result is, perhaps, a victory of martial order over literary style, the approach taken here is the one best suited to the task in hand.

Falsifiability

It is common among academics and others who pride themselves on intellectual achievements, real or imagined, to belittle the work of those they fear may have surpassed them, either by damning them with faint praise or by dismissing their work as "unfalsifiable".

One can do little about the tactic of faint praise other than to ask oneself if those who thus damn one are right in their lack of enthusiasm for one's results. If they are, then one should improve the quality of one's work or modify or abandon one's claim. And if they are wrong, then one must put their response down to the usual human factors.

The charge of "unfalsifiability" is different.

This is essentially the idea that what is asserted is not valid because there is no way to prove it wrong. It is something like an accusation of circular reasoning or assumed conclusions: all one has done (it is claimed) is to create a theory which is right because it is right. If there exists no circumstance in which it could be shown to be wrong then it cannot be claimed to be right.

While used also as a stock put-down, the principle itself is a useful guard both against wrong thinking and against dogma disguised as right thinking.

Here I make the following claims:

1. **This Solution is consistent with the broader text.** By this, I mean that the phenomena I identify in the text and which provide the leverage points by which this Solution demonstrates the operation of *the mysterious letters* occur in the text only in those places identified within this Solution.
2. **This Solution is consistent with the local text.** There is no adjustment either to what we term the opening contexts cited in this Solution or to the components of *the mysterious letters* themselves as found on the page.[7]
3. **This Solution is comprehensive.** On the basis of the incidence of the leverage points identified here, this Solution shows every instance of *the mysterious letters* to participate in a single integrated, interlocking structure.
4. **This Solution meets the standard of reasonable proof.** In a court of law, a jury must decide whether the evidence presented to it bears the interpretation put upon that evidence beyond a reasonable doubt; given the incidence of the textual phenomena presented as evidence here, I claim that the interpretation put upon that evidence — whatever imperfections may attach to my presentation of that evidence — is the only reasonable one.

I will regard this Solution as "falsified", surpassed or discredited if:

- A materially different solution is presented which both conforms to those statements presented in bold at points 1 through to 4 above and is convincing beyond a reasonable doubt to an extent superior to that attained here; or if
- The leverage points identified in this Solution are shown to have been misused (i.e. if the results are shown to depend upon a lack of transparency in either the incidence or type of textual phenomena which this Solution leverages).

I will not regard this Solution as "falsified", surpassed or discredited on the basis of subjective opinions or personal judgments upon it which do not meet either point above.

I consider that uninformed or incoherent addenda to this Solution by others neither imply a refutation nor necessarily warrant a response.

One is forced to add, given the generalised tendency towards solipsism, delusion, entitlement and sloth, that failure or refusal to apply oneself to this presentation does not imply a refutation of any kind.

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7 I allude here to Rashad Khalifa's model predicated on the number nineteen. In order to extract what he needs from the available options he changes ن to نۏن.

I accept that this Solution may be added to, developed, or systematised further by others.

I also think it would benefit from analysis by a statistician to assess mathematically what level of probability attaches to its conclusions. Data of that kind would, I think, provide some interesting numbers to consider.

Assessing the Solution

In considering what follows one should ask himself whether this Solution, whatever my deficiencies in conveying it may be, is correct beyond a reasonable doubt. If it is, then certain things follow, some of which are touched upon in the Conclusion.

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My own assessment is that what follows is correct beyond a reasonable doubt. And on that basis, I regard it as the solution to that 1,400 year-old enigma embedded within the sacred scripture given by God to Prophet Muḥammad as a message for all mankind.

Though my feeling for what I have uncovered runs deep, sentiment has no place here. I can serve best by presenting what follows without subjecting the reader to my personal enthusiasms, and by allowing the results to speak for themselves.

Overview of the Solution

This section is intended to provide initial acquaintance with the concepts the Solution contains and to be a resource for later reference. The concepts themselves will become clear with the application of concrete examples.

This presentation aims to use terminology consistently. Certain key terms are emphasised in the text by means of bold or italics, while certain important or recurring features in the argument may be in italics or underlined. These conventions are used from this point forward. And while a full list of all Arabic letters in all forms with English transliteration is found in the addenda section, no knowledge of Arabic letters is needed to follow this presentation.

We use indented notes to supply some items of related interest within the main presentation, while footnotes supply the rest.

1. The mysterious letters as symbols

Fourteen Arabic letters participate in *the mysterious letters*. In my initial process of investigation, I thought it might be possible — having noted the correspondences between Arabic and Hebrew letters — to discern meaningful relationships between those letters and certain esoteric traditions.

Ultimately, this line of enquiry proved fruitless. But it yielded one interesting outcome: it led me to consider *the mysterious letters* not as letters *per se*, but as **symbols** — i.e. as visual entities representative of some other data.

A requisite characteristic of a **symbol** is that it be recognisable. And for a **symbol** to be recognisable as such, it must be visually distinct (i.e. distinguishable) from any other **symbol**.

If one sets out the constituent letters of Arabic in the alphabetical order favoured today, even one with no knowledge of Arabic will see that certain basic shapes repeat, and are to some degree grouped together:

ا	ب	ت	ث	ج	ح	خ
د	ذ	ر	ز	س	ش	ص
ض	ط	ظ	ع	غ	ف	ق
ك	ل	م	ن	ه	و	ي

If we set out the same alphabet as below, even one with no understanding of the Arabic alphabet will appreciate that letters have been grouped according to visually similar characteristics where such exist and left singly where they do not.[1]

	ك		ا			
	ل		ن	ت	ث	ب
	م		ح	خ	ج	
ش	س		ه			
ض	ص		ر	ز	ذ	د
غ	ع		ط	ظ		
	ي		ق	ف	و	

I invite the reader now to consider the following in the light of what precedes:

1 We address the cases of *kāf* / ك and *lām* / ل below.

ك	ا
ل	ن
م	ح
س	ه
ص	ر
ع	ط
ي	ق

The list above, then, comprises the fourteen letters which feature in *al ḥurūf al muqaṭṭa'āt*.

In no case is any letter which contributes to *the mysterious letters* found more than once in any single visually-connected group. Moreover, a single representative from each visually-distinct group is present.

This observation indicated to me that visual distinction is implicit in *the mysterious letters*, from which fact it follows that *the mysterious letters* must, as we have touched upon above, be **symbols**; that is: they must indicate **values** beyond those which attach to them as letters.

> **Note:** those with knowledge of Arabic letters may discern a discrepancy in the cases of *kāf* / ك and *lām* / ل and feel that since these two letters are materially the same when written separately, they should therefore be grouped together. The reasons why this is not the case follow:
>
> Firstly, the internal qualities of these two letters are inherently different since *kāf* / ك and *lām* / ل behave differently to each other in initial and medial positions; secondly, neither occurs singly or in final position (i.e. in those positions in which they do look similar) in *the mysterious letters*. Thus — within the context of *the mysterious letters* — they are correctly regarded as members of different visual groups.

> A further point may be raised with regard to و / *wāw*: since this letter behaves in initial and medial positions unlike either ف / *fā* or ق / *qāf* (since و / *wāw* does not merge with the letter which follows whereas both ف / *fā* and ق / *qāf* do), why is it not listed separately from ف / *fā* and ق / *qāf* despite the three letters' visual similarities when written separately?
>
> The answer in this case is the inverse of the one previous: the visual element in this group which occurs in the mysterious letters is ق / *qāf* — and that letter occurs only singly or in final position (i.e. in positions in which — were و / *wāw* to be found within *the mysterious letters* — it would operate identically visually). Thus — within the framework of *the mysterious letters* — و / *wāw*, ف / *fā* and ق / *qāf* are correctly regarded as members of the same visual group.[2]

A **symbol**, then, represents or stands for something else. And this, as we shall see, is what *the mysterious letters* do.

2. Core concepts

We have considered the letters which comprise *al ḥurūf al muqaṭṭaʿāt* as **symbols**; that is, as representative of some **value** other than that which pertains to them normally as letters.

The next key point — which we describe in short here and in full over the course of this presentation — is that *al ḥurūf al muqaṭṭaʿāt* comprise a *sequence* of **instances**: a single architecture which overlays the Qur'an from beginning to end.

The term **instance** refers to one of those thirty cases in which *the mysterious letters* feature in the Qur'an. Together, all **instances** comprise three **sets**. I term these the **Writ Set**, the **Remembrance Set** and the **Qur'an Set**.

The **Writ Set** and the **Remembrance Set** comprise **instances** which attach to **values** of different **types**[3] and operate according to discrete sets of principles.

The **value** of the **Writ Set** and those of the **Remembrance Set** "fuse" into a single **value** at **instance** #29 in sūrah 50, which point marks the beginning of the **Qur'an Set**.

The **Qur'an Set** comprises all sūrahs from that point forward to the end of the Qur'an.[4]

2 This can be confirmed by non-readers of Arabic by reviewing the Summary of Arabic Letters in the addenda section to this analysis. That lists each letter in all visual forms: isolated, initial, medial, and final.

3 **Type** is explained shortly.

4 The main principles which inform *Solution to the Mysterious Letters of the Qur'an* were made public before the thinking which underpins *Framework for Qur'anic Methods of Exegesis* was begun, in process of which I became aware of the existence of the Mankind Set and Hidden Set.

We will now review the three **sets** in more detail.

The Writ Set

The **Writ Set** operates independently of the order in which the individual **instances** which comprise it occur in the text.

The **value** of each **instance** in the **Writ Set** is both fixed and uniform. It is the same for every **instance** of the **Writ Set**, occurring without variation or modification throughout.

The **value** of the **Writ Set** is first established at 2:1-2 as *al fātiḥah* (sūrah 1) by means of an exclusive **statement**,[5] and every **instance** in the **Writ Set** bears the same **value**.

In all **instances** in the **Writ Set** the **value** pertains to the **symbol** as a whole (not to the aggregate of the letters which comprise it). While this point will become more nuanced later, it is important to think past the idea that each letter in an **instance** of the **Writ Set** corresponds individually with a discrete **value**. Thinking in terms of the whole **symbol** will provide a better start.

The Remembrance Set

The operations and mechanics of the **Remembrance Set** are entirely different to those of the **Writ Set**, and the order of the text is intrinsic to those operations and mechanics which attach to it.

Unlike the letters which comprise the **Writ Set**, each letter in the **Remembrance Set** has a discrete **value**. But beyond being discrete, each letter in the **Remembrance Set** is a **variable**:[6] the **values** they hold may change, and do so according to fixed principles. The **values** in the **Remembrance Set** pass downwards within it in accordance with those principles.

The five **values** of the **Remembrance Set** are established at sūrah 19 by means of five identical **statements**. Each **value** comprises one of the stories of the five prophets listed in that sūrah.

5 **Statements** are explained shortly.

6 **Variables** are explained shortly.

The Qur'an Set

The **value** of the **Writ Set** and the **values** of the **Remembrance Set** exist independently of one another throughout, but converge in dramatic fashion at sūrah 50 in the **instance** of *the mysterious letters* at that sūrah: the letter *qāf* / ق.

This single letter, then, is invested by means of a "fusion" between the **value** of the **Writ Set** and those of **Remembrance Set**. The resultant **value**, having been instituted at sūrah 50, governs every sūrah in the remainder of the Qur'an, being duplicated by *nūn* / ن at sūrah 68.

Instance #24

While **instance** #24 both participates in and expresses actions which pertain to the operations and mechanics of the **Remembrance Set**, it is parenthetical to the *sequence* and belongs to no **set**.

Type

The term **type** refers to the nature of **instances** in a given **set**. This is expressed by the distinctions between their respective **values**, **statements**, operations and mechanics.

The **values** of different **types** defy correlation. For analogy we can consider the impossibility of comparing *apples* with *excitement*, for example, which concepts exist on different ontological planes.

3. Visual landscape

The *sequence* of *the mysterious letters* is laid out in four aspects, each with different emphasis, in the tables which comprise the next section. The reader should refer to these as needed, and reference is made to them at certain points in the analysis.

Tables provide an overview of *the mysterious letters* and have the following features:

- **Instances** which comprise the **Writ Set** are indicated by double vertical lines;
- **Instances** which comprise the **Remembrance Set** are indicated by horizontal hash lines;
- **Instances** which comprise the **Qur'an Set** are indicated by sequential vertical diamonds;

- **Instance** #24 is indicated by no marker; since it is parenthetical to the *sequence* it belongs to no **set**.

4. Leverage points: the basis of evidence

The foundation upon which this Solution stands is the incidence of very particular textual events in concert with the very particular textual locations in which those events are seen.

By this we mean that the occurrence across the corpus of the Qur'an — which occurrence this analysis makes fully transparent — of limited, very particular textual events in very particular textual locations *has significance*. Moreover, in aggregate, the totality of these textual phenomena comprises a unified and interlocking body of evidence which places the interpretation put upon that evidence by this analysis beyond the realm of reasonable doubt.

The textual events we have in view are expressions in the text the particulars of which meet precisely-defined standards, while the locations in which those precisely-defined expressions occur are consistent throughout.

Those portions of the Qur'anic corpus which meet exactly the criteria defined by this analysis are termed **leverage points**. These provide the means by which purchase upon *the mysterious letters* is achieved, and it is the description and demonstration of these means which is the mainstay of this analysis.

Principal **leverage points** are:

- **Statement**
- **Formula**

Supporting **leverage points** are:

- **Signpost**
- **Oath**

We define the **leverage points** listed above in some detail below.

> **Note:** not all **instances** of *the mysterious letters* attach to **leverage points**. Those **instances** which attach to **leverage points** are required by this Solution. Those which do not attach to **leverage points** are not required by this Solution and are therefore elided from our presentation. The reader may verify for himself the fact that those we have omitted do not meet the standards for **leverage points** in this analysis.

There is a further important item which, while not a **leverage point** as we define the term, features prominently in our analysis since it both drives the operation of the **Remembrance Set** and materially impacts **instance** #24 and what follows from that. We term this item the **variable**, and its description features in what follows also.

Statements

Statements establish a **value**.

There is a total of ten **statements**: five in the **Writ Set** and five in the **Remembrance Set**.

Statements in the **Writ Set**:

- Directly attach to an **instance** of *the mysterious letters* in a nominative phrase in which *Writ* (Arabic: *kitāb*) forms the subject;[7]
- Establish the **value** of a **symbol** by means of *Writ* (Arabic: *kitāb*) in the nominative case as *al fātiḥah.*

Five places in the Qur'an meet the standard for a **statement** in the **Writ Set**.

In the first **instance** of *the mysterious letters* in the order of the text (at verse 2:1), the nominative noun in this case is definite — i.e. *the Writ* (Arabic: *al kitābu*). This **statement** establishes the **symbol** at that **instance** to have a **value** of *al fātiḥah*.

In the remaining four **instances** in the **Writ Set** the nominative noun is indefinite — i.e. *a Writ* (Arabic: *kitābun*). The **statements** at these **instances** likewise establish the **symbols** in each case to have a **value** — like that of **instance** #1 — of *al fātiḥah.*

The distinction between the first **statement** in a definite nominative noun and the subsequent **statements** in indefinite nominative nouns means that we regard the former as the *axiom*-**statement** in the **set** (an axiom being something accepted as true).

The remaining **instances** in the **Writ Set** attach to the **value** of *al fātiḥah* on a basis which is ultimately reduced to the fact that the *axiom*-**statement** is true.

All **statements** in the **Writ Set**, then, and the **instances** to which they attach are listed below:

7 Verse 41:2 intervenes between **instance** #22 and the related **leverage point**, but it does not impact the direct attachment of a nominative phrase at 42:3 in which *a Writ* (Arabic: *kitābun*) forms a subject of that **instance** of *the mysterious letters*. This unique intervening verse plays a role in the *sequence* the significance of which is discussed in due course.

1. **instance** #1 That is **the Writ** about which there is no doubt
2. **instance** #3 **A Writ** sent down to thee
3. **instance** #5 **A Writ** the proofs whereof are fortified then set out and detailed
4. **instance** #8 **A Writ** We have sent down to thee
5. **instance** #22 **A Writ** the proofs whereof are set out and detailed

Statements in the **Writ Set** divide into two categories:

- Those **statements** which function as a **statement** only;
- Those **statements** which meet also the standard for a **formula**.

The second category is explained where we discuss **formulas** below.

Statements in the **Remembrance Set**:

- Establish a **value** by means of **And remember thou in the writ**[...] (Arabic: وَٱذۡكُرۡ فِي ٱلۡكِتَٰبِ).

Five places in the Qur'an meet the standard for a **statement** in the **Remembrance Set**, all in sūrah 19, which sūrah is headed by **instance** #10 of *the mysterious letters*.

In each case the expression *And remember thou in the writ[...]* introduces a discrete narrative block treating of one of five prophets, thereby establishing the **value** for one of the five letters in that **instance** of *the mysterious letters* as that discrete narrative block.

Variables

In coding, a variable is an item in a program used to store or pass other items, and from which items may be removed. It is like a box in which items may be kept or moved, to which items may be added or from which items may be removed, or within which items may be operated upon. This paradigm provides a useful baseline from which to understand the operation of **variables** in this analysis.

All letters in the **Remembrance Set** are **variables**, and the five **values** in the **Remembrance Set** are the five discrete narrative blocks summarised above. The operations of **variables** are the means by which **values** in the **Remembrance Set**, individually or in combination, descend through the **set**.

Variables fall into two categories: **ordinary variables** and **special variables**.

Special variables have the following characteristics:

- They are letters in the **Remembrance Set** which comprise **instance** #10: *kāf hā yā ʿayn ṣād* / كهيعص;
- They begin with the **value** which attaches to them at **instance** #10;
- They can both travel down *the line of position*[8] and cross *the line of position*;
- They take their original **value** with them whether they travel down *the line of position* or cross *the line of position*;
- Where they cross *the line of position*, they accumulate also the **value** or **values** held above them in *the line of position* of their destination.

Ordinary variables have the following characteristics:

- They are those letters in the **Remembrance Set** which do not comprise **instance** #10: *kāf hā yā ʿayn ṣād* / كهيعص;
- They begin with no **value**;
- They receive the **value** held above them by the **special variable** in the same *line of position*;
- They take that **value** down *the line of position*;
- They do not cross *the line of position* and they do not accumulate further or multiple **values**.

The letter *qāf* / ق is termed a **new special variable**. It does not feature at **instance** #10 and is outside the **Remembrance Set**.

•

> **Note**: by *the line of position* we mean the lines which result when the letters in the **Remembrance Set** are recognised to occupy column positions. The first letter at any given **instance** occupies position 1, the second letter at any given **instance** occupies position 2, and so on. By *crossing the line of position* we mean that event in which a letter which participates in **instance** #10 of the **Remembrance Set** (and later *qāf* / ق at **instance** #24) descends to a further point in the *sequence* (taking its respective **value** or **values** with it) which act involves re-entering the *sequence* in position 1 which, in all cases, is other than its original position.

Formulas

Formulas provide for logical conclusions or additional nuance on the basis of comparisons.

Ten expressions in the Qur'an meet the standard of **formula**: seven in the **Writ Set** and three in the **Remembrance Set**.

8 *The line of position* is explained shortly.

Formulas fall into two categories:

- Those **formulas** which function as a **formula** only;
- Those **formulas** which meet also the standard for a **statement** in the **Writ Set**.

Those **formulas** which function as a **formula** only:

- Immediately follow an **instance** of *the mysterious letters*;
- Form expressions which combine *the proofs* (Arabic: *āyāt*) with *Writ* (Arabic: *kitāb*) where *Writ* is in the genitive case: *Those are the proofs of the[...] Writ*.

Those **formulas** which meet also the standard for a **statement** in the **Writ Set**:

- Directly attach to an **instance** of *the mysterious letters* in a nominative phrase in which *Writ* forms the subject[9]
- Form expressions which combine *the proofs* (Arabic: *āyāt*) with *Writ* (Arabic: *kitāb*) where *Writ* is in the nominative case: *A Writ the proofs whereof[...]*.

Formulas can be unique,[10] occur in identical cases, or occur in **significant variations** between otherwise identical cases.

Significant variations between **formulas** invite comparison on the basis of their distinctions.

All **formulas** and the **instances** in which they are found are listed below; those **formulas** which meet also the standard for a **statement** in the **Writ Set** are marked with an asterisk:

1. **instance** #4 Those are the proofs of the Wise Writ
2. **instance** #5 **A Writ** the proofs whereof are fortified then set out and detailed*
3. **instance** #6 Those are the proofs of the Clear Writ
4. **instance** #7 Those are the proofs of the Writ
5. **instance** #9 Those are the proofs of the Writ and of a clear recitation
6. **instance** #12 Those are the proofs of the Clear Writ
7. **instance** #13 Those are the proofs of the Qur'an and of a Clear Writ
8. **instance** #14 Those are the proofs of the Clear Writ
9. **instance** #17 Those are the proofs of the Wise Writ
10. **instance** #22 **A Writ** the proofs whereof are set out and detailed*

9 Verse 41:2 intervenes between **instance** #22 and the related **leverage point**, but it does not impact the direct attachment of a nominative phrase at 42:3 in which *a Writ* (Arabic: *kitābun*) forms a subject of that **instance** of *the mysterious letters*. This unique intervening verse plays a role in the *sequence* the significance of which is discussed in due course.

10 I use *unique* throughout in the (correct) sense of *unrepeated, one-of-a-kind,* meaning *existing nowhere else*, not in the fuzzy, modern American sense of *interesting* or *compelling* and therefore capable of comparison or intensification (cf. *more unique* and *very unique*). Correctly speaking, something is either unique or it is not.

Signposts

Signposts provide evidence or explanation to facilitate understanding of operations in the *sequence* where exceptional events occur.

Four expressions in the Qur'an meet the standard for a **signpost**, all in the **Writ Set**.

Signposts:

- Immediately follow an **instance** of *the mysterious letters*;
- Open in the expression *The revelation of the Writ[...].*

Oaths

Oaths provide evidence or explanation to facilitate understanding of operations in the *sequence* where exceptional events occur.

Six expressions in the Qur'an meet the standard for an **oath**: two in the **Remembrance Set**, two in the **Writ Set**, and two in the **Qur'an Set**.

Of these six **oaths**, three appeal to the Qur'an itself. Together they comprise all appeals to the Qur'an itself in the entirety of the text.[11]

Oaths:

- Immediately follow an **instance** of *the mysterious letters*;
- Conform to the recognised, definable conventions of oaths.[12]

•

Tables intended for reference over the course of what follows comprise the next section, after which we embark on the analysis itself.

11 Thus, the six **oaths** are distributed in three batches of two. But they also divide into two again along a different line: those which appeal to the Qur'an itself, and those which do not. The motif of doubling and the dual will be seen to be a frequent feature of this analysis.

12 The word *oath*, as we are using it here, is the assertion of the veracity of something on the basis of an appeal to some other thing. For example, in English, one might say, "He swore by all that is holy that he returned the money." The Qur'an contains a considerable number of oaths. The format, typically, is: *By such-and-such!* or *I swear by such-and-such!* These conventions are universally acknowledged as a feature of the Qur'an, and oaths in Classical Arabic are expressed by means of recognised grammatical conventions. The identification of **oaths**, as of the other **leverage points** in this analysis, is dependent neither upon the particulars of my translation nor upon features of my translation which pertain to my hermeneutic process. The interested reader without access to Arabic may confirm this fact by recourse to other translations, although some access to the Arabic will be necessary to confirm that my renderings are consistent where other translators' are not.

Tables to Solution to the

Mysterious Letters of the Qur'an

TABLE 1: BY SŪRAH

1.			
2.	الم	*alif lām mīm*	
3.	الم	*alif lām mīm*	
4.			
5.			
6.			
7.	المص	*alif lām mīm ṣād*	
8.			
9.			
10.	الر	*alif lām rā*	
11.	الر	*alif lām rā*	
12.	الر	*alif lām rā*	
13.	المر	*alif lām mīm rā*	
14.	الر	*alif lām rā*	
15.	الر	*alif lām rā*	
16.			
17.			
18.			
19.	كهيعص	*kāf hā yā ʿayn ṣād*	
20.	طه	*ṭā hā*	
21.			
22.			
23.			
24.			
25.			
26.	طسم	*ṭā sīn mīm*	
27.	طس	*ṭā sīn*	
28.	طسم	*ṭā sīn mīm*	
29.	الم	*alif lām mīm*	
30.	الم	*alif lām mīm*	
31.	الم	*alif lām mīm*	
32.	الم	*alif lām mīm*	
33.			
34.			
35.			
36.	يس	*yā sīn*	
37.			
38.	ص	*ṣād*	
39.			
40.	حم	*ḥā mīm*	
41.	حم	*ḥā mīm*	
42.	حم عسق	*ḥā mīm*	*ʿayn sīn qāf*
43.	حم	*ḥā mīm*	
44.	حم	*ḥā mīm*	
45.	حم	*ḥā mīm*	
46.	حم	*ḥā mīm*	
47.			
48.			
49.			
50.	ق	*qāf*	
51.			
52.			
53.			
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61.			
62.			
63.			
64.			
65.			
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67.			
68.	ن	*nūn*	
69.			
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111.			
112.			
113.			
114.			

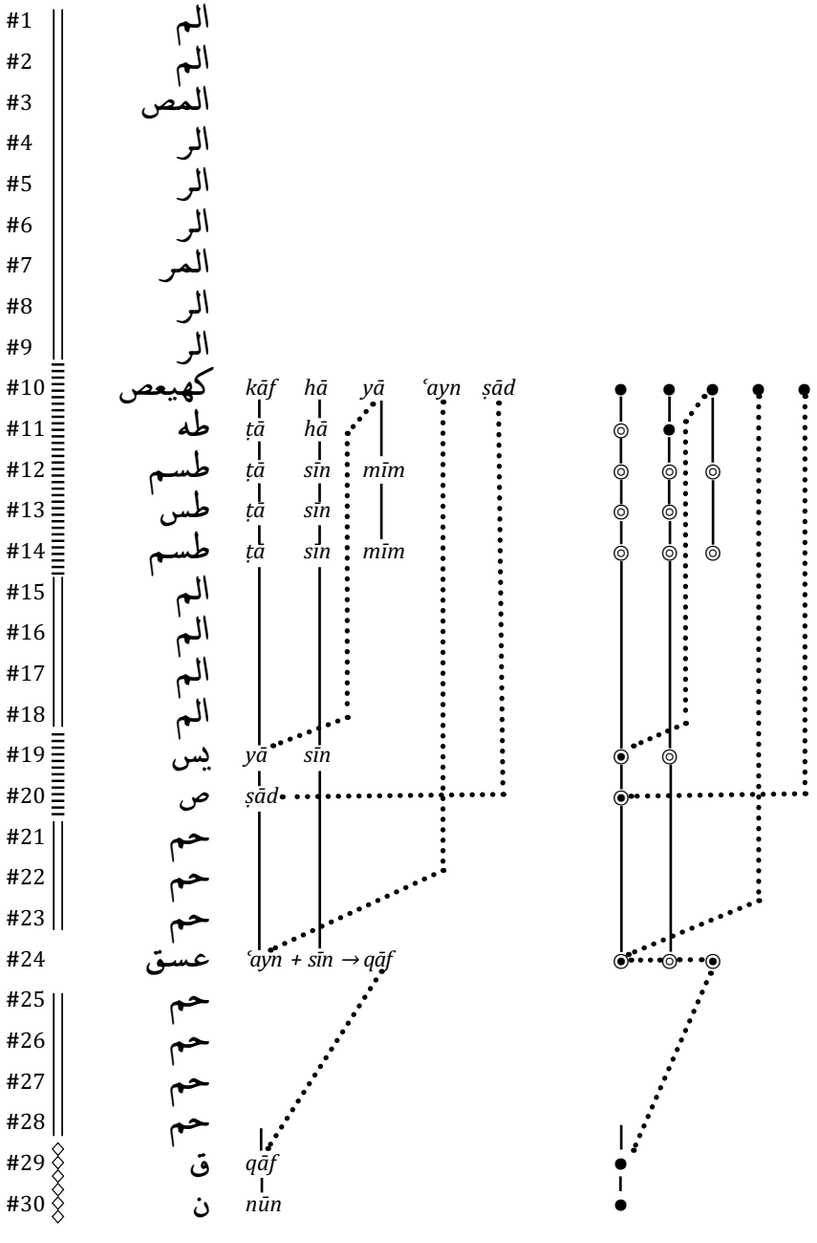
TABLE 2: BY INSTANCE WITH EMPHASIS ON THE WRIT SET

#1	(2)	الم	*alif lām mīm* = **the Writ** ∴ #1 = *al fātiḥah*
#2	(3)	الم	*alif lām mīm* = #1 ∴ #2 = #1
#3	(7)	المص	*alif lām mīm ṣād* = **A Writ** ∴ #3 = #1
#4	(10)	الر	*alif lām rā* = both #5 and #8 ∴ #4 = #1
#5	(11)	الر	*alif lām rā* = **A Writ** ∴ #5 = #1
#6	(12)	الر	*alif lām rā* = both #5 and #8 ∴ #6 = #1
#7	(13)	المر	*alif lām mīm rā* = #1[1]
#8	(14)	الر	*alif lām rā* = **A Writ** ∴ #8 = #1
#9	(15)	الر	*alif lām rā* = both #5 and #8 ∴ #9 = #1
#10	(19)	كهيعص	
#11	(20)	طه	
#12	(26)	طسم	
#13	(27)	طس	
#14	(28)	طسم	
#15	(29)	الم	*alif lām mīm* = #1 ∴ #15 = #1
#16	(30)	الم	*alif lām mīm* = #1 ∴ #16 = #1
#17	(31)	الم	*alif lām mīm* = #1 ∴ #17 = #1
#18	(32)	الم	*alif lām mīm* = #1 ∴ #18 = #1
#19	(36)	يس	
#20	(38)	ص	
#21	(40)	حم	*ḥā mīm* = #22 ∴ #21 = #1
#22	(41)	حم	*ḥā mīm* = **A Writ** ∴ #22 = #1
#23	(42)	حم	*ḥā mīm* = #22 ∴ #23 = #1
#24	(42)	عسق	
#25	(43)	حم	*ḥā mīm* = #22 ∴ #25 = #1
#26	(44)	حم	*ḥā mīm* = #22 ∴ #26 = #1
#27	(45)	حم	*ḥā mīm* = #22 ∴ #27 = #1
#28	(46)	حم	*ḥā mīm* = #22 ∴ #28 = #1
#29	(50)	ق	
#30	(68)	ن	

#1	*axiom*-**statement**	That is **the Writ** about which there is no doubt
#2		
#3	**statement**	**A Writ** sent down to thee
#4	**formula**	Those are the proofs of the Wise Writ
#5	**statement** + **formula**	**A Writ** the proofs whereof are fortified then set out and detailed
#6	**formula**	Those are the proofs of the Clear Writ
#7	**formula**	Those are the proofs of the Writ
#8	**statement**	**A Writ** We have sent down to thee
#9	**formula**	Those are the proofs of the Writ and of a clear recitation
#10		
#11		
#12		
#13		
#14		
#15		
#16		
#17	**formula**	Those are the proofs of the Wise Writ
#18	**signpost**	*The revelation of the Writ[...]*
#19		
#20		
#21	**signpost**	*The revelation of the Writ[...]*
#22	**statement** + **formula**	**A Writ** the proofs whereof are set out and detailed
#23		
#24		
#25	**oath**	*By the Clear Writ!*
#26	**oath**	*By the Clear Writ!*
#27	**signpost**	*The revelation of the Writ[...]*
#28	**signpost**	*The revelation of the Writ[...]*
#29		
#30		

1 Proven by **formulas** at Segment 11.

TABLE 3: BY INSTANCE WITH EMPHASIS ON THE REMEMBRANCE AND QUR'AN SETS



#1		
#2		
#3		
#4		
#5		
#6	**formula**	Those are the proofs of the Clear Writ
#7		
#8		
#9		
#10	**statement** (5)	**And remember thou in the Writ**[...]
#11		
#12	**formula**	Those are the proofs of the Clear Writ
#13	**formula**	Those are the proofs of the Qur'an and of a Clear Writ
#14	**formula**	Those are the proofs of the Clear Writ
#15		
#16		
#17		
#18	**signpost**	*The revelation of the Writ[...]*
#19	**oath**	*By the wise Qur'an!*
#20	**oath**	*By the Qur'an full of remembrance!*
#21	**signpost**	*The revelation of the Writ[...]*
#22		
#23		
#24		
#25	**oath**	*By the Clear Writ!*
#26	**oath**	*By the Clear Writ!*
#27	**signpost**	*The revelation of the Writ[...]*
#28	**signpost**	*The revelation of the Writ[...]*
#29	**oath**	*By the glorious Qur'an!*
#30	**oath**	*By the pen and what they inscribe!*

TABLE 4: ARCHITECTURE OF THE MYSTERIOUS LETTERS SUMMARISED

#	SŪRAH	INSTANCE	ENGLISH	VALUE			
1.	(2)	الم	*alif lām mīm*	**	#1	*axiom*-**statement**	That is **the Writ** about which there is no doubt
2.	(3)	الم	*alif lām mīm*	**	#2		
3.	(7)	المص	*alif lām mīm ṣād*	**	#3	**statement**	**A Writ** sent down to thee
4.	(10)	الر	*alif lām rā*	**	#4	**formula**	Those are the proofs of the Wise Writ
5.	(11)	الر	*alif lām rā*	**	#5	**statement** + **formula**	**A Writ** the proofs whereof are fortified then set out and detailed
6.	(12)	الر	*alif lām rā*	**	#6	**formula**	Those are the proofs of the Clear Writ
7.	(13)	المر	*alif lām mīm rā*	**	#7	**formula**	Those are the proofs of the Writ
8.	(14)	الر	*alif lām rā*	**	#8	**statement**	**A Writ** We have sent down to thee
9.	(15)	الر	*alif lām rā*	**	#9	**formula**	Those are the proofs of the Writ and of a clear recitation
10.	(19)	كهيعص	*kāf hā yā ʿayn ṣād*	•••••	#10	**statement** (5)	**And remember thou in the Writ**[...]
11.	(20)	طه	*ṭā hā*	◦•	#11		
12.	(26)	طسم	*ṭā sīn mīm*	◦◦◦	#12	**formula**	Those are the proofs of the Clear Writ
13.	(27)	طس	*ṭā sīn*	◦◦	#13	**formula**	Those are the proofs of the Qur'an and of a Clear Writ
14.	(28)	طسم	*ṭā sīn mīm*	◦◦◦	#14	**formula**	Those are the proofs of the Clear Writ
15.	(29)	الم	*alif lām mīm*	**	#15		
16.	(30)	الم	*alif lām mīm*	**	#16		
17.	(31)	الم	*alif lām mīm*	**	#17	**formula**	Those are the proofs of the Wise Writ
18.	(32)	الم	*alif lām mīm*	**	#18	**signpost**	*The revelation of the Writ[...]*
19.	(36)	يس	*yā sīn*	◉◦	#19	**oath**	*By the wise Qur'an!*
20.	(38)	ص	*ṣād*	◉	#20	**oath**	*By the Qur'an full of remembrance!*
21.	(40)	حم	*ḥā mīm*	*	#21	**signpost**	*The revelation of the Writ[...]*
22.	(41)	حم	*ḥā mīm*	*	#22	**statement** + **formula**	**A Writ** the proofs whereof are set out and detailed
23.	(42)	حم	*ḥā mīm*	*	#23		
24.	(42)	عسق	*ʿayn sīn qāf*	◉◦◉	#24		
25.	(43)	حم	*ḥā mīm*	*	#25	**oath**	*By the Clear Writ!*
26.	(44)	حم	*ḥā mīm*	*	#26	**oath**	*By the Clear Writ!*
27.	(45)	حم	*ḥā mīm*	*	#27	**signpost**	*The revelation of the Writ[...]*
28.	(46)	حم	*ḥā mīm*	*	#28	**signpost**	*The revelation of the Writ[...]*
29.	(50)	ق	*qāf*	•	#29	**oath**	*By the glorious Qur'an!*
30.	(68)	ن	*nūn*	•	#30	**oath**	*By the pen and what they inscribe!*

The Writ Set

5. Introduction to the Writ Set

We begin our presentation of the **Writ Set** by expanding upon points explained in summary in Segment 4.

In all **instances** of *the mysterious letters* in the **Writ Set** the **value** pertains to the **symbol** rather than to the individual letters which comprise that **symbol**.

As in the English language, here it is the totality of letters as a word-symbol which contains meaning, and not the individual letters *per se*. So it is the word *fish* which puts one in mind of a fish, not that each of the letters of the word *fish* individually puts one in mind of some fraction of a fish.

To take the analogy further: the fact that some letters in English are silent does not detract from the point above (just because some letters in the word *bough* are silent does not reduce or impact the meaning of the word in any way).

The point will become more nuanced as we proceed, but it is important to think past the idea that each letter in the **Writ Set** corresponds individually with a discrete **value**.[1] While our understanding of this point will be refined downstream, thinking in terms of the whole **symbol** will provide the best start.

The **value** of all **instances** in the **Writ Set** is *al fātiḥah* (i.e. sūrah 1). That **value** is established by the first of the five **statements** in the **Writ Set**. We call this initial **statement** the *axiom*-**statement**.

Statements are nowhere arbitrarily chosen or cherry-picked from the broader text. Those presented in this section are the only five cases which exist in the Qur'an which meet the standard for a **statement** in the **Writ Set** by those criteria set out at Segment 4.

Beyond **statements**, we look to the wording of what we term **formulas**.

Formulas provide for logical conclusions or additional nuance on the basis of comparisons. Like **statements**, they are nowhere arbitrarily chosen and, as with **statements**, details as to their frequency in the Qur'an as a whole are supplied.

1 I fell at this fence in my initial analysis a few years ago, and it was correction of this error which precipitated much of the advance which has been made since.

Concrete examples will facilitate understanding, and we will do our best to walk the reader through each case using accessible, if formulaic, language.

The **statement** which attaches to the first **instance** of *the mysterious letters* is also the sole *axiom* in the analysis, and it is to that **instance** which we now turn.

6. Instance #1 (also #2, #15, #16, #17 and #18)

symbol	الم

Instance #1 at 2:1

The opening context reads:

> 1 *alif lām mīm*
> 2 That is **the Writ** about which there is no doubt[...]
> (2:1-2)

> **Note:** the Arabic *dhālika* is equivalent to the English demonstrative pronoun *that*, and in Qur'anic usage refers always backwards to that which comes before the point in question.[2]

> It is widely accepted that the *bismillah*s — other than that verse which opens *al fātiḥah* — are later textual *accoutrements* which serve as sūrah divisions rather than comprise part of the revelation, and it is a fact that they are not generally numbered as verses in texts. Accordingly, one should regard the *bismillah* which divides *al fātiḥah* (sūrah 1) and *al baqarah* (sūrah 2) as ornamentation of logistical rather than intrinsic value.

We will now review **instance** #1 in the context of those verses which precede it:

> 1:1 In the name of God, the Almighty, the Merciful.
> 1:2 Praise belongs to God, the Lord of All Creation,
> 1:3 The Almighty, the Merciful,
> 1:4 Master of the Day of Judgment.
> 1:5 Thee alone do we serve, and from Thee alone do we seek help.
> 1:6 Guide Thou us on the straight path,

2 Despite irregularities among some translators, this point is correct. I have reviewed every instance of *dhālika* in the Qur'an and this principle holds true in every case, and is applied accordingly to every case of *dhālika* in my translation from the Arabic in *The Qur'an: A Complete Revelation*. For interest: Arabist and non-sectarian translator from Classical Arabic to English A. J. Arberry renders *dhālika* at 2:2 likewise.

> 1:7 The path of those whom Thou hast favoured; not of those who incur wrath, nor of those who go astray.
> 2:1 *alif lām mīm*
> 2:2 That is **the Writ** about which there is no doubt[...]

Thus, if one opens a copy of the Qur'an and reads from the very beginning at 1:1 through to the point at which we curtail verse 2:2 with a determination to understand every word, the only way what he reads can make logical and narrative sense is if the **symbol** *alif lām mīm* / الم is referred to by what immediately follows it — i.e. if the **symbol** *alif lām mīm* / الم is indicated by *the Writ about which there is no doubt* — while at the same time the **symbol** *alif lām mīm* / الم itself possesses a **value** equal to *al fātiḥah* (i.e. sūrah 1).

To put it another way: at this point in the text, doubt can exist about the **symbol** *alif lām mīm* / الم. But none exists about *al fātiḥah*: it is both a thing complete in itself and in normal language. However, for the whole (i.e. from 1:1 through to the point at which the text stops in 2:2) to make sense, there must exist a correlation between *alif lām mīm* / الم and what precedes it.

We will expand by means of analogy.

Let us say we have a cookery book in which the first page contains a recipe for cheesecake; following the recipe for cheesecake is a pictorial representation of a cheesecake, and following that pictorial representation of a cheesecake is written: *That is the recipe about which there is no doubt*.

Let us also assume, for the sake of our point, that the rest of this cookery book has been lost in a freak house fire.

How would we understand the recipe for cheesecake, the pictorial representation of a cheesecake, and the single following phrase?

We would know that the single thing about which doubt cannot exist is the recipe for cheesecake. We would then understand that the pictorial representation of the cheesecake indicates the recipe for cheesecake, albeit by means of a different format. We would thus understand the phrase *That is the recipe about which there is no doubt* to indicate both entities preceding that phrase, the **value** of each of which we would understand to be the same.

•

The lexical unit *the Writ* in this **instance** meets the standard for a **statement** in the **Writ Set**. Of the five **statements** in the **Writ Set** this is the only one in a definite noun, which reflects its role also as the sole precept 'about which there is no doubt' — or *axiom*.

Having established the **symbol** *alif lām mīm* / الم at **instance** #1 to have a **value** of *al fātiḥah*, we know the **value** of **instances** #2, #15, #16, #17 and #18 to be *al fātiḥah* also because they comprise the same **symbol**.

الم 1:1-7 (*al fātiḥah*)

> **Note:** neither the expression *That is the Writ* (Arabic: ذَٰلِكَ ٱلْكِتَٰبُ) nor the expression *That is the Writ about which there is no doubt* (Arabic: ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ فِيهِ) occurs anywhere else in the Qur'an.
>
> The expression *the Writ about which there is no doubt* (Arabic: ٱلْكِتَٰبُ لَا رَيْبَ فِيهِ) occurs twice more in the Qur'an. These are addressed at Segment 34, and in the Final Evidence segment at the end of this work.

7. Instance #3

symbol المص

Instance #3 at 7:1

The opening context reads:

> 1 *alif lām mīm ṣād*
> 2 **A Writ** sent down to thee[...]
> (7:1-2)

Since the opening context meets the standard for a **statement** in the **Writ Set**, the **value** of the **symbol** *alif lām mīm ṣād* / المص is *al fātiḥah* — i.e. the same as the *axiom*-**statement** at **instance** #1.

The **symbol** *alif lām mīm ṣād* / المص occurs once in *the mysterious letters*, thus this **statement** establishes the **value** of **instance** #3 only.

> **Note:** the expression *A Writ sent down to thee* (Arabic: كِتَٰبٌ أُنزِلَ إِلَيْكَ) occurs nowhere else in the Qur'an.

المص 1:1-7 (*al fātiḥah*)

> **Note**: the **value** of all **instances** in the **Writ Set** is independent of the order in which the **instances** of the **set** occur in the text, the *axiom*-**statement** having established the first case. Since we are not now bound to a linear discussion, we present the **instances** below in an order which, it is hoped, is optimal.

8. Instance #8 (also #4, #5, #6 and #9)

symbol الر

We begin this segment by noting that the **symbol** *alif lām rā* / الر is unique within *the mysterious letters* in that it is attached to <u>two</u> **statements**.

As we progress, we will come to understand that while motifs of <u>doubling</u> and <u>the dual</u> attach to many aspects of this Solution, they attach most markedly and emphatically to *alif lām rā* / الر, which will be highly significant when we reach Segment 40.

> **Note: statements** attach to the **symbol** *alif lām rā* / الر at both **instance** #5 and **instance** #8. We look at them in reverse order and interpose a review of **instance** #22 at Segment 9. This arrangement will prepare the reader for certain key points in advance.

Instance #8 at 14:1

The opening context reads:

> *alif lām rā* **A Writ** We have sent down to thee[...]
> (14:1)

Since the opening context meets the standard for a **statement** in the **Writ Set** the **value** of the **symbol** *alif lām rā* / الر is *al fātiḥah* — i.e. the same as the *axiom*-**statement** at **instance** #1.

Having established the **symbol** *alif lām rā* / الر at **instance** #8 to have a **value** of *al fātiḥah*, we know the **value** of **instances** #4, #5, #6 and #9 to be *al fātiḥah* also because they comprise the same **symbol**.

> **Note:** the expression *A Writ We have sent down to thee* (Arabic: كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ) occurs once more in the Qur'an, but does not meet the standard for a **statement** in the **Writ Set** on the basis of location. It reads:

A Writ We have sent down to thee, one blessed, that they might consider its proofs with care, and that those of insight might take heed.
(38:29)

We note two points in this regard:

- It is precisely careful consideration of the proofs pertaining to a 'Writ' God sent down which is the engine driving the current analysis;
- A single echo of the opening context which supplies the **statement** at 14:1 comports with the motifs of doubling and the dual which frequently attach to the **symbol** *alif lām rā* / الر.

The principal takeaway of this segment is, as we have said, that the **symbol** *alif lām rā* / الر is uniquely attached to two **statements**. We have looked at the first here, and include the second within the purview of Segment 10.

الر	1:1-7 (*al fātiḥah*)

9. Instance #22 (also #21, #23, #25, #26, #27 and #28)

symbol	حم

Instance #22 at 41:1

The opening context reads:

1 *ḥā mīm*
2 A revelation from the Almighty, the Merciful,
3 **A Writ** the proofs whereof are set out and detailed[...]
(41:1-3)

There are three points of complexity we should note here:

- Verse 41:2 intervenes between the **instance** of *the mysterious letters* and the **statement**;
- The expression in which the **statement** occurs comprises a **formula** also;
- This **formula** is a **significant variation** of the **formula** at **instance** #5.

We observe that the **leverage point** in this case is separated from the **instance** of *the mysterious letters* by a single intervening verse. Since no other **instance** of *the mysterious letters* is separated from a **leverage point** which attaches to it by an intervening verse this case demands both attention and resolution. We consider the implications of 41:2 in full as part of Segment 40.

Despite the intervening verse at 41:2, verse 41:3 meets the standard for a **statement** in the **Writ Set** because it attaches grammatically directly to an **instance** of *the mysterious letters* in a nominative phrase in which *a Writ* (Arabic: *kitābun*) forms the subject.

Since the opening context meets the standard for a **statement** in the **Writ Set** the **value** of the **symbol** *ḥā mīm* / حم is *al fātiḥah* — i.e. the same as the *axiom*-**statement** at **instance** #1.

Having established the **symbol** *ḥā mīm* / حم at **instance** #22 to have a **value** of *al fātiḥah*, we know the **value** of **instances** #21, #23, #25, #26, #27 and #28 to be *al fātiḥah* also because they comprise the same **symbol**.

As noted, the expression *A Writ the proofs whereof are set out and detailed* (Arabic: كِتَٰبٌ فُصِّلَتْ ءَايَٰتُهُۥ) is also a **formula** — specifically a **significant variation** of the **formula** at **instance** #5. We consider both **formulas** at Segment 10.

This is the last of the five **statements** in the **Writ Set** in the order of the text.

Note: the expression *A Writ the proofs whereof are set out and detailed* (Arabic: كِتَٰبٌ فُصِّلَتْ ءَايَٰتُهُۥ) occurs nowhere else in the Qur'an.

حم	1:1-7 (*al fātiḥah*)

10. Formulas at instance #5 and instance #22

This segment provides our first exposure to, and engagement with, **formulas**. Again, **formulas** provide for logical conclusions or additional nuance on the basis of comparisons. In this case, the emphasis is on additional nuance.

Instance #5 at 11:1

The opening context reads:

alif lām rā **A Writ** the proofs whereof are fortified then set out and detailed[...]
(11:1)

While we note that the opening context here meets the standard for a **statement** in the **Writ Set,** the **value** of the **symbol** *alif lām rā* / الر is established as *al fātiḥah* in Segment 8. And since we know the **value** of this **symbol** on that basis that point requires no further proof.

However, the fact that the **symbol** *alif lām rā* / الر — uniquely among *the mysterious letters* — attaches to <u>two</u> **statements** is important, the significance of which will be understood when we reach Segment 40.

> **Note:** the expression *A Writ the proofs whereof are fortified then set out and detailed* (Arabic: كِتَٰبٌ أُحۡكِمَتۡ ءَايَٰتُهُۥ ثُمَّ فُصِّلَتۡ) occurs nowhere else in the Qur'an.

As at Segment 9 which treats of **instance** #22, the expression in which the **statement** occurs here comprises a **formula** also. Moreover, the **formulas** at **instance** #5 and **instance** #22 are **significant variations** of each other, and this fact is the focus of what follows.

Again, the **formula** at **instance** #5 in *alif lām rā* / الر reads:

> *alif lām rā* **<u>A Writ</u>** <u>the proofs whereof are fortified then set out and detailed</u>[...]
> (11:1)

While, again, the opening context at **instance** #22 in *ḥā mīm* / حم, in which the **significant variation** of this **formula** occurs, reads:

> 1 *ḥā mīm*
> 2 A revelation from the Almighty, the Merciful,
> 3 **<u>A Writ</u>** <u>the proofs whereof are set out and detailed</u>[...]
> (41:1-3)

The **significant variation** between these two **formulas** provides additional nuance on the basis of the differences between the two **symbols** to which the **formulas** attach:

- The **symbol** *alif lām rā* / الر and the **symbol** *ḥā mīm* / حم both attach in a single **instance** to both a **statement** and a **formula**, a case which is true for no other **instance** of *the mysterious letters*;
- But the **symbol** *alif lām rā* / الر only attaches to <u>two</u> **statements** — a case which is true for no other **instance** of *the mysterious letters*.

Thus, both the **symbol** *alif lām rā* / الر and the **symbol** *ḥā mīm* / حم can be said to be 'set out and detailed' on the basis of the first point, while on the basis of the second point the **symbol** *alif lām rā* / الر can be said to be 'fortified' in a way which is true for no other **symbol**, including *ḥā mīm* / حم.

In addition, we will see the **symbol** *alif lām rā* / الر uniquely 'fortified' further in dramatic fashion at Segment 40 where the features which attach to the <u>intervening verse</u> at 41:2 are shown:

- To prove a connection between the **formula** which follows it and the **symbol** *alif lām rā* / الر at **instance** #5;
- To confirm and to signal features of significance later in the *sequence*.

11. Instance #7

symbol	المر

This part of this segment provides our second exposure to, and engagement with, **formulas**. Again, **formulas** provide for logical conclusions or additional nuance on the basis of comparisons. In this case, the emphasis is on logical conclusions.

<u>Instance #7 at 13:1</u>

The opening context reads:

> *alif lām mīm rā* <u>Those are the proofs of the Writ</u>[...]
> (13:1)

We note first that the **symbol** *alif lām mīm rā* / المر occurs once only in *the mysterious letters*.

Next we observe that the opening context of this once-occurring **symbol** does not meet the standard for a **statement** in the **Writ Set** (i.e. it does not attach to *Writ* in the nominative case).

Rather, this unique[3] **symbol** is followed by a **formula**.

Yet again: **formulas** provide for logical conclusions or additional nuance on the basis of comparisons.

3 I regret that I am compelled to restate that I use *unique* throughout in the (correct) sense of *unrepeated, one-of-a-kind,* meaning *existing nowhere else*, not in the fuzzy, modern American sense of *interesting* or *compelling* and therefore capable of comparison or intensification (cf. *more unique* and *very unique*). Correctly speaking, something is either unique or it is not.

The question is: in the absence of a **statement** at **instance** #7 — and, again, the **symbol** *alif lām mīm rā* / المر occurs nowhere else in the *sequence* — can we know the **value** of its **symbol**?

The answer is that we can: by comparing pairs of identical **formulas**.

Pairs of identical formulas

> **Note:** before commencing, I would like to reiterate here that it is best to think past the idea of individual letters in the **Writ Set** holding "parts" of *al fātiḥah*. This will facilitate a better grasp of the nature of the **set** moving forward (the analogy of a word containing silent letters considered earlier is apposite here).

We begin with what we know:[4]

- **Instance** #4 (in *alif lām rā* / الر) and **instance** #17 (in *alif lām mīm* / الم) attach to an identical **formula**: *Those are the proofs of the Wise Writ*;
- **Instance** #9 (in *alif lām rā* / الر) and **instance** #7 (in *alif lām mīm rā* / المر) also attach to an identical **formula**: *Those are the proofs of the Writ*.[5]

> **Note:** the expressions *Those are the proofs of the Wise Writ* (Arabic: تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْحَكِيمِ) and *Those are the proofs of the Writ* (Arabic: تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ) occur nowhere else in the Qur'an.

These pairs of identical **formulas** may be made amenable to logical consideration in the following way:

- *Those are the proofs of the Wise Writ* = *a*
- *Those are the proofs of the Writ* = *b*

We now state the same case on the basis of **symbols**:

- The **symbol** *alif lām rā* / الر = *a*;
- The **symbol** *alif lām mīm* / الم = *a*;
- The **symbol** *alif lām rā* / الر = *b*;
- The **symbol** *alif lām mīm rā* / المر = *b*.

We now consider what these facts mean:

4 See Table 2 or Table 4.

5 **Instance** #9 provides also what we are calling a **significant variation** of this **formula** in the remaining portion of the clause: *and of a clear recitation*. This **significant variation** is considered at the end of the current segment. For the present we are looking only at the identical portions of the two **formulas**.

1. IF *alif lām rā* / الر = *a* ;
2. AND *alif lām mīm* / الم = *a*;
3. AND *alif lām rā* / الر = *b*;
4. AND *alif lām mīm rā* / المر = *b*;
5. THEN *a* must equal *b*;
6. AND both *mīm* / م and *rā* / ر must be null.

Put another way: if *alif lām rā* / الر and *alif lām mīm* / الم are equal to one thing (*a*) and *alif lām rā* / الر and *alif lām mīm rā* / المر are equal to one thing (*b*), then *a* and *b* must be equal (i.e. have the same **value**) because *alif lām rā* / الر is equal to both *a* and to *b*.

And since the **symbol** *alif lām rā* / الر has a **value** of *al fātiḥah* — and we know the **symbol** *alif lām mīm* / الم to have the same **value** — it follows that the **symbol** *alif lām mīm rā* / المر has a **value** of *al fātiḥah* also because *alif lām rā* / الر and *alif lām mīm rā* / المر are equal to the same thing: *b*.

But more than that: if all three **symbols** have the same **value**, then *mīm* / م and *rā* / ر themselves must be null.

This is so because anything other than null understood for *mīm* / م and *rā* / ر when applied to all three **symbols** precludes what is now demonstrated as a fact by means of **statements** and **formulas**: that the **value** of all three **symbols** is the same.

•

We now build upon those findings to understand better the relationship between what one might call the *alif lām* / ال sector of the **Writ Set** (i.e. the four distinct **symbols** which begin in *alif lām* / ال) and the *ḥā mīm* / حم block (i.e. **instances** #21, #22, #23, #25, #26, #27 and #28).

> **Note**: again, we are not here contemplating **values** for individual letters; we are considering what further logical implications attach to what is established at this point in our analysis.

We begin by listing those **symbols** in the *alif lām* / ال sector of the **Writ Set** the **value** of which has been established:

- The **symbol** *alif lām mīm* / الم has a **value** of *al fātiḥah*;
- The **symbol** *alif lām rā* / الر has a **value** of *al fātiḥah*;
- The **symbol** *alif lām mīm rā* / المر has a **value** of *al fātiḥah*;
- The **symbol** *alif lām mīm ṣād* / المص has a **value** of *al fātiḥah*.

We use *x* to indicate the **value** in each case in the logic which follows:

1. IF *alif lām mīm* / الم = *x*;
2. AND *alif lām rā* / الر = *x*;
3. THEN *mīm* / م = *rā* / ر;

Put another way: if *alif lām mīm* / الم and *alif lām rā* / الر are equal, then *mīm* / م and *rā* / ر must themselves be equal.

To continue:

4. IF *alif lām mīm rā* / المر = *x*;
5. AND *alif lām mīm ṣād* / المص = *x*;
6. THEN *rā* / ر = *ṣād* / ص.

Put another way: if *alif lām mīm rā* / المر and *alif lām mīm ṣād* / المص are equal, then *rā* / ر and *ṣād* / ص must themselves be equal.

However, *mīm* / م, *rā* / ر and *ṣād* / ص must also be null, because in no other case can the following established facts be true:

- The **symbol** *alif lām mīm* / الم = *x*;
- The **symbol** *alif lām rā* / الر = *x*;
- The **symbol** *alif lām mīm rā* / المر = *x*;
- The **symbol** *alif lām mīm ṣād* / المص = *x*.

Thus, not only are *mīm* / م and *rā* / ر null within the **Writ Set** but *ṣād* / ص also.

This means that the **value** of *al fātiḥah* is borne by the letters *alif lām* / ال only within the *alif lām* / ال sector of the **Writ Set**, the remaining letters in every **symbol** in this sector being as it were "silent" (i.e. null).

But there is a further and important consequence: given that *mīm* / م is null in the **Writ Set**: it follows that the **value** of *al fātiḥah* must pertain to the letter *ḥā* / ح only in the *ḥā mīm* / حم block.

Again, we urge the reader not to think in terms of a discrete **value** for those letters in the **Writ Set** which are not null, but rather to consider the entire **value** to be borne by these two means: *alif lām* / ال and *ḥā* / ح.

Further into our analysis we will appreciate:

- Why the **Writ Set** uses *ḥā* / ح as the **value**-bearer at the end of the **set** rather than staying with *alif lām* / ال throughout (at Segments 33.i and 33.ii);
- Why the letters *ṣād* / ص, *mīm* / م and *rā* / ر are made null in the **Writ Set** (at Segments 20, 24 and 40).

المر 1:1-7 (*al fātiḥah*)

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In the remainder of this segment **formulas** provide additional nuance.

Significant variation in formula

We turn now to the **significant variation** in **formula** which also exists between **instance** #7 and **instance** #9.

> *alif lām mīm rā* Those are the proofs of the Writ[...]
> (13:1)

> *alif lām rā* Those are the proofs of the Writ and of a clear recitation.
> (15:1)

Above, then:

- The **symbol** *alif lām mīm rā* / المر at **instance** #7 attaches to the **formula** *Those are the proofs of the Writ*;
- The **symbol** *alif lām rā* / الر at **instance** #9 attaches to the **formula** *Those are the proofs of the Writ and of a clear recitation*.

Thus, the **symbol** *alif lām rā* / الر must be *proofs* of something in addition to that which attaches to the **symbol** *alif lām mīm rā* / المر at **instance** #7 as evinced by the additional expression *and of a clear recitation*.

> **Note**: the genitive expression *of a clear recitation* (Arabic: قُرْءَانٍ مُّبِينٍ) occurs nowhere else in the Qur'an.

We begin by noting the following:

- The **symbol** *alif lām rā* / الر occurs multiple times in the **set** whereas the **symbol** *alif lām mīm rā* / المر occurs once only;
- The **symbol** *alif lām rā* / الر (uniquely within the **Writ Set**) possesses two **statements** whereas the **symbol** *alif lām mīm rā* / المر (again, uniquely within the **Writ Set**) possesses no **statement**.

So in both regards one can say that the **symbol** *alif lām rā* / الر is proof *of a clear recitation* in ways which cannot be said of the **symbol** *alif lām mīm rā* / المر.

However, there is a third, far more significant sense in which the **symbol** *alif lām rā* / الر is uniquely proof of *a clear recitation*, and we will encounter that at Segment 40 and beyond.

Nothing remotely comparable can be said of the **symbol** *alif lām mīm rā* / المر.

Thus, we will see the **significant variation** in this **formula** not only confirm our general thesis but add verifiable detail to our understanding of that thesis.

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The review of the principal features of the **Writ Set** is now complete

12. Summary of the Writ Set

Our process has been neither arbitrary nor eclectic, nor have we cherry-picked our evidence. The analysis is consistent and founded upon **leverage points**, beginning with a single, unique *axiom* — itself a **statement** — in combination with the only remaining four cases in the Qur'an which also meet the standard for a **statement** in the **Writ Set**, and logic and additional nuance derived from comparison of **formulas** and **significant variations** thereof, the total incidence of which across the corpus of the Qur'an has been provided.

The key points we have established in our analysis of the **Writ Set** are:

- That the **value** of all **instances** in the **Writ Set** is *al fātiḥah*;
- That within the **Writ Set** it is *ḥā* / ح in the *ḥā mīm* / حم block and *alif lām* / ال in the *alif lām* / ال sector which are **value**-bearing, the remaining three letters available to the **Writ Set** — *ṣād* / ص, *mīm* / م and *rā* / ر — being null where they occur within the **Writ Set**;
- That the **symbol** *alif lām rā* / الر repeatedly and emphatically attaches to significant measures of doubling and the dual.

13. Questions remaining

The segments in this section have provided data sufficient to identify the **value** of all **symbols** which participate in the **Writ Set**.

We have not here considered the **formula** at **instance** #6, however. Since this **formula** (uniquely) occurs also in the **Remembrance Set**, it is better included within the analysis

of that **set**[6] and understanding of this point is not needed to identify the principal features of the **Writ Set**.

We reiterate here what was stated at the close of Segment 10: that we will see the **symbol** *alif lām rā* / الر uniquely *fortified* in dramatic fashion further into our analysis, at Segment 40 and beyond.

At Segment 40 also we present a full treatment of the significance of the intervening verse at 41:2, a verse which, uniquely in the *sequence* of the *mysterious letter*s, separates an **instance** from the **leverage point** to which it attaches. This question is better left to that stage in the analysis because what we will cover in the meantime will prepare us to understand its import.

Discussion of the **oaths** and **signposts** which occur in the **Writ Set** is better left to a later point in the presentation for the same reason.

That completes this section.

6 Found at Segment 32.

The Remembrance Set

14. Introduction to the Remembrance Set

Having completed our analysis of the **Writ Set** we turn now to the **Remembrance Set**. The **Remembrance Set** is fundamentally different.

The **statement** by which each of the five **values** which participate in the **Remembrance Set** is defined is in each case *And remember thou in the Writ[...]*, which expression introduces a narrative block associated with a particular prophet.

> **Note:** the expression *And remember thou in the Writ[...]* (Arabic: وَٱذۡكُرۡ فِي ٱلۡكِتَٰبِ) occurs nowhere in the Qur'an beyond these five **statements**.

We will consider the **Remembrance Set** in three series of segments:

- Segments 15-21. This series introduces the features of **instance** #10 at sūrah 19, presenting the sūrah's extended opening context, and correlating motifs from that extended opening context with each of the five narrative blocks which follow. These five narrative blocks each treat of a different prophet and are introduced individually by a **statement** — thus identifying each narrative block in turn as a **value** for one of the letters of **instance** #10.
- Segments 22-29. This series provides a summary of the operations and mechanics in effect across the **Remembrance Set**.
- Segment 30 and beyond. This series provides the evidence which supports both the introduction to **instance** #10 at sūrah 19 and the summary of the operations and mechanics in effect across the **Remembrance Set** which follows it.

As part of our broader analysis we will examine **instance** #24 and see why it is parenthetical to the *sequence*, understand the operations and mechanics which attach to *qāf* / ق at **instance** #29, and demonstrate certain exceptional events required by the *sequence* by means of the remaining **leverage points** introduced at Segment 4: **signposts** and **oaths**.

15. Introduction to sūrah 19

instance	كهيعص
sūrah 19	

Instance #10 at 19:1

The immediate visual impact of **instance** #10 in *kāf hā yā ʿayn ṣād* / كهيعص is appreciable. It consists of five letters — more than any other in the *sequence* — four of which are new to us at this point in the analysis.

The opening context in this case comprises 19:1-15, a segment which opens in *A remembrance of the mercy of thy Lord to His servant Zachariah* and which features motifs which correspond with motifs in the five narrative blocks which follow, it as we shall see.

> **Note**: the expression *A remembrance of the mercy of thy Lord* (Arabic: ذِكْرُ رَحْمَتِ رَبِّكَ) occurs nowhere else in the Qur'an.[1]

The opening context of sūrah 19 reads:

> 1 *kāf hā yā ʿayn ṣād*
> 2 A remembrance of the mercy of thy Lord to His servant Zachariah.
> 3 When he called to his Lord with a secret call,
> 4 He said: "My Lord: feeble are become the bones within me, and my head is aflame with white hair, yet never have I been wretched in my call to Thee, my Lord,
> 5 "But I fear my heirs after me, and my wife is barren, so give Thou me from Thyself an heir
> 6 "To inherit from me and to inherit from the house of Jacob; and make Thou him, my Lord, pleasing."
> 7 "O Zachariah: We bring thee glad tidings of a lad whose name is John. We have not made a namesake for him before."
> 8 He said: "My Lord: how will I have a lad when my wife is barren and I have reached extreme old age?"
> 9 Said he: "Thus said thy Lord: 'It is easy for Me; and I created thee before when thou wast not anything.'"
> 10 He said: "My Lord: make Thou for me a proof." Said He: "Thy proof is that thou shalt not speak to men three nights, being sound."
> 11 And he went out to his people from the chamber and instructed them: "Give you glory morning and evening!"
> 12 "O John: hold thou fast the Writ!" And We gave him judgment when a child,
> 13 And tenderness from Us, and purity; and he was in prudent fear,

1 This expression is not a **leverage point**. We include transparency on the occurrence of this expression for the sake of completion.

> 14 And dutiful to his parents; and he was not arrogant or defiant.
> 15 And peace be upon him the day he was born, and the day he dies, and the day he is raised up alive!
> (19:1-15)

Each of the five narrative blocks which follow is introduced by the **statement**: *And remember thou in the Writ[...]*, which expression, again, occurs nowhere in the Qur'an beyond these five **statements**.

These narrative blocks treat of:

1. (Mary and) Jesus (19:16-33);
2. Abraham (19:41-50);
3. Moses (19:51-53);
4. Ishmael (19:54-55);
5. Idrīs (19:56-57).

With the exception of verses 19:34-40, the five segments from 19:16 through to 19:57 are contiguous.

We now consider the narrative blocks which follow in terms of the 'remembrance of the mercy of thy Lord to His servant Zachariah' at 19:1-15.

16. Narrative block #1

> 16 **And remember thou in the Writ** Mary: — when she withdrew from her people to a place in the East,
> 17 So she separated herself from them; then We sent to her Our Spirit, and he appeared to her as a mortal without fault.
> 18 She said: "I seek refuge in the Almighty from thee[...], if thou be in prudent fear."
> 19 He said: "I am only a messenger of thy Lord, that I might give thee a pure lad."
> 20 She said: "How can I have a lad, when no mortal has touched me, neither have I been unchaste?"
> 21 He said: "Thus said thy Lord: 'It is easy for Me — and that We make him a proof for mankind, and a mercy from Us; and it is a matter ordained.'"
> 22 Then she bore him, and withdrew with him to a distant place.
> 23 And the pains of childbirth brought her to the trunk of the date-palm. She said: "Would that I had died before this and been utterly forgotten!"
> 24 Then he called to her, from below her: "Grieve thou not; thy Lord has placed beneath thee a stream.

25 "And shake thou towards thee the trunk of the date-palm; it will drop upon thee ripe, fresh dates.
26 "So eat thou, and drink thou, and let thine eye be comforted; and if thou see any mortal, say thou: 'I have vowed to the Almighty a fast, so I will not speak this day to any man.'"
27 And she brought him to her people, bearing him. They said: "O Mary: thou hast done an unheard-of thing.
28 "O sister of Aaron: thy father was not an evil man, and thy mother was not unchaste."
29 Then she pointed to him. They said: "How can we speak to one who is in the cradle a child?"
30 He said: "I am the servant of God; He has given me the Writ, and made me a prophet,
31 "And made me blessed wherever I be — and enjoined upon me the duty and the purity as long as I live —
32 "And dutiful to my mother; and He has not made me arrogant or wretched.
33 "And peace be upon me the day I was born, and the day I die, and the day I am raised up alive!"
(19:16-33)

Connections
The following points connect the two narratives:[2]

- Names which attach to acts of remembrance: Mary at 19:16, Zachariah at 19:2;
- People who withdraw from their people: Mary at 19:16, Zachariah at 19:3;[3]
- People who receive answers from God: Mary at 19:17, Zachariah at 19:7;
- People who address messengers from God: Mary at 19:19, Zachariah at 19:9;[4]
- People who are promised a son by God's command: Mary at 19:19, Zachariah at 19:7;
- People who question that command: Mary at 19:20, Zachariah at 19:8;
- People who are promised a miracle: Mary at 19:20-21, Zachariah at 19:8-9;
- Men who attach to *mercy* from God: Jesus at 19:21, John at 19:2;[5]
- People who are told "It is easy for Me": Mary at 19:21, Zachariah at 19:9;
- People who do not speak to men for a term: Mary at 19:26, Zachariah at 19:10;
- People who return to their people: Mary at 19:27, Zachariah at 19:11;
- Use of the vocative:[6] to Mary at 19:28, to Zachariah at 19:7 and to John at 19:12;
- Sons who are given *the Writ*: for Jesus see 19:30, for John see 19:12;
- Sons who are prophets: for Jesus see 19:30, for John see outside the sūrah at 3:39;

2 Of course, Zachariah was also Mary's guardian (see outside the sūrah at 3:37).

3 We note that at 19:3 *Zachariah called to his Lord with a secret call* (which indicates that he was in seclusion), and that he returns to his people at 19:11.

4 A careful reading of 19:9 shows the message there to be conveyed by a third party.

5 It is the person of John who is *the mercy of thy Lord* referred to at this verse.

6 The vocative is how a direct address is formed in Arabic (cf. English: O John).

- Sons who are dutiful to their parents: Jesus at 19:32, John at 19:14;
- Sons who are stated to have good natures: Jesus at 19:32, John at 19:12-14;
- Peace in birth, death, and at the Resurrection: Jesus at 19:33, John at 19:15.

On this basis we can reliably identify a letter at **instance** #10 with the first of the five narrative blocks which open in the **statement** *And remember thou in the Writ[...].*

Observations
The story of Mary is directed towards Jesus — and we mark it as such in what follows. A standard epithet for Jesus in the Qur'an is God's *word* (Arabic: كَلِمَة).[7] This epithet begins with the letter *kāf* / ك — the first letter of **instance** #10.

17. Narrative block #2

41 **And remember thou in the Writ** Abraham: — he was a man of truth and a prophet.
42 When he said to his father: "O my father: why servest thou what neither hears nor sees, nor can avail thee anything?"
43 "O my father: there has come to me knowledge that has come not to thee, so follow thou me; I will lead thee to an even path."
44 "O my father: serve thou not the satan; the satan is to the Almighty defiant."
45 "O my father: I fear lest there touch thee a punishment from the Almighty, and thou be an ally to the satan."
46 Said he: "Art thou averse to my gods, O Abraham? If thou cease not, I will stone thee; so depart thou from me a good while."
47 He said: "Peace be upon thee! I will ask forgiveness for thee of my Lord; He is gracious towards me.
48 "And I will withdraw from you and that to which you call besides God, and I will call to my Lord; it may be that I will not in my call to my Lord be wretched."
49 So when he had withdrawn from them, and what they served besides God, We gave him Isaac and Jacob; and each We made a prophet.
50 And We gave to them of Our mercy, and We made for them a tongue of truthfulness exalted.
(19:41-50)

Connections
The following points connect the two narratives:

- Use of the vocative: to Abraham's father at 19:42, 19:43, 19:44 and 19:45 and to Abraham at 19:46; to Zachariah at 19:7, to John at 19:12;

7 Found at 3:39, 3:45 and 4:171.

- Men who are not — or anticipate that they may not be — *wretched* (Arabic: شَقِيًّا) in their *call to* God: Abraham at 19:48, Zachariah at 19:4;
- Men who call — or are about to call — upon their Lord: Abraham at 19:48, Zachariah at 19:2;
- Men in schism with their sons: Abraham's father at 19:42-48, Zachariah at 19:5;[8]
- Men who withdraw from their people: Abraham at 19:49, Zachariah at 19:3;[9]
- Men who turn in trust to God alone: Abraham at 19:49, Zachariah 19:3-6;
- Men whose wives are barren: Abraham outside the sūrah at 51:29, Zachariah at 19:5;
- Men who are given progeny in old age: Abraham at 19:49, Zachariah 19:7;
- Sons who are prophets: Isaac and Jacob at 19:49, John outside the sūrah at 3:39;
- Mention of the name of Jacob: in connection with Abraham at 19:49 and with Zachariah at 19:6;
- Men who attach to *mercy* from God: Isaac and Jacob at 19:50, John at 19:2.[10]

On this basis we can reliably identify a letter at **instance** #10 with the second of the five narrative blocks which open in the **statement** *And remember thou in the Writ[...].*

Observations
The Arabic name Abraham (إِبْرَٰهِيم) contains the lettter *hā* / ه — the second letter of **instance** #10.

18. Narrative block #3

51 **And remember thou in the Writ** Moses: — he was sincere, and was a messenger and a prophet.
52 And We called to him from the right side of the mount, and brought him near in private conference.
53 And We gave him, of Our mercy, his brother Aaron, a prophet.
(19:51-53)

Connections
The following points connect the two narratives:

- Men who are addressed individually by God: Moses at 19:52,[11] Zachariah at 19:7;

8 Zachariah says "But I fear my heirs after me" at 19:5, indicating that his sons did not submit to God.

9 We note that at 19:3 *Zachariah called to his Lord with a secret call* (which indicates that he was in seclusion), and that he returns to his people at 19:11.

10 It is the person of John who is *the mercy of thy Lord* referred to at this verse.

11 By means of narrative summary which references God's direct addresses to Moses outside the sūrah at 7:144, 20:11, 20:17, 20:19, 20:36, 20:40, 20:83, 27:9, 27:10, 28:30 and 28:31.

- Use of the vocative: implied to Moses at 19:52;[12] explicitly to Zachariah at 19:7 and to John at 19:12;
- Men who are prophets: Moses at 19:51 and Aaron at 19:53, John outside the sūrah at 3:39;
- Men who ask for and receive human support: Moses outside the sūrah at 26:13, Zachariah at 19:5;
- Men given close male relatives as prophets: Moses given his brother at 19:53, Zachariah given his son John who is confirmed as a prophet outside the sūrah at 3:39;
- Men who attach to *mercy* from God: Aaron at 19:53, John at 19:2.[13]

On this basis we can reliably identify a letter at **instance** #10 with the third of the five narrative blocks which open in the **statement** *And remember thou in the Writ[...].*

Observations
The Arabic name Moses (مُوسَىٰٓ) ends in ى which is visually identical in the unadorned text with *yā* / ي — the third letter of **instance** #10.[14]

19. Narrative block #4

54 **And remember thou in the Writ** Ishmael: — He was true to the promise — and he was a messenger and a prophet;
55 He enjoined upon his people the duty and the purity, and was pleasing in the sight of his Lord.
(19:54-55)

Connections
The segment treating of Ishmael comprises just two verses, but the following points connect it with the opening narrative:

- Promises from God: Ishmael at 19:54,[15] Zachariah at 19:7;
- Men who are prophets: Ishmael at 19:54, John outside the sūrah at 3:39;

12 By means of narrative summary which references God's direct addresses to Moses outside the sūrah at 7:144, 20:11, 20:17, 20:19, 20:36, 20:40, 20:83, 27:9, 27:10, 28:30 and 28:31. Such a form of address requires the use of the vocative (Arabic: *yā* — the third letter at **instance** #10 — is the means by which the vocative is formed in Arabic). Moreover, Moses is the individual addressed in the vocative in the Qur'an more frequently than any other — and by a wide margin: Moses: 24 times, Adam: 5, Mary: 5, Jesus: 4, Abraham: 4, Noah: 4, Shu'ayb: 3, Ṣāliḥ: 2, Lot: 2, Hūd: 1, Zachariah: 1, John: 1, Aaron: 1, David: 1; note: one might admit the following individuals also if one regards the epithets as names rather than titles: Pharaoh: 2, Dhūl-Qarnayn: 2, Hāmān: 2, Iblīs: 2, Sāmiriyy: 1, Mālik: 1.

13 It is the person of John who is *the mercy of thy Lord* referred to at this verse.

14 Additionally, at Segment 24 we will see the **value** held by the letter *yā* / ي at **instance** #10 descend *the line of position* to the **ordinary variable** in *mīm* / م at **instance** #12 — *mīm* / م being the letter with which the name Moses (Arabic: مُوسَىٰٓ) begins.

15 This verse states *He was true to the promise.* Although generally attributed to Ishmael himself, it can be read also as an aside referencing God's promise to Abraham of a son, of which Ishmael was the result. Whereas the Hebrew scriptures claim Isaac as the son of promise delivered to Abraham in his old age, both Ishmael and Isaac are presented in the Qur'an as sons of Abraham's old age and fruit of his supplication to God (see 14:39).

- Men who give people direction: Ishmael at 19:55, Zachariah at 19:11;
- The quality of *pleasing*: Ishmael at 19:55 (Arabic: مَرْضِيًّا), John at 19:6 (Arabic: رَضِيًّا).[16]

On this basis we can reliably identify a letter at **instance** #10 with the fourth of the five narrative blocks which open in the **statement** *And remember thou in the Writ[...].*

Observations
The Arabic name Ishmael (إِسْمَٰعِيل) contains *ʿayn* / ع at its centre — the fourth letter of **instance** #10 — as does the Arabic for *promise* (وَعْد).

20. Narrative block #5

> 56 **And remember thou in the Writ** Idrīs: — he was a man of truth and a prophet.
> 57 And We raised him to a high station.
> (19:56-57)

Connections
The segment treating of Idrīs is also very short, again comprising only two verses, but the following points connect it with the opening narrative:

- High levels of exaltation or praise: Idrīs at 19:57, John at 19:15;
- Men who are prophets: Idrīs at 19:56, John outside the sūrah at 3:39;
- Patience: Idrīs outside the sūrah at 21:85,[17] John at 19:12.[18]

On this basis we can reliably identify a letter at **instance** #10 with the fifth of the five narrative blocks which open in the **statement** *And remember thou in the Writ[...].*

Observations
Verse 19:56 states that Idrīs was *a man of truth*. The word rendered here *man of truth* is in Arabic *ṣiddīq* and begins with *ṣād* / ص (Arabic: صِدِّيق). Meanwhile, the word *patient* as it appears in the expression *among the patient*[19] begins with a doubled *ṣād* / ص (Arabic: ٱلصَّٰبِرِينَ). The letter *ṣād* / ص is the fifth letter of **instance** #10.

16 Both words are formed in Arabic on the same root.

17 This is the only other place in the Qur'an in which Idrīs is mentioned. There he is counted *among the patient.*

18 John is there exhorted: *O John! Hold thou fast the Writ!* In the context of a written revelation this imperative implies a requirement to be patient in adhering to the directives of that revelation.

19 Cf. the footnote which expands upon 21:85 above.

Note: we will recall that the letter *ṣād* / ص is shown in the **Writ Set** to be null.[20] Were that not the case, ambiguity between *ṣād* / ص in its role in the **Writ Set** and *ṣād* / ص in its role in the **Remembrance Set** would arise.[21]

21. Summary of instance #10

Our identification of the **values** for the component letters of **instance** #10 which preface sūrah 19 — *kāf hā yā ʿayn ṣād* / كهيعص — as the five discrete narrative blocks which follow the opening context to that sūrah at 19:1-15 stands on the following:

- The correlation in number between the five letters of **instance** #10 and the five narrative blocks which follow the opening context;
- The fact that each of the five discrete narrative blocks is prefaced by *And remember thou in the Writ[...]* in concert with the fact that this formulation occurs nowhere else in the Qur'an;
- The fact that each of the five discrete narrative blocks evinces considerable thematic correlations with the opening context to the same sūrah and which immediately precedes the first of the five discrete narrative blocks.

The correlation we draw between the number of letters at **instance** #10 and the number of discrete narrative blocks prefaced exclusively by *And remember thou in the Writ[...]* is objectively correct, and the quantity of thematic correlations between those segments and the opening context to the same sūrah at 19:1-15 is impressive.

Those observations which follow the presentation of each discrete narrative block and which provide correlations between the name of the principal prophet in a given segment and one of the letters which make up **instance** #10 in *kāf hā yā ʿayn ṣād* / كهيعص are of interest, but are not conclusive.

While we incline to the view that an identification <u>in the order of the text</u> of the letters *kāf hā yā ʿayn ṣād* / كهيعص with the discrete narrative blocks which follow <u>in the order of the text</u> is correct — and we proceed on that basis — that conclusion is not vital to our analysis.

All that is necessary is that there be an <u>exclusive</u> correspondence between <u>each</u> of the five letters and <u>one</u> of the five discrete narrative blocks. That much granted, the logic of what follows holds.

20 See Segment 11.

21 We will see the same provision facilitate later inclusion of the remaining two letters shown to be null in the **Writ Set**: *mīm* / م and *rā* / ر.

The **values** at **instance** #10 are listed below. Again, these are the only **values** available to the **Remembrance Set**.

kāf	ك	19:16-33 (Jesus)
hā	ه	19:41-50 (Abraham)
yā	ي	19:51-53 (Moses)
ʿayn	ع	19:54-55 (Ishmael)
ṣād	ص	19:56-57 (Idrīs)

•

The **Remembrance Set** represents a fundamental sea-change: whereas the **value** of each **instance** in the **Writ Set** is in all cases one thing (*al fātiḥah*), the **Remembrance Set** contains five discrete **values**, and those **values** pertain individually at the outset to five discrete letters.

And whereas the **value** of the **Writ Set** attaches to the **symbols** which comprise it irrespective of the order in which they occur, **values** in the **Remembrance Set** descend through the **set** according to discernible principles, as we shall see.

> **Note:** this is not the place for a detailed examination of the collective or relative significance of the prophets Jesus, Abraham, Moses, Ishmael and Idrīs. The principal purpose of this work is to demonstrate the mechanism of *the mysterious letters*. However, I will allow myself the following observations:
>
> - Abraham is, of course, the great Patriarch, following whom Moses brought the Torah and Jesus the Gospel;[22]
> - Parenthood, seniority, inheritance and offspring are discernible themes within sūrah 19. This fact accords with the operations and mechanics of the **Remembrance Set** itself wherein **values** proceed downwards, as we shall see;
> - While the first three discrete narratives contain many of the themes just listed[23] the last two lack them, both of which seem also junior given the limited text they comprise locally and in the Qur'an overall;
> - The identity of Idrīs is contested. A number of Islamic writers and certain academics connect Idrīs with the prophet Enoch. Less mainstream writers may connect him with Hermes Trismegistus, a mythological or semi-mythological personality associated with Thoth, the Egyptian god of wisdom.[24]

22 The Qur'an's treatment of this term presupposes something which confirms the Torah. Dominant Christian dogmas, however, are in conflict with both the Qur'an and certain statements of Jesus in this regard.

23 We note that in the opening segment Zachariah is the father of John. In the narrative blocks which provide the **values** of the **Remembrance Set** Mary is the mother of Jesus (which we tend to identify with *kāf* / ك), Abraham is the father of Isaac and grandfather of Jacob (which we tend to identify with *hā* / ه), and Moses is the senior brother of Aaron (which we tend to identify with *yā* / ي). The issue in each case (Jesus, Isaac and Jacob) and the junior brother (Aaron) are all identified as prophets *in situ*. John is identified as a prophet outside the sūrah at 3:39.

22. Operations and mechanics of the Remembrance Set

Segments 22-29 provide a summary of the operations and mechanics in effect across the **Remembrance Set**.

That the constitution of the **Remembrance Set** is dynamically different to that of the **Writ Set** is seen in our introduction to **variables** at Segment 4, which bears review at this stage.

We turn now to the operations and mechanics of the **Remembrance Set** for which Table 3 presents a visual overview and the evidence for which is supplied at Segment 30 and beyond.

In process of what follows we will describe (and then later demonstrate) the letter *qāf* / ق at **instance** #24 as a **new special variable**, and **instance** #24 as parenthetical to the *sequence*.

The relevant part of the *sequence* is presented below for ease of reference, including *lines of position*. The English transliteration of all **special variables** is here in bold:

	1	2	3	4	5	
instance #10	***kāf***	***hā***	***yā***	***ʿayn***	***ṣād***	كهيعص
instance #11	*ṭā*	***hā***				طه
instance #12	*ṭā*	*sīn*	*mīm*			طسم
instance #13	*ṭā*	*sīn*				طس
instance #14	*ṭā*	*sīn*	*mīm*			طسم
instance #19	***yā***	*sīn*				يس
instance #20	***ṣād***					ص
instance #24	***ʿayn***	*sīn*	***qāf***[25]			عسق

23. Instance #11

instance طه
sūrah 20

24 I know of no means of establishing the case one way or the other on the basis of the Qur'an, and this is not the place for speculation.

25 The letter *qāf* / ق is a **new special variable**, the details of which are discussed in due course.

Instance #11 at 20:1

The opening context at **instance** #11 features no **leverage point**, and we omit further verses here on this basis.

Operations and mechanics:

- The **value** of **special variable** *kāf* / ك passes from position 1 at **instance** #10 down *the line of position* to the **ordinary variable** *ṭā* / ط at position 1 here. **Ordinary variables** simply adopt **values** passed to them having no inherent **value** of their own. Accordingly, there is no change in **value**;
- The **special variable** *hā* / ه descends *the line of position* from position 2 at **instance** #10 to position 2 here. **Special variables** bring their original **value** with them. Accordingly, there is no change in **value**.

  Note: this is the only case in the **Remembrance Set** where a **special variable** descends *the line of position* directly, and is also the only case where a **special variable** has the same **value** outside **instance** #10 as in it. We discuss points associated with these features at Segments 30 and 31.

ṭā	ط	19:16-33 (Jesus)
hā	ه	19:41-50 (Abraham)

24. Instance #12

instance	طسم
sūrah 26	

Instance #12 at 26:1

The opening context reads:

> 1 *ṭā sīn mīm*
> 2 Those are the proofs of the Clear Writ.
> (26:1-2)

The opening context comprises a **formula**. We consider this **formula** in two places:

- At Segment 31 together with the sole incidence of the same **formula** in the **Remembrance Set**;
- At Segment 32 together with sole incidence of the same **formula** in the **Writ Set**.

Operations and mechanics:

- The **ordinary variable** *ṭā* / ط at position 1 at **instance** #11 passes down *the line of position* to position 1 here. Accordingly, there is no change in **value**;
- The **value** of **special variable** *hā* / ه passes from position 2 at **instance** #11 down *the line of position* to the **ordinary variable** *sīn* / س at position 2 here. **Ordinary variables** simply adopt **values** passed to them having no inherent **value** of their own. Accordingly, there is no change in **value**;
- The **value** of **special variable** *yā* / ي passes from position 3 at **instance** #10 down *the line of position* to the **ordinary variable** *mīm* / م at position 3 here. Again, **ordinary variables** simply adopt **values** passed to them having no inherent **value** of their own. Accordingly, there is no change in **value**.

  Note: the original letters of the **Remembrance Set** (i.e. the **special variables** of **instance** #10) have now been replaced in all occupied positions. We consider the implications of this replacement at Segment 30.

  As is the case with *ṣād* / ص, we will recall that the letter *mīm* / م is shown also in the **Writ Set** to be null.[26] Were that not the case, ambiguity between *mīm* / م in its role in the **Writ Set** and *mīm* / م in its role in the **Remembrance Set** would arise.[27]

ṭā	ط	19:16-33 (Jesus)
sīn	س	19:41-50 (Abraham)
mīm	م	19:51-53 (Moses)

25. Instance #13

instance	طس
sūrah 27	

26 For which see Segment 11.

27 We will see the same provision facilitate later inclusion of the remaining letter shown to be null in the **Writ Set**: *rā* / ر.

Instance #13 at 27:1

The opening context reads:

> *ṭā sīn* Those are the proofs of the Qur'an and of a Clear Writ
> (27:1)

The opening context comprises a **formula**. We consider this **formula** at Segment 31.

Operations and mechanics:

- The **ordinary variable** *ṭā* / ط at position 1 at **instance** #12 passes down *the line of position* to position 1 here. Accordingly, there is no change in **value**;
- The **ordinary variable** *sīn* / س at position 2 at **instance** #12 passes down *the line of position* to position 2 here. Accordingly, there is no change in **value**.

> **Note:** this **instance** is what we might consider the "filling" of the three-**instance** fully-replaced sandwich comprising **instances** #12, #13 and #14. We develop this topic to completion at Segment 31.

ṭā	ط	19:16-33 (Jesus)
sīn	س	19:41-50 (Abraham)

26. Instance #14

instance	طسم
sūrah 28	

Instance #14 at 28:1

The opening context reads:

> 1 *ṭā sīn mīm*
> 2 Those are the proofs of the Clear Writ.
> (28:1-2)

The opening context comprises a **formula**. We consider this **formula** in two places:

- At Segment 31 together with the sole incidence of the same **formula** in the **Remembrance Set**;
- At Segment 32 together with sole incidence of the same **formula** in the **Writ Set**.

Operations and mechanics:

- The **ordinary variable** *ṭā* / ط at position 1 at **instance** #13 passes down *the line of position* to position 1 here. Accordingly, there is no change in **value**;
- The **ordinary variable** *sīn* / س at position 2 at **instance** #13 passes down *the line of position* to position 2 here. Accordingly, there is no change in **value**;
- The **ordinary variable** *mīm* / م at position 3 at **instance** #12 passes down *the line of position* to position 3 here. Accordingly, there is no change in **value**.

ṭā	ط	19:16-33 (Jesus)
sīn	س	19:41-50 (Abraham)
mīm	م	19:51-53 (Moses)

> **Note:** this **instance** is the end point of the three-**instance** fully-replaced sandwich comprising **instances** #12, #13 and #14. We develop this topic to completion at Segment 31.

27. Instance #19

instance	يس
sūrah 36	

Instance #19 at 36:1

The opening context reads:

> 1 *yā sīn*
> 2 *By the wise Qur'an!*
> (36:1-2)

The opening context comprises an **oath**. We consider **oaths** in the **Remembrance Set** at Segment 35.

Operations and mechanics:

- The **special variable** *yā* / ي descends, crossing *the line of position*, from position 3 at **instance** #10 to position 1 here. **Special variables** bring their original **value** with them;
- Since where **special variables** cross *the line of position* they accumulate also the **value** or **values** held above them in *the line of position* at their destination, the **value** of **ordinary variable** *ṭā* / ط passes from position 1 at **instance** #14 down *the line of position* to position 1 here. This results in two accumulated **values**;
- The **ordinary variable** *sīn* / س at position 2 at **instance** #14 passes down *the line of position* to position 2 here. Accordingly, there is no change in **value**.

yā	ي	19:16-33 (Jesus) 19:51-53 (Moses)
sīn	س	19:41-50 (Abraham)

28. Instance #20

instance	ص
sūrah 38	

Instance #20 at 38:1

The opening context reads:

> *ṣād By the Qur'an full of remembrance!*
> (38:1)

The opening context comprises an **oath**. We consider **oaths** in the **Remembrance Set** at Segment 35.

Operations and mechanics:

- The **special variable** *ṣād* / ص descends, crossing *the line of position*, from position 5 at **instance** #10 to position 1 here. **Special variables** bring their original **value** with them;
- Since where **special variables** cross *the line of position* they accumulate also the **value** or **values** held above them in *the line of position* at their destination, the **values** of **special variable** *yā* / ي pass from position 1 at **instance** #19 down *the line of position* to position 1 here. This results in three accumulated **values**.

ṣād	ص	19:16-33 (Jesus) 19:51-53 (Moses) 19:56-57 (Idrīs)

29. Instance #24

instance	عسق
sūrah 42	

Instance #24 at 42:2

The opening context at **instance** #24 features no **leverage point**, and we omit further verses on this basis. But it is helpful for what follows to note the context in which this **instance** appears:

> 1 *ḥā mīm*
> 2 *ʿayn sīn qāf*
> (42:1-2)

Instance #24 in *ʿayn sīn qāf* / عسق occurs as the second **instance** of *the mysterious letters* in a single sūrah. This is a unique occurrence, and prepares us for the fact that **instance** #24 in *ʿayn sīn qāf* / عسق is an exceptional case.

A summary of the characteristics specific to **instance** #24 follows:

- While it receives **values** from the **Remembrance Set** it is parenthetical both to it and to the broader *sequence*;
- It introduces a **new special variable** — that is: a **special variable** which does not feature at **instance** #10: the letter *qāf* / ق;
- The operation which occurs at **instance** #24 is unique, having the following characteristics:
  - The **values** which result at position 1 and position 2 then pass horizontally to the **new special variable** at position 3 in *qāf* / ق, where they accumulate;
  - There remains a further step for the **value** which results at the **new special variable** at position 3 in *qāf* / ق to be made complete. This takes place at **instance** #29.

An exceptional case requires exceptional evidence, and we examine that evidence at Segment 33.iii. For now, we summarise the operations and mechanics of **instance** #24.

Operations and mechanics:

- The **special variable** *ʿayn* / ع descends, crossing *the line of position*, from position 4 at **instance** #10 to position 1 here. **Special variables** bring their original **value** with them;
- Since where **special variables** cross *the line of position* they accumulate also the **value** or **values** held above them in *the line of position* at their destination, the **values** of **special variable** *ṣād* / ص pass from position 1 at **instance** #20 down *the line of position* to position 1 here. This results in four accumulated **values**;
- The **ordinary variable** *sīn* / س at position 2 at **instance** #19 passes down *the line of position* to position 2 here. Accordingly, there is no change in **value**;
- The **values** at **special variable** *ʿayn* / ع at position 1 and the **value** of **ordinary variable** *sīn* / س at position 2 together pass horizontally to the **new special variable** *qāf* / ق at position 3 where the result is five accumulated **values**.

It will be noted that the original **values** of **instance** #10 have now been reconstituted in a single letter:

ʿayn	ع	19:16-33 (Jesus) 19:51-53 (Moses) 19:56-57 (Idrīs) 19:54-55 (Ishmael)
sīn	س	19:41-50 (Abraham)
qāf	ق	19:16-33 (Jesus) 19:51-53 (Moses) 19:56-57 (Idrīs) 19:54-55 (Ishmael) 19:41-50 (Abraham)

•

While what has been described at Segments 14 through to 29 fits together in terms of summary, it remains to be confirmed by evidence.

In Segment 30 and beyond we provide that evidence, confirming the general mechanism we have described to be in effect and correct while demonstrating how the exceptional features that attach to **instance** #24 in *ʿayn sīn qāf* / عسق fit into that mechanism.

30. Replacement of kāf hā yā by ṭā sīn mīm: overview

We have noted that block in which the original letters (**special variables**) at **instance** #10 are fully replaced by **ordinary variables** comprising **instances** #12, #13 and #14.

The relevant part of the *sequence* is presented below for ease of reference, including *lines of position*. The English transliteration of all **special variables** is here in bold.

	1	2	3	4	5	
instance #10	***kāf***	***hā***	***yā***	***ʿayn***	***ṣād***	كهيعص
instance #11	*ṭā*	***hā***				طه
instance #12	*ṭā*	*sīn*	*mīm*			طسم
instance #13	*ṭā*	*sīn*				طس
instance #14	*ṭā*	*sīn*	*mīm*			طسم

In the three-**instance** block at **instances** #12, #13 and #14:

- The same three letters only appear;
- A single **instance** in *ṭā sīn* / طس is "sandwiched" between two identical **instances** in *ṭā sīn mīm* / طسم;
- The original **special variables** *kāf*, *hā* and *yā* in positions 1, 2 and 3 respectively at **instance** #10 have been fully replaced by **ordinary variables**: *ṭā*, *sīn* and (where it occurs) *mīm*;
- There has been no change in **value** at any position in this three-**instance** block from those at positions 1, 2 and 3 at **instance** #10;[28]
- **Instance** #14 forms the terminus of the three-**instance** block.

This context is one which **formulas** occur, and thus must therefore provide for logical conclusions or additional nuance on the basis of comparisons, and that is the focus of the following segment.

That segment is divided by subheadings in order to present the topic in digestible chunks.

31.i Component parts of the three-instance block

The following facts attach to **instances** #12, #13 and #14:

- **Instances** #12, #13 and #14 are the sole **instances** in the **Remembrance Set** comprising **ordinary variables** only;
- **Instances** #12, #13 and #14 each draw from the same pool of three letters;
- Within this three-**instance** block **instance** #13 (in *ṭā sīn* / طس) comprises the "filling" between two identical "slices of bread" (**instances** #12 and #14, both in

28 And no position greater than that of the third occurs in the **Remembrance Set** beyond **instance** #10.

ṭā sīn mīm / طسم) by virtue of the fact that **instance** #13 differs from **instances** #12 and #14 by dint of its lack of a letter *mīm* / م.

That three-**instance** block is reproduced below for ease of reference:

instance #12	*ṭā sīn mīm*	طسم
instance #13	*ṭā sīn*	طس
instance #14	*ṭā sīn mīm*	طسم

Key information about **formulas** from Segment 4 is also reproduced below for ease of reference:

Those **formulas** which serve the function of a **formula** only:

- Immediately follow an **instance** of *the mysterious letters*;
- Form expressions which combine *the proofs* (Arabic: *āyāt*) with *Writ* (Arabic: *kitāb*) where *Writ* is in the genitive case: *Those are the proofs of the[...] Writ*.

Formulas can be unique,[29] occur in identical cases, or occur in **significant variations** between otherwise identical cases.

Significant variations between **formulas** invite comparison on the basis of their distinctions.

31.ii Disconnected formula at instance #13

Instance #13 attaches to the following **formula**:

ṭā sīn Those are the proofs of the Qur'an and of a Clear Writ
(27:1)

The **formula** at **instance** #13 is distinguished among **formulas** by the fact that it is unique:[30] it has no duplicate and no **significant variation**.

Thus it is disconnected, bereft of any possible point of comparison with any other **formula**.

29 I am forced to state again that I use *unique* throughout in the (correct) sense of *unrepeated, one-of-a-kind,* meaning *existing nowhere else*, not in the fuzzy, modern American sense of *interesting* or *compelling* and therefore capable of comparison or intensification (cf. *more unique* and *very unique*). Correctly speaking, something is either unique or it is not.

30 There is a total of ten **formulas** in *the mysterious letters*, occurring at **instances** #4, #5, #6, #7, #9, #12, #13, #14, #17 and #22. They are presented now again grouped where either duplicates or **significant variations** occur: #4 and #17; #5 and #22; #6, #12 and #14; #7 and #9. **Instance** #13 alone is absent from these groupings.

However, we are still able to access the logical conclusions which attach to this **formula** by way of comparisons.

In order to access those conclusions we must begin with the fact that **instance** #13 — and it alone — attaches to the two portions which comprise its **formula**:

- portion *a*: *the proofs of the Qur'an*
- portion *b*: *[the proofs] of a Clear Writ*

Note: neither *the proofs of the Qur'an* (Arabic: ءَايَٰتُ ٱلْقُرْءَانِ) nor the genitive expression *of a Clear Writ* (Arabic: كِتَابٍ مُّبِينٍ) occurs anywhere else in the Qur'an.[31]

31.iii Values of letters in the three-instance block

We must preface our analysis here by recognising those features which attach to the letters which form the **symbols** in this three-**instance** block:

- Each letter has a **value**;
- The **value** of each letter is a single **value**;
- The **value** of each letter is held by that letter alone within a given **instance** (there is no duplicate of any **value** at any single **instance** in this three-**instance** block);
- In no case is a **value** null.

Thus, each letter has a known, single, positive **value** and holds that **value** consistently and uniquely in those **instances** where it appears in this three-**instance** block.

31.iv Identical instances

The next point for consideration concerns **instance** #12 and **instance** #14.

Instance #12 and **instance** #14 (i.e. those **instances** which "sandwich" **instance** #13 between them) are both identical and attach to the same **formula**:

1 *ṭā sīn mīm*
2 Those are the proofs of the Clear Writ.
(26:1-2 & 28:1-2)

31 The expression *and a Clear Writ* (Arabic: وَكِتَٰبٌ مُّبِينٌ) occurs at 5:15. However, there the case (as expressed by the ending) is the nominative and performs a function entirely different to the expression *and of a Clear Writ* (Arabic: وَكِتَابٍ مُّبِينٍ). The expression *in a clear writ* (Arabic: فِى كِتَٰبٍ مُّبِينٍ) occurs five times (6:59, 10:61, 11:6, 27:75 and 34:3). There the oblique case is a function of the preposition; it is not a genitive construction.

> **Note**: this **formula** has no place in this part of our analysis for the reason that it occurs (uniquely) also in two **sets**.[32] **Formulas** provide for logical conclusions or additional nuance on the basis of comparisons. The **instances** which comprise the **Writ Set** and those which comprise the **Remembrance Set** are of different **types**, therefore their components do not bear logical comparison (think of comparing *apples* with *excitement*, for example). We develop this point to completion at Segment 32.

To reiterate the present case: **instance** #12 and **instance** #14 are not only identical in form but attach to the same **formula** — a **formula** which occurs nowhere else within the **Remembrance Set**, and for which no **significant variation** exists. Thus, in every respect **instance** #12 and **instance** #14 are identical.

Importantly for our purposes, no comparison is possible between **instance** #12 and **instance** #14 themselves because comparing *x* with *x* is meaningless.

31.v Comparisons by means of the disconnected formula

Again, **instance** #13 — and it alone — attaches to the two portions which comprise its **formula**:

- portion *a*: *the proofs of the Qur'an*
- portion *b*: *[the proofs] of a Clear Writ*

And again: no comparison is possible between **instance** #12 and **instance** #14 themselves since comparing *x* with *x* is meaningless.

However, it must be the case that clear conclusions attach to the **formula** at **instance** #13 because **formulas** by their nature provide for logical conclusions or additional nuance on the basis of comparisons.

With these facts in view, we may proceed to our point: while **instance** #12 and **instance** #14 may not meaningfully be compared with each other, **instance** #13 may meaningfully be compared with them.

The reasons for this follow:

- **Instance** #13 is of the same **type** as **instance** #12 and **instance** #14;
- **Instance** #13 features letters which feature also at **instances** #12 and #14;
- All letters in all three **instances** attach to the features listed above at 31.iii.

32 I.e. also in the **Writ Set** at **instance** #6.

31.vi Conclusions drawn

We now draw conclusions from the three-**instance** "sandwich". That block is reproduced below for ease of reference:

instance #12	*ṭā sīn mīm*	طسم
instance #13	*ṭā sīn*	طس
instance #14	*ṭā sīn mīm*	طسم

And again: **instance** #13 — and it alone — attaches to the two portions which comprise its **formula**:

- *the proofs of the Qur'an* (*a*)
- *[the proofs] of a Clear Writ* (*b*)

On the basis of what we have covered to this point we can logically conclude the following about *ṭā* / ط and *sīn* / س at **instance** #13 in respect of the **formula** which attaches to them:

1. EITHER *ṭā* / ط = *a* AND *sīn* / س = *b*;
2. OR *ṭā* / ط = *b* AND *sīn* / س = *a*.

While this conclusion is unremarkable it is also unassailable.

And, importantly, it has inevitable implications for *mīm* / م at **instance** #12 and **instance** #14 — which letter occurs nowhere else in the **Remembrance Set**.

We can identify those implications by renewing our process of logic:

1. IF *ṭā* / ط = *a* AND *sīn* / س = *b*;
2. OR *ṭā* / ط = *b* AND *sīn* / س = *a*;
3. THEN *mīm* / م ≠ *a* or *b*.

Put another way: we must conclude that *the proofs of the Qur'an* on the one hand (portion *a*) and *[the proofs of] a Clear Writ* on the other (portion *b*) are equal either to *ṭā* / ط or to *sīn* / س. While we have no way of knowing which is equal to which, that fact has no material impact upon the outcome: in the context of the three-**instance** block possessing those features we have noted to this point it is impossible for *mīm* / م to be equal either to *the proofs of the Qur'an* or to *[the proofs of] a Clear Writ*.

To conclude: within the framework of the **Remembrance Set** *mīm* / م is logically excluded from attachment to:

- *a*: *the proofs of the Qur'an*
- *b*: *[the proofs] of a Clear Writ*

We will now consider the implications of this conclusion.

31.vii Implications of portion a

The conclusion above as it attaches to portion *a* has implications for the letter *qāf* / ق where it appears at **instance** #24 as well as for what follows in consequence of the operations and mechanics of the letter *qāf* / ق in the remainder of the *sequence*.

We reproduce the following summary of the characteristics of **instance** #24 from Segment 29 for ease of reference:

> **Instance** #24 in *'ayn sīn qāf* / عسق is an exceptional case the details of which are summarised below:
>
> - While it receives **values** from the **Remembrance Set** it is parenthetical both to it and to the broader *sequence*;
> - It introduces a **new special variable** — that is: a **special variable** which does not feature at **instance** #10: the letter *qāf* / ق;
> - The operation which occurs at **instance** #24 is unique, having the following characteristics:
>   - The **values** which result at position 1 and position 2 then pass horizontally to the **new special variable** at position 3 in *qāf* / ق, where they accumulate;
>   - There remains a further step for the **value** which results at the **new special variable** at position 3 in *qāf* / ق to be made complete. This takes place at **instance** #29.

An exceptional case requires exceptional evidence, and we present that evidence in full at Segment 33.iii.

However, we are prepared to absorb now one important component of that evidence: since we know *mīm* / م to be logically excluded from *the proofs of the Qur'an* if, within the mechanics of *the mysterious letters*, the letter *qāf* / ق itself is identified unambiguously as a proof of 'the Qur'an', *mīm* / م is therefore logically excluded from *qāf* / ق.

And if *mīm* / م is logically excluded from *qāf* / ق, that fact has the following implications:

- It confirms that *mīm* / م at position 3 at **instance** #14 can not — as required by the general operation of the mechanism — pass down *the line of position* to position 3 at **instance** #24 because it is explicitly excluded from doing so;
- An explicit exception to a general rule tends to confirm the rule. Thus, the explicit exclusion of *mīm* / م from position 3 at **instance** #24 tends to support the general rule of the mechanism we describe to be in operation across the **Remembrance Set**;[33]
- That this explicit exception to the general rule occurs at **instance** #24 tends to support our analysis that **instance** #24 is parenthetical to the *sequence*;
- It confirms that we are correct to assign portion *a* rather than portion *b* to this logical process since portion *b* contains no mention of 'the Qur'an' — which is the linchpin upon which this entire area of our analysis depends.

To summarise: given that the letter *qāf* / ق itself is later identified unambiguously as a proof of 'the Qur'an', we now know, given the three-**instance** block possessing those features we have noted to this point, the following about portion *a*:

- That it provides conclusions vital to the mechanics of the **Remembrance Set**;
- That it fits the logical process in a way unavailable to portion *b*.

The project to establish an unambiguous identification of the letter *qāf* / ق as a proof of 'the Qur'an' within the mechanics of *the mysterious letters* is a matter of accumulative as well as final evidence. It is revisited in further parts of this analysis, and both attains completion at the conclusion of Segment 40 and is further confirmed beyond that point.

31.viii Interim summary

Within the framework of the **Remembrance Set** *mīm* / م is logically excluded from attachment to:

- *a*: *the proofs of the Qur'an*
- *b*: *[the proofs] of a Clear Writ*

Meanwhile, portion *a*:

- Provides conclusions vital to the mechanics of the **Remembrance Set**;
- Fits the logical process in a way unavailable to portion *b*.

We consider now the implications of the same conclusion as it attaches to portion *b*.

Accordingly, we must expect that those implications should:

- Provide conclusions vital to the mechanics of the **Remembrance Set**;
- Fit the logical process in a way unavailable to portion *a*.

33 See Segments 22 through to 29.

31.ix Implications of portion b

We address the first point above by beginning with our conclusions, following which we supply the facts which inform those conclusions. The requirement that portion *b* should fit the logical process in a way unavailable to portion *a* is discussed separately.

The two principal conclusions which attach to portion *b* are that:

- Portion *b* in *[the proofs] of a Clear Writ* expresses an exclusive correlation between **instance** #13 in *ṭā sīn* / طس and **instance** #11 in *ṭā hā* / طه;
- The exclusive correlation between **instance** #13 in *ṭā sīn* / طس and **instance** #11 in *ṭā hā* / طه forces recognition of the distinction between **special variables** and **ordinary variables**, a distinction not only vital to the operation of the **Remembrance Set** but with implications for further operations in the *sequence*.

The facts which inform these conclusions follow:

- Two **values** attach to **instance** #13 in *ṭā sīn* / طس, namely: 19:16-33 (Jesus) and 19:41-50 (Abraham).[34] The same two **values** attach in the same combination to one other **instance** only: to **instance** #11 in *ṭā hā* / طه.[35] Thus, the **values** of **instance** #13 and **instance** #11 enjoy an exclusive correspondence;
- While **instance** #13 in *ṭā sīn* / طس and **instance** #11 in *ṭā hā* / طه attach to identical **values** they — and this is important — do not comprise identical letters. The fact that identical **values** attach to **instance** #13 in *ṭā sīn* / طس and to **instance** #11 in *ṭā hā* / طه means that the letters *hā* / ه and *sīn* / س must function differently.

As with the letter *qāf* / ق as a proof of 'the Qur'an' at Segment 31.vii above, positive demonstration of *ṭā sīn* / طس as [the proofs] of a Clear Writ is a matter of accumulative as well as final evidence.

The thematic background to that evidence is intrinsic to at Segment 32.

The technical background to that evidence is intrinsic to the fact that **instance** #24 is parenthetical to the *sequence*, which point is demonstrated at Segment 33.iii.

Supporting evidence is supplied at Segment 36.

The final evidence for *ṭā sīn* / طس as [the proofs] of a Clear Writ is provided at the conclusion of Segment 40 where the project to demonstrate the letter *qāf* / ق as a proof of 'the Qur'an' is also concluded.

34 For which see Segment 25.

35 For which see Segment 23.

Demonstration of the requirement that portion *b* should fit the logical process we have just seen in a way unavailable to portion *a* is a function of that evidence summarised above.

We proceed in our analysis on the basis of the conclusions which result from that evidence.

To summarise those conclusions here: the exclusive correspondence between **instance** #13 in *ṭā sīn* / طس and **instance** #11 in *ṭā hā* / طه acts as a linchpin, fixing within — and requiring of — the **Remembrance Set** the distinction between **ordinary variables** and **special variables**.

•

While, generally speaking, the present section treats of the **Remembrance Set**, we will in what follows of necessity be treating increasingly also of the **Writ Set**.

32. Formula at instances #6, #12 and #14

There exists a further **formula** in the **Remembrance Set**, as remarked upon above,[36] which has the distinction — unique across *the mysterious letters* — that it occurs in both the **Writ Set** and the **Remembrance Set**:

- In the **Writ Set** it attaches to **instance** #6 in *alif lām rā* / الر;
- In the **Remembrance Set** it attaches to **instance** #12 and **instance** #14, both in *ṭā sīn mīm* / طسم.

That **formula** reads:

> Those are the proofs of the Clear Writ.
> (12:1, 26:2 & 28:2)
>
> **Note:** neither the expression *Those are the proofs of the Clear Writ* (Arabic: تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْمُبِينِ) nor the truncated form *the proofs of the Clear Writ* (Arabic: ءَايَٰتُ ٱلْكِتَٰبِ ٱلْمُبِينِ) occurs anywhere else in the Qur'an.

We know that **formulas** provide for logical conclusions or additional nuance on the basis of comparisons. The question then is: how does this **formula**, which uniquely occurs in two **sets**, provide for meaningful comparison leading to logical conclusions?

We can gain purchase on this question by reviewing the following points:

36 At Segments 13, 24, 26, 31.iv and 31.vi.

- The **formulas** we considered in the **Writ Set** provided logic on the basis either of differences between **instances**[37] or on the basis of **significant variations** between **formulas**;[38]
- Where this **formula** occurs in the **Remembrance Set** the **instances** themselves are also identical — both in *ṭā sīn mīm* / طسم; as previously noted, comparing *x* with *x* is meaningless;
- This **formula** occurs once only in the **Writ Set**, thus there is nothing within the **Writ Set** to compare it with;
- There exists no **significant variation** of this **formula** in either **set**, thus there is nothing to compare it with on that basis;
- The **Writ Set** and the **Remembrance Set** are of different **types**. Things bear comparison only with relatable things; we have already noted the impossibility of comparing things occupying different ontological planes such as *apples* and *excitement*. Likewise, comparison of **instances** in **sets** of different **types** is both meaningless and impossible;
- The visual distinctions between **instance** #6 in *alif lām rā* / الر on the one hand and **instances** #12 and #14 in *ṭā sīn mīm* / طسم on the other provide no point of purchase for logical comparison due to the difference in **type**.

Meanwhile, the disconnected **formula** at **instance** #13 provided logic on two bases:

- Its own uniqueness;
- The exclusive correlation of its components (portion *a* and portion *b*) to itself.

We must conclude in the light of the points above that:

- The **formula** *Those are the proofs of the Clear Writ* can provide meaningful comparison on one basis only: on the basis of that by which the **instances** which contain it are distinct;
- The sole point of meaningful distinction which exists between the two identical **instances** in the **Remembrance Set** on the one hand, and a single **instance** in the **Writ Set** on the other attached to the same **formula** is that of the **type** of the two **sets**.

And the only logically unassailable conclusion possible in a comparison between the **Writ Set type** and the **Remembrance Set type** is that the two **types** are distinct from one another.

We shall come to see this very conclusion — i.e. that *the Clear Writ* (Arabic: ٱلْكِتَٰبِ ٱلْمُبِينِ) emphasises the **Remembrance Set** and the **Writ Set** as distinct, separate entities — both required and confirmed later in this analysis.[39]

37 E.g. between **instance** #4 and **instance** #17 (**instance** #4 is in *alif lām rā* / الر while **instance** #17 is in *alif lām mīm* / الم).

38 E.g. between the **formulas** at **instance** #5 and **instance** #22.

39 At Segment 36.

Lastly, the motifs of doubling and the dual which attach to the **symbol** *alif lām rā* / الر and which we considered as part of our analysis of the **Writ Set**[40] feature here also:

- This **formula** uniquely occurs in both the **Writ Set** and the **Remembrance Set**;
- **Instance** #12 and **instance**#14 are both in *ṭā sīn mīm* / طسم, and the **symbol** *ṭā sīn mīm* / طسم alone within the **Remembrance Set** occurs twice;
- This **formula** is the only case of a doubled **formula** in the **Remembrance Set**.

•

We make use of subdivisions in the next segment to facilitate navigation of a subject comprising a number of facets.

33.i The ḥā mīm block and instances #24 and #29

We turn now to what we term the *ḥā mīm* / حم block: that series of seven **instances** in *ḥā mīm* / حم (i.e. **instances** #21, #22, #23, #25, #26, #27 and #28) located at sūrahs 40, 41, 42, 43, 44, 45 and 46 respectively.

This block of contiguous sūrahs in uniform **instances** forms the context in which **instance** #24 in *ʿayn sīn qāf* / عسق occurs.

We provide below those parts of the *sequence* which pertain to the question in view for ease of reference. Complete **value**-bearing letters are marked in the English transliteration in bold. The letter *qāf* / ق at **instance** #24 is underlined because although it receives **values**, further operations and mechanics are yet to occur before it becomes complete.

Sūrah 40	**instance** #21	***ḥā***	*mīm*		حم
Sūrah 41	**instance** #22	***ḥā***	*mīm*		حم
Sūrah 42	**instance** #23	***ḥā***	*mīm*		حم
Sūrah 42	**instance** #24	***ʿayn***	***sīn***	*qāf*	عسق
Sūrah 43	**instance** #25	***ḥā***	*mīm*		حم
Sūrah 44	**instance** #26	***ḥā***	*mīm*		حم
Sūrah 45	**instance** #27	***ḥā***	*mīm*		حم
Sūrah 46	**instance** #28	***ḥā***	*mīm*		حم
Sūrah 50	**instance** #29	***qāf***			ق

We will recall that **instance** #24, uniquely, is the second **instance** of *the mysterious letters* in a single sūrah. This fact, taken together with the broader context in which **instance** #24 in *ʿayn sīn qāf* / عسق occurs, is important to our analysis for two reasons:

40 **Instance** #6 is in *alif lām rā* / الر. The **symbol** *alif lām rā* / الر is unique within the **Writ Set** for possessing two **statements**. See Segments 8 and 10.

- It supports our later demonstration of **instance** #24 in *ʿayn sīn qāf* / عسق as parenthetical to the *sequence*;
- It sets up the mechanics of the *sequence* beyond the *ḥā mīm* / حم block: the vital descent of the **value** of the **Writ Set** from position 1 at **instance** #28 to position 1 at **instance** #29.

We begin with the second point.

33.ii The two modes of value-bearing in the Writ Set

In Segment 11 we established that the **value** of *al fātiḥah* is borne throughout the **Writ Set** first by the two letters *alif lām* / ال,[41] then by the single letter *ḥā* / ح,[42] with all remaining letters in the **Writ Set** being null.

That the first letter alone in the *ḥā mīm* / حم block bears the same **value** in the second recognisable portion of the **Writ Set** as do the two letters *alif lām* / ال in the first might seem an unnecessary complication given that no change in **value** results.

However, this development is crucial to the broader requirements of the *sequence*, and we explain why below:

- At **instance** #29 the **new special variable** *qāf* / ق from **instance** #24 re-enters the *sequence*, crossing *the line of position*, bringing with it all five **values** of the **Remembrance Set** and receiving there the **value** of *al fātiḥah* held above it by *ḥā* / ح at **instance** #28 down *the line of position*;[43]
- Were the **value** of *al fātiḥah* not established in the first *line of position* prior to **instance** #29, the letter *qāf* / ق would not there be able to receive that **value**. A single letter can occupy the first *line of position* only; it follows that it can receive a **value** which descends the first *line of position* only.[44]

What then is the purpose of the *alif lām* / ال sector in the **Writ Set** in which the **value** of *al fātiḥah* is borne by two letters?

The following points address this question:

41 I.e. at **instances** #1, #2, #3, #4, #5, #6, #7, #8, #9, #15, #16, #17 and #18.

42 I.e. at **instances** #21, #22, #23, #25, #26, #27 and #28.

43 See Table 3.

44 Clearly, the **value** of the **Writ Set** has nowhere descended to this point in our analysis. The evidence for this exceptional event is provided at Segment 34.

- Our analysis began with recognition of the fourteen letters which participate in *the mysterious letters* as representative of the fourteen visually distinct **symbols** available to the Arabic alphabet.[45] It may seem a trite observation, but recognition of this feature does nothing to dilute the requirement that it has also to be a fact. In other words: it is a positive requirement for representatives of all fourteen visually distinct **symbols** available to the Arabic alphabet in fact to participate in *the mysterious letters* for recognition of this feature of *the mysterious letters* to be possible. Thus, participation of precisely fourteen letters within *the mysterious letters* is not a minor point: it is the door by which access to the whole is gained. Accordingly, an imperative exists for the letters *alif* / ا and *lām* / ل — or, at least, for equivalent visually distinct **symbols** within the Arabic alphabet were such to exist — to participate in *the mysterious letters*;
- While the logical operations by which the letters *ṣād* / ص, *mīm* / م and *rā* / ر are shown to be null in the **Writ Set**[46] would be equally valid without further letters in each **instance**, at least one non-null letter is required to bear the **value** throughout both the *alif lām* / ال sector and the *ḥā mīm* / حم block. The reason for the second non-null letter in each **instance** of the *alif lām* / ال sector should be understood by the fact that, as we shall see later, the totals of letters in both the **Writ Set** and the **Remembrance Set** explicitly confirm later parts of this analysis;[47]
- The hard limit of fourteen distinct **symbols** available to the Arabic alphabet obliges the **Remembrance Set** to employ two letters which occur also elsewhere in the *sequence* in order to perform its own functions. Provision is made for that requirement by the fact that both *ṣād* / ص and *mīm* / م are shown within the **Writ Set** to be null, which process precludes the possibility of ambiguity where they occur in the **Remembrance Set**. A similar case attaches to *rā* / ر within the **Qur'an Set** as we shall see at Segment 40 and beyond.

The mechanism by which the **value** of *al fātiḥah* is borne within the **Writ Set,** first by the two letters *alif lām* / ال and then by the single letter *ḥā* / ح, is vital to the logical operations of all three **sets** for without it:

- The total letters within the **Writ Set** would be insufficient to confirm a later part of this analysis;[48]
- The letter *qāf* / ق would not be able at **instance** #29 to receive the **value** of *al fātiḥah* at position 1 along *the line of position*;
- A confirmation of the exceptional event at **instance** #24 would be lost.[49]

45 See Segment 1.

46 At Segment 11.

47 Presented in the Final Evidence segment.

48 Presented in the Final Evidence segment.

49 See Segment 34.

We conclude here by observing that the two modes by which the **Writ Set** bears its **value** throughout provides a further example of the motif of doubling and the dual.

33.iii The parenthetical instance of the mysterious letters

We have stated that **instance** #24 is parenthetical to the *sequence* of *the mysterious letters* at a number of junctures, including:

- At Segment 29, where we describe **instance** #24 as the scene of an exceptional event, one parenthetical to the *sequence* of *the mysterious letters*;
- At Segment 31.vii where we discuss the implications of the fact that *mīm* / م is logically excluded from *qāf* / ق;
- At Segment 33.i, where we cite the *ḥā mīm* / حم block as support for a later demonstration of the same point.

In this segment we present the evidence which is anticipated above.

We provide below those parts of the *sequence* which pertain to the question in view for ease of reference. Complete **value**-bearing letters are marked in the English transliteration in bold. The letter *qāf* / ق at **instance** #24 is underlined because although it receives **values**, further operations and mechanics are yet to occur before it becomes complete.

Sūrah 40	**instance** #21	***ḥā***	*mīm*		حم
Sūrah 41	**instance** #22	***ḥā***	*mīm*		حم
Sūrah 42	**instance** #23	***ḥā***	*mīm*		حم
Sūrah 42	**instance** #24	***ʿayn***	***sīn***	*qāf*	عسق
Sūrah 43	**instance** #25	***ḥā***	*mīm*		حم
Sūrah 44	**instance** #26	***ḥā***	*mīm*		حم
Sūrah 45	**instance** #27	***ḥā***	*mīm*		حم
Sūrah 46	**instance** #28	***ḥā***	*mīm*		حم
Sūrah 50	**instance** #29	***qāf***			ق

We turn now to the opening context at **instance** #24 itself. That opening context features no **leverage point**, and we omit further verses on this basis.

But the context *preceding* **instance** #24 in *ʿayn sīn qāf* / عسق is crucial:

1 *ḥā mīm*
2 *ʿayn sīn qāf*
(42:1-2)

Additionally, both the summary of **instance** #24 and the description of its operations and mechanics at Segment 29 bear review at this point.

Before proceeding we should consider the **values** which result at positions 1 and 2 at **instance** #24, as outlined at Segment 29:

ʿayn	ع	19:16-33 (Jesus) 19:51-53 (Moses) 19:56-57 (Idrīs) 19:54-55 (Ishmael)
sīn	س	19:41-50 (Abraham)

We observe that the full complement of **values** identified at **instance** #10 is reconstituted by the **variables** in these first two positions.

This fact confirms the operations and mechanics at **instance** #24 as related to the **Remembrance Set**.

But — and this is important — if **instance** #24 belonged to the **Remembrance Set**, the expectation would be for the operations and mechanics at **instance** #24 to conclude as follows:

- The **ordinary variable** *mīm* / م at position 3 at **instance** #14 passes down *the line of position* to position 3 here. Accordingly there is no change in the **value**.

But this is not the case. The **ordinary variable** *mīm* / م does not occur at position 3 at **instance** #24.

Instead, there the previously unseen letter *qāf* / ق itself excludes the **ordinary variable** *mīm* / م from that position for the reasons we summarised at Segment 31.vii, the evidence for which is unambiguous correlation of *qāf* / ق as a proof of 'the Qur'an' within the mechanics of *the mysterious letters*.[50]

Moreover, were the expectation of the **ordinary variable** *mīm* / م at position 3 a fact, that — and this also is important — would result in a duplicate of the **value** of 19:51-53 (Moses) at **instance** #24, which outcome would undo the perfect reconstitution at **instance** #24 of the original **values** of the **Remembrance Set** at **instance** #10.

But **instance** #24 in *ʿayn sīn qāf* / عسق is an exceptional case, and we list now why such must be the case below:

50 The project to demonstrate which, as we have said, forms a component of the remainder of this analysis and achieves completion at Segment 40.

- **Instance** #24 is the second **instance** within a single sūrah — a phenomenon unique among the **instances** of *the mysterious letters*;
- **Instance** #23 in *ḥā mīm* / حم, which directly precedes **instance** #24 in the same sūrah, belongs unambiguously to the **Writ Set**. Since, as the first portion of this book shows, the complete text of the sūrah in each case pertains to that **set** by which it is grouped, the complete text of sūrah 42 pertains to the **Writ Set**;[51]
- **Instance** #24 in *ʿayn sīn qāf* / عسق at 42:2 itself comprises part of the text of sūrah 42 — the text of which sūrah pertains to the **Writ Set**. The text which comprises **instance** #24 in *ʿayn sīn qāf* / عسق at 42:2 therefore cannot pertain to the **Remembrance Set**.

For the reasons above, **instance** #24 in *ʿayn sīn qāf* / عسق at 42:2 — while inheriting all **values** and certain features of operations and mechanics from the **Remembrance Set** — is both:

- Excluded from imparting the quality of the **Remembrance Set** to the sūrah in which it is located;
- Excluded from participating in that quality itself, being located in a sūrah which itself pertains to the **Writ Set**.

No **instance** in the **Remembrance Set** occurs beyond **instance** #24. Therefore there is simply nowhere for the **values** held at position 1 and position 2 at **instance** #24 to pass to — other than horizontally to the **new special variable** *qāf* / ق at position 3.

Finally, we will recall that there is a "contraction" of the **value**-bearing component across the broader **Writ Set** from two letters (i.e. from positions 1 and 2 in the *alif lām* / ال sector) to one letter (i.e. to position 1 only in the *ḥā mīm* / حم block).[52] That *ḥā mīm* / حم block of contiguous sūrahs itself forms the broader context in which **instance** #24 is not only located, but in which it occurs uniquely as the second **instance** in a single sūrah.

Thus, the exceptional event we point to at **instance** #24 in which the **values** held at two letters (i.e. at positions 1 and 2 in *ʿayn* / ع and *sīn* / س respectively) pass horizontally into one letter — the *qāf* / ق at **instance** #24 — itself occurs within a contiguous block the **value** of which is itself the function of an equivalent event.

To summarise:

- **Instance** #24 is parenthetical to the *sequence*;
- While **instance** #24 is parenthetical to the *sequence*, it both participates in and expresses actions which pertain to the operations and mechanics of the **Remembrance Set**;

51 This point became apparent after the writing of *Framework for Qur'anic Methods of Exegesis*.

52 Summarised at Segment 33.ii.

- At **instance** #24 all five **values** of the **Remembrance Set** attach to the **new special variable** *qāf* / ق in readiness for the further step which completes *qāf* / ق when it re-enters the *sequence* at **instance** #29 — which event initiates the **Qur'an Set**.

What we have covered in this segment comprises the evidence for **instance** #24 in *ʿayn sīn qāf* / عسق as parenthetical to the *sequence*, and provides the context within which the evidence which follows should be viewed.

33.iv. Descent of the value of the Writ Set

The general mechanisms of both the **Writ Set** and the **Remembrance Set** are understood.

We have also established that **instance** #24 in *ʿayn sīn qāf* / عسق, while parenthetical to the *sequence*, both participates in and expresses actions which pertain generally to the operations and mechanics of the **Remembrance Set**.

This means that the **new special variable** *qāf* / ق will behave like any **special variable** in any further operations.

To review the relevant characteristics which attach to **special variables**:

- They take their original **value** with them whether they travel down *the line of position* or cross *the line of position*;
- Where they cross *the line of position*, they accumulate also the **value** or **values** held above them in *the line of position* of their destination.

Where the **new special variable** *qāf* / ق re-enters the *sequence* at **instance** #29 it does both, which event marks the beginning of the **Qur'an Set**.[53]

This event requires the following component:

- The **value** held by the letter *ḥā* / ح in position 1 at **instance** #28 in the **Writ Set** must descend *the line of position* to the **special variable** *qāf* / ق (which re-enters the *sequence*, crossing *the line of position*, at **instance** #29).

However, to this point in our analysis no **value** in the **Writ Set** is seen to descend. This is an exceptional event, and claims of exceptional events, as we have noted, require exceptional evidence.

53 The reason for the choice of this term will be clear at Segment 40.

Moreover, exceptional evidence is outstanding, both in cases described previously in the analysis and in further cases required to complete it.

The aggregate of cases which, given exceptional evidence for each, would allow us to develop our core analysis to completion is implicit in the questions which follow:

1. Can we point to exceptional evidence that the **value** held across the **Writ Set** descends *the line of position* to the **new special variable** *qāf* / ق at **instance** #29?
2. Can we point to exceptional evidence which provides for the distinction between **special variables** *ṣād* / ص, *yā* / ي and *ʿayn* / ع — all of which begin with an existing **value** — and the **new special variable** *qāf* / ق at **instance** #24 which appears with no existing **value**?
3. Can we point to exceptional evidence that, given that **instance** #24 in *ʿayn sīn qāf* / عسق is parenthetical to the *sequence* and the point at which the **values** of **Remembrance Set** combine in a single letter, it is not also the point at which the "fusion" between the **Writ Set** and the **Remembrance Set**, which we discern at **instance** #29, occurs?
4. Can we point to exceptional evidence that the "fusion" between the **Writ Set** and the **Remembrance Set** which we discern at *qāf* / ق at **instance** #29 in fact occurs at that location?
5. Can we point to exceptional evidence that explains the nature and function in the *sequence* of *nūn* / ن at sūrah 68?
6. Can we point to exceptional evidence which unambiguously identifies *qāf* / ق as a proof of 'the Qur'an' and thereby confirm the linchpin required for so much of this analysis?
7. Can we point to exceptional evidence which confirms that portion *a* and portion *b* of the disconnected **formula** at **instance** #13 fit those logical processes described at Segment 31.vii and Segment 31.ix respectively in a way which is both exclusive to that portion and unavailable to the remaining one?

The process of addressing these questions will include utilisation of the remaining **leverage points**:

- **Signposts**
- **Oaths**

Again, **signposts** and **oaths** provide evidence or explanation to facilitate understanding of operations in the *sequence* where exceptional events occur.

We address the questions listed above in the remainder of the present section and much of the next.

34. The four signposts

1. Can we point to exceptional evidence that the **value** held across the **Writ Set** descends *the line of position* to the **new special variable** *qāf* / ق at **instance** #29?

We provide below those parts of the *sequence* which pertain to the question in view for ease of reference, including all sūrah numbers and *lines of position*. The **value**-bearing letters are marked in the English transliteration in bold.[54]

		1	2	3	
Sūrah 32	**instance** #18	***alif***	***lām***	*mīm*	الم
Sūrah 38	**instance** #20	***ṣād***			ص
Sūrah 40	**instance** #21	***ḥā***	*mīm*		حم
Sūrah 41	**instance** #22	***ḥā***	*mīm*		حم
Sūrah 42	**instance** #23	***ḥā***	*mīm*		حم
Sūrah 43	**instance** #25	***ḥā***	*mīm*		حم
Sūrah 44	**instance** #26	***ḥā***	*mīm*		حم
Sūrah 45	**instance** #27	***ḥā***	*mīm*		حم
Sūrah 46	**instance** #28	***ḥā***	*mīm*		حم
Sūrah 50	**instance** #29	***qāf***			ق

As is the case for all **leverage points**, all four **signposts** meet precise standards, which for **signposts** are that:

- They occur in the opening context immediately following an **instance** of *the mysterious letters*;
- They open in the expression *The revelation of the Writ[...]* (Arabic: تَنزِيلُ ٱلْكِتَٰبِ).[55]

Again, **signposts** provide evidence or explanation to facilitate understanding of operations in the *sequence* where exceptional events occur.

The etymological constant and salient point central to all four **signposts** — though diffused somewhat in translation — which pertains to the Arabic word *tanzīl* (rendered in all cases *revelation*) is of something *sent down*.[56]

54 To follow the broader points in this segment see Table 3.

55 There exists also a single location where this convention exists outside *the mysterious letters*, a case we look at in due course.

56 I invite the reader to verify this point by considering words in the Qur'an in the same root (*n-z-l*). He will see that across the totality of cases the words are grounded in the concept of *sending down*: 2:4, 2:22, 2:23, 2:41, 2:57, 2:59, 2:90, 2:91, 2:97, 2:99, 2:102, 2:105, 2:136, 2:159, 2:164, 2:170, 2:174, 2:176, 2:185, 2:213, 2:231, 2:285, 3:3, 3:4, 3:7, 3:53, 3:65, 3:72, 3:84, 3:93, 3:124, 3:151, 3:154, 3:198, 3:199, 4:47, 4:60, 4:61, 4:105, 4:113, 4:136, 4:140, 4:153, 4:162, 4:166, 4:174, 5:44, 5:45, 5:47, 5:48, 5:49, 5:59, 5:64, 5:66, 5:67, 5:68, 5:81, 5:83, 5:101, 5:104, 5:112, 5:114, 5:115, 6:7, 6:8, 6:37, 6:81, 6:91, 6:92, 6:93, 6:99, 6:111, 6:114, 6:155, 6:156, 6:157, 7:2, 7:3, 7:26, 7:33, 7:57, 7:71, 7:157, 7:160, 7:196, 8:11, 8:41, 9:26, 9:40, 9:64, 9:86, 9:97, 9:124, 9:127, 10:5, 10:20, 10:24, 10:59, 10:94, 11:12, 11:14, 12:2, 12:40, 12:59, 13:1, 13:7, 13:17, 13:19, 13:27, 13:36, 13:37, 14:1, 14:32, 15:6, 15:8, 15:9, 15:21, 15:22, 15:90, 16:2, 16:10, 16:24, 16:30, 16:44, 16:64, 16:65, 16:89, 16:101, 16:102, 17:82, 17:93, 17:95, 17:102, 17:105, 17:106, 18:1, 18:45, 18:102, 18:107, 19:64, 20:2, 20:4, 20:53, 20:80, 20:113, 21:10, 21:50, 22:5, 22:16, 22:63, 22:71, 23:18, 23:24, 23:29, 24:1, 24:34, 24:43, 24:46, 25:1, 25:6, 25:7, 25:21, 25:25, 25:32, 25:48, 26:4, 26:192, 26:193, 26:198, 26:210, 26:221, 26:222, 27:60, 28:24, 28:87, 29:34, 29:46, 29:47, 29:50, 29:51, 29:63, 30:24, 30:35, 30:49, 31:10, 31:21, 31:34, 32:2, 32:19, 33:26, 34:2, 34:6, 35:27, 36:5, 36:15, 36:28, 36:39, 37:62, 37:177, 38:8, 38:29, 39:1, 39:2, 39:6, 39:21, 39:23, 39:41, 39:55, 40:2, 40:13, 41:2, 41:14, 41:30, 41:32, 41:39, 41:42, 42:15, 42:17, 42:27, 42:28, 43:11, 43:31, 44:3, 45:2, 45:5, 46:2, 46:30, 47:2, 47:9, 47:20, 47:26, 48:4, 48:18, 48:26, 50:9, 53:13, 53:23, 56:56, 56:69, 56:80, 56:93, 57:4, 57:9, 57:16, 57:25, 58:5, 59:21,

Signposts occur at **instances** #18, #21, #27 and #28. We will present each **instance** together with its opening context and list points which relate to our topic below. The **signposts** themselves are in italics.

Instance #18:

1 *alif lām mīm*
2 *The revelation* [i.e. sending down] *of the Writ* about which there is no doubt, from the Lord of All Creation.
(32:1-2)

- **Instance** #18 itself is the terminus of the *alif lām* / ال sector of the **Writ Set**; that is, it is the final point at which the **value** of the **Writ Set** is held by the two letters *alif lām* / ال;
- We first met the **symbol** *alif lām mīm* / الم at **instance** #1 where the *axiom*-**statement** establishes the **value** of that **instance** as *al fātiḥah* (and, by extension, that of all other **instances** in the **Writ Set** as *al fātiḥah* also). The opening context of **instance** #1 itself reads *That is the Writ about which there is no doubt[...].* Thus, *the Writ about which there is no doubt* attaches to **instances** in the **Writ Set** (and in the *sequence* as a whole) at two places only: at the very beginning and very end of that part of the **Writ Set** in which the **value** of *al fātiḥah* is borne by the two letters *alif lām* / ال;
- The phrase *from the Lord of All Creation* echoes verse 1:2 in *al fātiḥah* itself, which sūrah comprises the **value** of the **Writ Set**.

Finally, we note that this single echo within *the mysterious letters* of the *axiom*-**statement** supplies another example of doubling or the dual.

Note: the expression *The revelation of the Writ about which there is no doubt* (Arabic: تَنزِيلُ ٱلْكِتَٰبِ لَا رَيْبَ فِيهِ) occurs nowhere else in the Qur'an.[57]

Instance #21:

1 *ḥā mīm*
2 *The revelation* [i.e. sending down] *of the Writ* is from God, the Exalted in Might, the Knowing
(40:1-2)

Instance #21 is the first **instance** in the seven-sūrah **Writ-Set** block in *ḥā mīm* / حم; that is, it is the point in the *sequence* at which the **value** which to that point in the **set** is borne by the two letters *alif lām* / ال is first borne by the single letter *ḥā* / ح.

64:8, 65:5, 65:10, 65:12, 67:9, 69:43, 76:23, 78:14, 97:1 and 97:4

57 The expression *the Writ about which there is no doubt* occurs once more outside *the mysterious letters*, which case we comment upon in the Final Evidence segment.

Note: the expression *The revelation of the Writ is from God, the Exalted in Might, the Knowing* (Arabic: تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْعَلِيمِ) occurs nowhere else in the Qur'an.

Instance #27 & instance #28:

1 *ḥā mīm*
2 *The revelation* [i.e. sending down] *of the Writ* is from God, the Exalted in Might, the Wise.
(45:1-2 & 46:1-2)

- The final two **signposts** are identical. Together they form a doubled end point for the seven-sūrah **Writ Set** block in *ḥā mīm* / حم; that is, they together underscore the final point in the *sequence* at which the **value** of the **Writ Set** is borne by the single letter *ḥā* / ح;
- In that system of operations and mechanics we are in process of demonstrating, the **value** of the **Writ Set** at this point passes from the **ordinary variable** *ḥā* / ح in position 1 at **instance** #28 down *the line of position* to the **special variable** *qāf* / ق at position 1 at **instance** #29.

Instance #27 and **instance** #28 and their opening contexts are identical, providing a further example of doubling or the dual.

•

The exceptional evidence we point to in this case is the fact that, at that stage in the *sequence* where proof of an exceptional event is required — here that the **value** held across the **Writ Set** descends *the line of position* to the **new special variable** *qāf* / ق at **instance** #29 — that stage in the *sequence* itself provides precise signals in this regard.

Those signals are expressions with strict and identified features of incidence and location in the Qur'anic text, and which together form a comprehensive, exclusive, and ultimately symmetrical framework which emphasises the *sending down of the Writ* expressly and repeatedly.

Finally, in this segment we observed further examples of doubling or the dual.

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There is a further point which requires attention here. It both supports and expands upon what we have seen above and supplies in soft form a concept which we will later encounter in hard form when we meet the *implicit* **instance**.

The expression which we reviewed above and which occurs at **instance** #27 and **instance** #28 — *The revelation of the Writ is from God, the Exalted in Might, the Wise* (Arabic: تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ) — occurs also at one other place in the Qur'an.

The location in this case is, likewise, the opening context of a sūrah, but of a sūrah which itself contains no **instance** of *the mysterious letters*:

> The revelation [i.e. sending down] of the Writ is from God, the Exalted in Might, the Wise.
> (39:1)

Since this expression has no preceding **instance** of *the mysterious letters* it does not meet the standard for a **signpost**.

However, within the context of *the mysterious letters*, the expression at 39:1 is of some significance and for the following reasons:

- Located at the opening of sūrah 39, it falls directly between the sole **instance** in the **Remembrance Set** in which **values** are borne by a single letter (i.e. by *ṣād* / ص at **instance** #20 at sūrah 38) and the first **instance** of the *ḥā mīm* / حم block at which point the **value** of the **Writ Set** is first borne by a single letter (i.e. by *ḥā* / ح at **instance** #21 at sūrah 40);
- Located at the opening of sūrah 39, it provides soft support for the **signpost** at **instance** #21 at sūrah 40 by means of anticipation. Given that the opening of the expression at 39:1 conforms to that convention by which **signposts** are identified, it — in concert with the **signpost** which attaches to the **instance** in the next sūrah — serves to mirror at the beginning of the *ḥā mīm* / حم block that feature of doubling and the dual which the two **signposts** at **instance** #27 and **instance** #28 supply at the end of it.

The expression at 39:1 is what we might term an *associated feature* of *the mysterious letters* since it serves to support processes in the broader *sequence*. It has none of the hard features which attach to the two *implicit* **instances** which we meet later in this analysis. The hard features which attach to these two cases pertain either to the sūrah as a whole, or enclose it entirely. No feature of this kind attaches to sūrah 39.[58]

The factor which forces recognition of the relevance of 39:1 to *the mysterious letters* is location, and the same consideration will be vital later when we come to consider **nodes**, but 39:1 has none of the hard features which attach to **nodes**, either.

58 We may add here that, on the basis of that later analysis which comprises *Framework for Qur'anic Methods of Exegesis*, it is now known that sūrah 39 forms part of the Mankind Set (whereas the *ḥā mīm* / حم block is entirely in the **Writ Set**). Where we encounter the two *implicit* **instances** we will see them fully form part of — and play integral roles in — the **set** in which they are located.

To summarise: the expression at 39:1 both supports the broader *sequence* and functions to set up in soft form concepts which feature in hard form later in the analysis.

> **Note:** the expression *The revelation of the Writ* (Arabic: تَنزِيلُ ٱلْكِتَٰبِ) occurs nowhere else in the Qur'an beyond those places reviewed in this segment.

35. The two oaths in the Remembrance Set

2. Can we point to exceptional evidence which provides for the distinction between **special variables** *ṣād* / ص, *yā* / ي and *ʿayn* / ع — all of which begin with an existing **value** — and the **new special variable** *qāf* / ق at **instance** #24 which appears with no existing **value**?

Certainly, oaths feature in the Qur'an far more broadly than those six expressions which meet the standard for **oaths** in *the mysterious letters*. However, within the context of our analysis, as is the case for all **leverage points**, all six **oaths** meet precise standards:

- They occur in the opening context immediately following an **instance** of *the mysterious letters*;
- They conform to the recognised, definable conventions of oaths.

Like **signposts**, **oaths** provide evidence or explanation to facilitate understanding of operations in the *sequence* where exceptional events occur.

Six expressions in the Qur'an meet the standard for an **oath**: two in the **Remembrance Set**, two in the **Writ Set**, and two in the **Qur'an Set**.

Of these six **oaths**, three appeal to the Qur'an itself. Together they comprise all appeals to the Qur'an itself in the entirety of the text.[59] In this segment we consider the first two of these in the *sequence*, both in the **Remembrance Set**.

These **oaths** attach to **instance** #19 and **instance** #20, which we will look at together. We will present the **instances** together with their respective opening contexts and list points which relate to our topic below. The **oaths** themselves are in italics.

The opening context at **instance** #19 at sūrah 36 reads:

> 1 *yā sīn*
> 2 *By the wise Qur'an!*
> (36:1-2)

59 Thus, the six **oaths** are distributed in three batches of two. But they also divide into two again along a different line: those which appeal to the Qur'an itself, and those which do not, providing a further example of doubling and the dual.

The opening context at **instance** #20 reads:

> *ṣād By the Qur'an full of remembrance!*
> (38:1)

We will appreciate that at the two **instances** above the same event occurs:[60]

- A **special variable** re-enters the *sequence* by crossing *the line of position* bringing its original **value** with it;
- The same **special variable** receives a **value** or **values** along *the line of position* from above which it absorbs.

We provide below those parts of the *sequence* which pertain to the question in view followed by the opening context of **instance** #24 for ease of reference. Complete **value**-bearing letters are marked in the English transliteration in bold. The letter *qāf* / ق at **instance** #24 is underlined because although it receives **values**, further operations and mechanics are yet to occur before it becomes complete.

Sūrah 36	**instance** #19	***yā***	***sīn***		يس
Sūrah 38	**instance** #20	***ṣād***			ص
Sūrah 42	**instance** #24	***ʿayn***	***sīn***	*qāf*	عسق
Sūrah 50	**instance** #29	***qāf***			ق

Again, the context in which **instance** #24 occurs is:

> 1 *ḥā mīm*
> 2 *ʿayn sīn qāf*
> (42:1-2)

Importantly, while the remaining **special variable** to re-enter the *sequence* by crossing *the line of position* bringing its original **value** with it — the letter *ʿayn* / ع — likewise receives **values** along *the line of position* from above which it absorbs at **instance** #24, that **instance** is not supported by an **oath** by the Qur'an.

And this distinction provides the exceptional evidence in this case: that at that stage in the *sequence* where proof of an exceptional event is required — here to provide for the distinction between **special variables** *ṣād* / ص, *yā* / ي and *ʿayn* / ع (all of which begin with an existing **value**) and the **new special variable** *qāf* / ق at **instance** #24 which appears with no original **value** — that stage in the *sequence* provides a precise signal: the fact that **instance** #24 is not supported by an **oath** by the Qur'an.

To amplify this point: an **oath** by the Qur'an itself requires that those **special variables** which feature in it be complete. As indicated above, the **new special variable** *qāf* / ق at

60 See Table 3.

instance #24 appears with no original **value**. Accordingly, the **new special variable** *qāf* / ق at **instance** #24 is incomplete.

The **new special variable** *qāf* / ق becomes complete at **instance** #29. That event provides both a corollary and a confirmation for those events which attach to **instance** #19 and **instance** #20 as described above, the details of which are presented at Segment 37.

In closing, we note that the two **oaths** in the **Remembrance Set** which form the subject of this segment provide a further example of doubling or the dual.

36. The two oaths in the Writ Set

3. Can we point to exceptional evidence that, given that **instance** #24 in *ʿayn sīn qāf* / عسق is parenthetical to the *sequence* and the point at which the **values** of **Remembrance Set** combine in a single letter, it is not also the point at which the "fusion" between the **Writ Set** and the **Remembrance Set**, which we discern at **instance** #29, occurs?

In this segment we consider the two **oaths** in the **Writ Set**.

These **oaths** attach to **instance** #25 and **instance** #26 and we will look at them together.

We provide below those parts of the *sequence* which pertain to the question in view for ease of reference. Complete **value**-bearing letters are marked in the English transliteration in bold. The letter *qāf* / ق at **instance** #24 is underlined because although it receives **values**, further operations and mechanics are yet to occur before it becomes complete.

Sūrah 40	**instance** #21	***ḥā***	*mīm*		حم
Sūrah 41	**instance** #22	***ḥā***	*mīm*		حم
Sūrah 42	**instance** #23	***ḥā***	*mīm*		حم
Sūrah 42	**instance** #24	***ʿayn***	***sīn***	*qāf*	عسق
Sūrah 43	**instance** #25	***ḥā***	*mīm*		حم
Sūrah 44	**instance** #26	***ḥā***	*mīm*		حم
Sūrah 45	**instance** #27	***ḥā***	*mīm*		حم
Sūrah 46	**instance** #28	***ḥā***	*mīm*		حم
Sūrah 50	**instance** #29	***qāf***			ق

We will present the **instances** together with their identical opening contexts and list points which relate to our topic below. The **oath** itself is in italics.

The opening context of both **instances** reads:

1 *ḥā mīm*
2 *By the Clear Writ!*
(43:1-2 & 44:1-2)

The expression *the Clear Writ* (Arabic: ٱلۡكِتَٰبِ ٱلۡمُبِينِ) — which forms the import of the **oaths** in question — occurs a total of five times in the Qur'an, in all cases within the opening context immediately following an **instance** of *the mysterious letters*:

- Three times in the **formula** *Those are the proofs of the Clear Writ* at **instances** #12 and #14 (**Remembrance Set**) and **instance** #6 (**Writ Set**) consideration of which established that **formula** capable logically of providing one unassailable conclusion only: that the **Writ Set** and the **Remembrance Set** are of different **types**;[61]
- Twice in the expression *the Clear Writ* (Arabic: ٱلۡكِتَٰبِ ٱلۡمُبِينِ) — i.e. in the **oaths** in currently under review.

These two facts together provide the exceptional evidence in this case: that at that stage in the *sequence* where proof of an exceptional event is required — here to establish that, given that **instance** #24 in *ʿayn sīn qāf* / عسق is parenthetical to the *sequence* and the point at which the **values** of the **Remembrance Set** combine in a single letter, it is not also the point at which the "fusion" between the **Writ Set** and the **Remembrance Set** takes place — that stage in the *sequence* provides precise signals in this regard: a doubled **oath** comprising an expression the only unassailable conclusion of which is of the **Writ Set** and the **Remembrance Set** as distinct, separate entities. Both **oaths** directly follow **instance** #24 in the *sequence* where, but for these **oaths** and the implications which attach to them, the point would be moot.

We note that the two **oaths** in the **Writ Set** which form the subject of this segment provide a further example of doubling or the dual.

Moreover, *By the Clear Writ!* is the only oath in the entirety of the Qur'an to occur twice.

That completes this section.

61 See Segments 31 and 32.

37. The letter qāf at instance #29

4. Can we point to exceptional evidence that the “fusion” between the **Writ Set** and the **Remembrance Set** which we discern at *qāf* / ق at **instance** #29 in fact occurs at that location?

We provide below those parts of the *sequence* which pertain to the question in view for ease of reference, including all sūrah numbers and *lines of position*. Complete **value**-bearing letters are marked in the English transliteration in bold. The letter *qāf* / ق at **instance** #24 is underlined because although it receives **values**, further operations and mechanics are yet to occur before it becomes complete.[1]

		1	2	3	
Sūrah 40	**instance** #21	***ḥā***	*mīm*		حم
Sūrah 41	**instance** #22	***ḥā***	*mīm*		حم
Sūrah 42	**instance** #23	***ḥā***	*mīm*		حم
Sūrah 42	**instance** #24	***ʿayn***	***sīn***	*qāf*	عسق
Sūrah 43	**instance** #25	***ḥā***	*mīm*		حم
Sūrah 44	**instance** #26	***ḥā***	*mīm*		حم
Sūrah 45	**instance** #27	***ḥā***	*mīm*		حم
Sūrah 46	**instance** #28	***ḥā***	*mīm*		حم
Sūrah 50	**instance** #29	***qāf***			ق

The **leverage point** in this case is the final **oath** in the Qur’an by the Qur’an itself.

Again, **oaths** provide evidence or explanation to facilitate understanding of operations in the *sequence* where exceptional events occur.

This **oath** attaches to **instance** #29. We present that **instance** together with its opening context and list points which relate to our topic below. The **oath** itself is in italics.

The opening context reads:

> *qāf By the glorious Qur’an!*
> (50:1)

At **instance** #29 the standard event for **special variables** which re-enter the *sequence* occurs here:

1 To follow the broader points in this segment see Table 3.

- A **special variable** re-enters the *sequence* by crossing *the line of position* bringing its original **value** with it;
- The same **special variable** receives a **value** or **values** along *the line of position* from above which it absorbs.

We note the following by way of context:

- **Instance** #19 and **instance** #20: there the **special variables** *yā* / ي and *ṣād* / ص re-enter the *sequence*, bringing their original **value** with them and receiving there **values** from above along *the line of position*. Thus both **instances** are complete. Accordingly, they attach to **oaths** by the Qur'an itself;
- **Instance** #24: while the **special variable** *ʿayn* / ع re-enters the *sequence*, bringing its original **value** with it and receiving there **values** from above along *the line of position,* there the **new special variable** *qāf* / ق appears in the *sequence* with no original **value**. **Instance** #24 is, therefore, incomplete. Accordingly, it attaches to no **oath** by the Qur'an itself.

At **instance** #29, however, the letter *qāf* / ق re-enters the *sequence*, this time both bringing its acquired **values** with it and there receiving a **value** along *the line of position* from the **value**-bearing letter in position 1 at **instance** #28 — the final **instance** of the *ḥā mīm* / حم block. In this case, **instance** #29 is complete. Accordingly, it attaches to an **oath** by the Qur'an itself.

This, then, is the exceptional evidence we point to in this case: the fact that at that stage in the *sequence* where proof of an exceptional event is required — here to confirm that the "fusion" between the **Writ Set** and the **Remembrance Set** which we discern at *qāf* / ق at **instance** #29 in fact occurs at that location — that stage in the *sequence* provides a precise signal in this regard: the final **oath** by the Qur'an itself.

To conclude the present point: **instance** #29 at sūrah 50 is the juncture at which the **values** of the **Writ Set** and the **Remembrance Set** "fuse" and attach to that **set** which sūrah 50 itself opens: the **Qur'an Set**.

Finally, the two-step process by which the **new special variable** *qāf* / ق is made complete and the "fusion" of the **values** of the two **sets** which supplies its own **value** both provide further examples of doubling or the dual.

qāf	ق	19:16-33 (Jesus) 19:51-53 (Moses) 19:56-57 (Idrīs) 19:54-55 (Ishmael) 19:41-50 (Abraham) 1:1-7 (*al fātiḥah*)

38. The letter nūn at instance #30

5. Can we point to exceptional evidence that explains the nature and function in the *sequence* of *nūn* / ن at sūrah 68?

In this segment we consider **instance** #30, the final **instance** in the *sequence*. It attaches to an **oath** the details of which are below.

We will present the **instance** together with its opening context and list initial observations. Following that we will expand upon key points. The **oath** itself is in italics.

The opening context reads:

> *nūn By the pen and what they inscribe!*
> (68:1)

We note that:

1. **Instance** #30 is both new to the *sequence* and the last **instance** in the *sequence*;
2. **Instance** #30 attaches to an **oath**;
3. While **instance** #30 attaches to an **oath** that **oath** is by something other than the Qur'an itself.

To address Point 1: since nothing follows **instance** #30 the question of whether it is a **new special variable** like *qāf* / ق — or something else entirely — is both moot (since there are no further **instances** to correlate it with) and of no consequence (since there are no further **instances** for it to engage with).

We should also remember that this **instance** pertains to the **Qur'an Set**, which **set** is distinct from both the **Writ Set** and the **Remembrance Set**, while comprising the **values** which attach to both.

To address Point 2: three **instances** attach to **oaths** by the Qur'an itself: **instance** #19, **instance** #20 and **instance** #29.

In all three cases a **special variable** in the **Remembrance Set**:

- Re-enters the *sequence*, bringing its original **value** or **values** with it and receives at its destination a **value** (or **values**) from above along *the line of position*, being there made complete.

The first part of the scenario above does not attach to **instance** #30 in any way. The second part is discussed below.

To address Point 3: two **instances** attach to **oaths** which are by something other than the Qur'an itself: **instance** #25 and **instance** #26. These are both in the **Writ Set**.

In this regard we note:

- Where in the **Writ Set** any **instance** in a given **symbol** attaches to the **value** of the **Writ Set** (*al fātiḥah*) on the basis of a single **statement**, that **value** attaches to all **instances** in that **symbol**;
- Since neither **instance** #25 nor **instance** #26 attaches to a **statement**, they are not made complete. Because **instance** #22 (which is in *ḥā mīm* / حم) attaches to a **statement**, **instance** #25 and **instance** #26 (both of which are also in *ḥā mīm* / حم) are already complete.

So while **instance** #25 and **instance** #26 attach to **oaths**, they do not attach to **oaths** by the Qur'an itself for the reason that they are already complete.

While the precise nature of **instance** #30 itself is, as we have said, moot, the undeniable fact is that:

- **Instance** #30 — like **instance** #25 and **instance** #26 — attaches to an **oath** which is by something other than the Qur'an itself.

On that basis, then, **instance** #30 must — like **instance** #25 and **instance** #26 — be already complete.

The only scenario in which **instance** #30 can be already complete is this: if it duplicates the **value** at **instance** #29 — a **value** which is previously made complete.

Since the **value** at **instance** #29 is there made complete it occurs at **instance** #30 fully formed. Since no process of completion occurs at **instance** #30 no oath by the Qur'an itself is possible.

This, then, is the exceptional evidence we point to as concerns the nature of *nūn* / ن at sūrah 68: that at that stage in the *sequence* where proof of an exceptional event is required to explain the nature of *nūn* / ن at sūrah 68, the only logical outcome of comparison of the contexts of all other **oaths** in the *sequence* is that the **value** at **instance** #30 is already complete. And on this basis we know **instance** #30 to be a duplicate of **instance** #29.

> **Note:** neither the **oath** at 68:1 nor either of its two components — *by the pen* (Arabic: وَٱلْقَلَمِ) or *what they inscribe!* (Arabic: مَا يَسْطُرُونَ) — occurs anywhere else in the Qur'an.

However, two important questions remain:

- What is the significance of the two-part **oath** which attaches to **instance** #30?
- What is the broader function of *nūn* / ن at **instance** #30 given that it merely duplicates **instance** #29?

To answer the first question: certainly, this two-part **oath** (a feature found nowhere else in the *sequence*) which attaches to **instance** #30 provides yet a further example of doubling and the dual, which feature we have seen so often in evidence to this juncture, and which will play a crucial role in what follows.

But it finds echoes also in features which pertain to the immediate context. These are listed below:

- The fact that the **value** which attaches to the **Qur'an Set** comprises the **values** of two **sets**: the **Writ Set** and the **Remembrance Set**;
- The fact that the **Qur'an Set** itself comprises two explicit **instances**;[2]
- The fact that the letters which comprise the two explicit **instances** in the **Qur'an Set** are both new to the *sequence*;
- The fact that **instance** #30 — which uniquely attaches to an **oath** of two parts — is itself the second of those two explicit **instances**.

We will understand the broader significance of doubling and the dual as they attach to **instance** #30 when we consider doubling and the dual at all key points in the **Qur'an Set** at Segment 42.

To answer to the second question: **instance** #30 operates as a **node**.

The subject of **nodes** is the focus of the next segment.

nūn	ن	19:16-33 (Jesus) 19:51-53 (Moses) 19:56-57 (Idrīs) 19:54-55 (Ishmael) 19:41-50 (Abraham) 1:1-7 (*al fātiḥah*)

39. Introduction to nodes

The function of what we term **nodes** is to segment that textual real estate which the **Qur'an Set** contains and which, as we will soon come to appreciate, extends from the letter *qāf* / ق at sūrah 50 to the end of the Qur'an and comprises all points in-between.

2 The reason for our use of the term explicit **instances** will be clear when we consider the two *implicit* **instances** of the **Qur'an Set**.

This, again, is an exceptional claim, and in what follows, we present the exceptional evidence which supports it.

The point we wish to make at this juncture is best introduced diagrammatically:

Q----------*----------N-------§----------|

The diagram above gives a proportional, visual description of the approximately 86 pages in most fifteen-line-per-page Arabic Qur'ans from sūrah 50 (*qāf* / ق — Q) through sūrah 68 (*nūn* / ن — N) to the end of the text marked |.

Meanwhile, the asterisk (*) indicates sūrah 55 and the section sign (§) indicates sūrah 73.

We will first present the reasons for the introduction of sūrah 55 (*) into our analysis when it is not explicitly marked as an **instance**, and in that process address the remaining points from that list of questions requiring exceptional evidence which is the mainstay of recent segments.

Following that, we will address the reason for the inclusion of sūrah 73 (§) in our diagram, in process of which we will consider the phenomenon we term *segmentation*.

40. Sūrah 55

This segment draws together a number of features from across the broad sweep of our analysis to this point and, given the requirement to impose a measure of order upon the sum of such disparate elements, is subdivided into parts.

Part 1: Unambiguous identification of *qāf* as a proof of 'the Qur'an'

The sixth point from our list of items requiring exceptional evidence remains:

6. Can we point to exceptional evidence which unambiguously identifies *qāf* / ق as a proof of 'the Qur'an' and thereby confirm the linchpin required for so much of this analysis?

At this point in this segment we will revisit the need for proof of this point by reproducing the conclusion at Segment 31.vii:

> To summarise: given that the letter *qāf* / ق itself is later identified unambiguously as a proof of 'the Qur'an', we now know — in the context of the three-**instance** block possessing those features we have noted to this point — the following about portion *a*:
>
> - That it provides conclusions vital to the mechanics of the **Remembrance Set**;
> - That it fits the logical process in a way unavailable to portion *b*.
>
> The project to establish an unambiguous identification of the letter *qāf* / ق as a proof of 'the Qur'an' within the mechanics of the mysterious letters thus forms a component of the remainder of this analysis, one which attains completion at the conclusion of Segment 40.

A related case attaches to the final point from our list of items requiring exceptional evidence:

7. Can we point to exceptional evidence which confirms that portion *a* and portion *b* of the disconnected **formula** at **instance** #13 fit those logical processes described at Segment 31.vii and Segment 31.ix respectively in a way which is both exclusive to that portion and unavailable to the remaining one?

The final evidence in both regards is supplied at the close of this segment, for which what precedes serves as preparation.

Part 2: Introduction to sūrah 55

While the associations — either between the points themselves, or between them and the broader presentation — will not at this stage be clear, the list below introduces the reasons for the inclusion of sūrah 55 in our analysis:

- While all three **sets** attach to examples of doubling or the dual, analysis of *alif lām rā* / الر reveals associations between that **symbol** and doubling and the dual to a degree matched nowhere else;
- Three letters are identified as null in the **Writ Set**: *ṣād* / ص, *mīm* / م and *rā* / ر, with the result that the reappearance of *mīm* / م and *ṣād* / ص in the **Remembrance Set** is free of any ambiguity. The reappearance of these two letters creates the expectation that *rā* / ر should reappear also;
- In the segment treating of **signposts** we saw that the expression at verse 39:1 — a verse which is not preceded by an **instance** of *the mysterious letters* — serves to support the broader *sequence*.[3] This fact creates an awareness that further implicit features may occur in *the mysterious letters*.

The points above serve by way of broader introduction to the further topics of which this segment treats.

3 See Segment 34.

Part 3: The uniquely intervening verse at instance #22

We must now resolve a point which is, of necessity, left incomplete at Segment 9. The reason for its inclusion at this point of our analysis will be understood in the light of the conclusions it supplies.

In our treatment at Segment 9 of **instance** #22 we observe that the **leverage point** in that case is separated from the **instance** of *the mysterious letters* by a single intervening verse. Since no other **instance** of *the mysterious letters* is separated from a **leverage point** which attaches to it by an intervening verse this case demands both attention and resolution.

At Segment 10 we anticipate a significance for this intervening verse later in the analysis. Our concluding thoughts there are reproduced below:

> In addition, we will see the **symbol** *alif lām rā* / الر uniquely 'fortified' further in dramatic fashion at Segment 40 where the features which attach to the intervening verse at 41:2 are shown:
>
> - To prove a connection between the **formula** which follows it and the **symbol** *alif lām rā* / الر at **instance** #5;
> - To confirm and to signal features of significance later in the *sequence*.

We develop these points in order.

Formulas are underlined while the single intervening verse is in italics. We present the background to each case in summary followed by those conclusions which pertain more generally to this part of the present segment.

The opening context of **instance** #5 reads:

> *alif lām rā* A Writ the proofs whereof are fortified then set out and detailed[...] (11:1)

The opening context of **instance** #22 reads:

> 1 *ḥā mīm*
> 2 *A revelation from the Almighty, the Merciful*,
> 3 A Writ the proofs whereof are set out and detailed[...]
> (41:1-3)
>
> **Note**: *A revelation from the Almighty, the Merciful* (Arabic: تَنزِيلٌ مِّنَ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ) occurs nowhere else in the Qur'an.

Background:

- **Instance** #22 and **instance** #5 are attached to **significant variations** of a single **formula**;
- Those **formulas** are in the **Writ Set**;
- The intervening verse at verse 41:2 reads *A revelation from the Almighty, the Merciful* (Arabic: ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ) both parts of the underlined portions of which begin in Arabic with *alif lām rā* / الر.

Thus, **instance** #22 is doubly associated further with the **symbol** of its corresponding **significant variation** at **instance** #5 which is itself *alif lām rā* / الر.

Moreover, this fact provides further confirmation for the distinction between these **significant variations**. Since the **symbol** at **instance** #5 is *alif lām rā* / الر — and those letters are confirmed twice in the uniquely intervening verse at **instance** #22, the **formula** of which comprises its corresponding **significant variation** — it is *fortified* in a way which may not be said of **instance** #22 (which is in *ḥā mīm* / حم).

•

We note also that the expression *the Almighty, the Merciful* itself features twice in that segment of text which comprises the **value** of the **Writ Set** itself (*al fātiḥah*). The same expression occurs more than once in no other sūrah.

In both parts of *the Almighty, the Merciful* (Arabic: ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ) the *alif lām rā* / الر which opens each features a doubled *rā* / ر (indicated by the *shadda* or small mark something like a 'w'). While we note this as yet a further example of the doubling and the dual which attaches to the **symbol** *alif lām rā* / الر, it also emphasises doubling and the dual in the case of the letter *rā* / ر itself.

Finally, *the Almighty, the Merciful* (Arabic: ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ) not only comprises the only expression to occur twice in that text which itself is the **value** of the **Writ Set** (*al fātiḥah*), every letter in that expression is one which participates in *the mysterious letters*.[4]

We look now at the second point: that the **symbol** *alif lām rā* / الر is uniquely 'fortified' further where the features which attach to the intervening verse at 41:2 are shown both to confirm and to signal features of significance later in the *sequence*.

Background:

- The intervening verse is *A revelation from the Almighty, the Merciful*. The words underlined here are, in Arabic, *tanzīl*;

4 Moreover, as we will observe later, this expression comprises the only verse in *al fātiḥah* to be formed entirely of letters which participate in *the mysterious letters*.

- The key feature which pertains to the Arabic word *tanzīl* — rendered in all cases *revelation* — is of something which is sent down.[5]

The feature of *sending down*, as identified in **signposts**, plays a pivotal role in our analysis at Segment 34, providing evidence in support of that exceptional event in which the **value** of the **Writ Set** is sent down from **instance** #28 in *ḥā mīm* / حم to **instance** #29 in *qāf* / ق.

In the light of both the centrality of *tanzīl* to **signposts** and the function of **signposts** themselves, we can now appreciate the import of *tanzīl* as it features in the sole intervening verse in the *sequence*. The implication which attaches to *tanzīl* there, given that *alif lām rā* / الر features twice in the words which follow, is that *alif lām rā* / الر itself has been sent down (i.e. from where it occurs at **instance** #5 at sūrah 11 to **instance** #22 at sūrah 41) — which fact serves also to confirm our understanding of the import of *tanzīl* in all four **signposts** as having a literal, linear significance.

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We have seen in this part of the present segment that the effect of the uniquely intervening verse at 41:2 is:

- To confirm the **significant variation** between the **formulas** at **instance** #5 and **instance** #22;
- To confirm the signficance of *tanzīl* within *the mysterious letters* as sending down in a literal, linear sense;
- To establish *alif lām rā* / الر itself both as something sent down and as something uniquely 'fortified';
- To emphasise further the unmatched connection between *alif lām rā* / الر and doubling and the dual;
- To emphasise the letter *rā* / ر by means of further doubling and the dual through the expression *the Almighty, the Merciful* (Arabic: ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ).

In addition, the **symbol** *alif lām rā* / الر is uniquely 'fortified' further in dramatic fashion at sūrah 55, where the letter *rā* / ر itself is identifed as an *implicit* **instance** of *the mysterious letters*.

5 Again, I invite the reader to verify this point by considering words in the Qur'an in the same root (*n-z-l*). He will see that across the totality of cases the words are grounded in the concept of *sending down*: 2:4, 2:22, 2:23, 2:41, 2:57, 2:59, 2:90, 2:91, 2:97, 2:99, 2:102, 2:105, 2:136, 2:159, 2:164, 2:170, 2:174, 2:176, 2:185, 2:213, 2:231, 2:285, 3:3, 3:4, 3:7, 3:53, 3:65, 3:72, 3:84, 3:93, 3:124, 3:151, 3:154, 3:198, 3:199, 4:47, 4:60, 4:61, 4:105, 4:113, 4:136, 4:140, 4:153, 4:162, 4:166, 4:174, 5:44, 5:45, 5:47, 5:48, 5:49, 5:59, 5:64, 5:66, 5:67, 5:68, 5:81, 5:83, 5:101, 5:104, 5:112, 5:114, 5:115, 6:7, 6:8, 6:37, 6:81, 6:91, 6:92, 6:93, 6:99, 6:111, 6:114, 6:155, 6:156, 6:157, 7:2, 7:3, 7:26, 7:33, 7:57, 7:71, 7:157, 7:160, 7:196, 8:11, 8:41, 9:26, 9:40, 9:64, 9:86, 9:97, 9:124, 9:127, 10:5, 10:20, 10:24, 10:59, 10:94, 11:12, 11:14, 12:2, 12:40, 12:59, 13:1, 13:7, 13:17, 13:19, 13:27, 13:36, 13:37, 14:1, 14:32, 15:6, 15:8, 15:9, 15:21, 15:22, 15:90, 16:2, 16:10, 16:24, 16:30, 16:44, 16:64, 16:65, 16:89, 16:101, 16:102, 17:82, 17:93, 17:95, 17:102, 17:105, 17:106, 18:1, 18:45, 18:102, 18:107, 19:64, 20:2, 20:4, 20:53, 20:80, 20:113, 21:10, 21:50, 22:5, 22:16, 22:63, 22:71, 23:18, 23:24, 23:29, 24:1, 24:34, 24:43, 24:46, 25:1, 25:6, 25:7, 25:21, 25:25, 25:32, 25:48, 26:4, 26:192, 26:193, 26:198, 26:210, 26:221, 26:222, 27:60, 28:24, 28:87, 29:34, 29:46, 29:47, 29:50, 29:51, 29:63, 30:24, 30:35, 30:49, 31:10, 31:21, 31:34, 32:2, 32:19, 33:26, 34:2, 34:6, 35:27, 36:5, 36:15, 36:28, 36:39, 37:62, 37:177, 38:8, 38:29, 39:1, 39:2, 39:6, 39:21, 39:23, 39:41, 39:55, 40:2, 40:13, 41:2, 41:14, 41:30, 41:32, 41:39, 41:42, 42:15, 42:17, 42:27, 42:28, 43:11, 43:31, 44:3, 45:2, 45:5, 46:2, 46:30, 47:2, 47:9, 47:20, 47:26, 48:4, 48:18, 48:26, 50:9, 53:13, 53:23, 56:56, 56:69, 56:80, 56:93, 57:4, 57:9, 57:16, 57:25, 58:5, 59:21, 64:8, 65:5, 65:10, 65:12, 67:9, 69:43, 76:23, 78:14, 97:1 and 97:4

Part 4: Review of features of doubling and the dual which attach to *alif lām rā*

We list below a number of those features of doubling and the dual which attach to *alif lām rā* / الر for the purposes of review at this stage:

- The **symbol** *alif lām rā* / الر — uniquely among the **instances** of *the mysterious letters* — attaches to two **statements** (at **instance** #5 and **instance** #8);[6]
- The **symbol** *alif lām rā* / الر — uniquely among the **symbols** of the **Writ Set** — attaches to a **formula** which occurs in both **sets**[7] (and which also uniquely occurs twice in the **Remembrance Set**);[8]
- The **symbol** *alif lām rā* / الر — uniquely among the **symbols** in the *alif lām* / ال sector of the **Writ Set** — attaches to an **instance** which is both a **statement** and a **formula**;[9]
- The **instance** at which *alif lām rā* / الر — uniquely among the **symbols** in the *alif lām* / ال sector of the **Writ Set** — attaches to both a **statement** and a **formula** is itself a **significant variation** of the sole remaining **instance** which attaches also to both a **statement** and a **formula**;[10]
- The letters *alif lām rā* / الر are themselves uniquely sent down twice as part of the the intervening verse at 41:2, in which the letter *rā* / ر is further doubled twice.

While examples of doubling and the dual feature in *the mysterious letters* generally, they attach to the **symbol** *alif lām rā* / الر to a degree unmatched elsewhere.[11]

Part 5: Consideration of the letter *rā*

We now consider the letter *rā* / ر as it relates to the **symbol** *alif lām rā* / الر:

- In the **symbol** *alif lām rā* / الر, the letter *rā* / ر is the only letter to have a null **value** in the **Writ Set**;[12]
- In Part 3 above we noted that the uniquely intervening verse at **instance** #22 features motifs of doubling and the dual which attach both to the **symbol** *alif lām rā* / الر itself and, in that context, particularly to the letter *rā* / ر.

6 See Segment 8 and Segment 10.

7 See Segment 32.

8 See Segment 31.iv.

9 See Segment 10.

10 See Segment 10.

11 A satisfying explanation for their incidence also across the broader text was not available to me at the time of the research which resulted in *Solution to the Mysterious Letters of the Qur'an*. But one results from consideration of the later work *Framework for Qur'anic Methods of Exegesis*. That explanation follows by points: 1. Motifs of doubling and the dual (as we shall shortly see) attach to sūrah 55 to a degree unmatched in all other sūrahs (to which sūrah *alif lām rā* / الر itself will shortly be shown to possess unique relevance). 2. Sūrah 55 itself is in the **Qur'an Set**. 3. The baseline addressees of the **Qur'an Set** are *all mankind*. 4. A baseline of *all mankind* comprises also the remaining baseline addressees since such are subsets of *all mankind*. Thus, the unmatched expression of doubling and the dual given voice in sūrah 55 attaches to *all mankind*, of which baseline the remaining baseline addressees are, as we have said, subsets.

12 See Segment 11.

In what follows we demonstrate the letter *rā* / ر to be what we term an *implicit* **instance** of *the mysterious letters*, that is: an **instance** of the of *the mysterious letters* capable of identification on the basis of features other than the presence of an explicit **instance** at the head of a sūrah.

Clearly, the letter *rā* / ر does not feature alone as an explicit **instance** within the *sequence*, and to accept that it does so as an *implicit* **instance** requires exceptional evidence.

The standard of exceptional evidence in this case would be met by a textual entity with the following features:

- Demonstrable emphasis on the letter *rā* / ر in the context in which it is found;
- A location the specific features of which comport with the requirements of explicit **instances** of *the mysterious letters*;
- Unique and demonstrable correlation with the **symbol** *alif lām rā* / الر both in the context in which it occurs and apropos the *sequence* of *the mysterious letters*;
- Unique and demonstrable emphasis on that feature which attaches most demonstrably to the **symbol** *alif lām rā* / الر — doubling and the dual — in the context in which that textual entity occurs.

Part 6: The letter *rā* and sūrah 55

The requirements listed above are met within the Qur'an and at one place only: sūrah 55.

The reasons for the identification of the letter *rā* / ر as a non-explicit *implicit* **instance** of *the mysterious letters* at sūrah 55 follow:

- *The Almighty* (Arabic: ٱلرَّحۡمَٰنُ) is the first word in sūrah 55. In transliterated English this is *al raḥmān* (or *ar-raḥmān*, depending on which transliteration system one uses). What is unambiguous in the Arabic is that the first word of sūrah 55 itself opens in those three letters which comprise that **symbol** which dominates our discussion above: *alif lām rā* / الر. This is true of no other sūrah which does not itself open in *alif lām rā* / الر as an **instance** of *the mysterious letters*;
- While the *alif lām rā* / الر which opens sūrah 55 is followed by further text in the verse — in this case the remainder of the word *The Almighty* (Arabic: ٱلرَّحۡمَٰنُ) — all five sūrahs which open in *alif lām rā* / الر as an explicit **instance** of *the mysterious letters* are similarly followed by further text in each verse. In no **instance** does *alif lām rā* / الر occur as the sole component of any verse;
- *The Almighty* (Arabic: ٱلرَّحۡمَٰنُ) is itself formed exclusively of letters which participate in *the mysterious letters*, and come from all three sets;[13]

13 Which fact implies support for those **values** identified for the **Qur'an Set** (in which sūrah 55 itself occurs) as the "fusion" of the **values** of the **Writ Set** and the **Remembrance Set**.

- *The Almighty* (Arabic: ٱلرَّحۡمَٰنُ) which opens sūrah 55 occurs in that sūrah once only;
- *The Almighty* (Arabic: ٱلرَّحۡمَٰنُ) features a doubled *rā* / ر (indicated by the *shadda* or small mark something like a 'w'). This doubling both echoes the unmatched degree of doubling and the dual which attaches to the **symbol** *alif lām rā* / الر and emphasises the letter *rā* / ر itself.[14]

Thus, *The Almighty* (Arabic: ٱلرَّحۡمَٰنُ) as it occurs in sūrah 55 features:

- Unique and demonstrable correlation with the **symbol** *alif lām rā* / الر both textually and in the context in which it occurs in the sūrah;
- A location the specific features of which comport with the requirements of explicit **instances** of *the mysterious letters* (which point it meets, being the first textual entity in the sūrah);
- Demonstrable emphasis on the letter *rā* / ر in the context in which it occurs within *alif lām rā* / الر, as expressed by that feature of doubling and the dual which attaches to that letter.

On the basis of these facts we identify the letter *rā* / ر as an *implicit* **instance** of *the mysterious letters* at sūrah 55.

> **Note:** we will recall that the letter *rā* / ر is shown in the **Writ Set** to be null.[15] Were that not the case, ambiguity between *rā* / ر in its role in the **Writ Set** and *rā* / ر in its role in the **Qur'an Set** would arise.[16]

However, we will come to see that the qualities which identify an *implicit* **instance** of *the mysterious letters* either:

- Infuse the entire sūrah to which they attach; or
- Serve to hold the entire sūrah to which they attach in their grip, as in a vise.

We will see the first feature expressed in Part 7 below, and will see the second at Segment 41 when we come to consider the second *implicit* **instance** of *the mysterious letters* at sūrah 73.

14 While *The Almighty* (Arabic: ٱلرَّحۡمَٰنُ) occurs nowhere else in the sūrah, *alif lām rā* / الر (again with a doubled *rā* / ر) occurs at the head of one further word in the sūrah, at 55:12, in a word which means *(the) fragrant herbs* (Arabic: ٱلرَّيۡحَانُ). One might infer that this permits the repetition of the motif of doubling of the *alif lām rā*/الر form without diluting the quality of uniqueness which attaches to *The Almighty* (Arabic: ٱلرَّحۡمَٰنُ) in the sūrah. Additionally, *fragrant herbs* (Arabic: ٱلرَّيۡحَانُ) itself is also formed exclusively of letters which participate in *the mysterious letters* — again from all three **sets**. Finally, the same word (Arabic: رَيۡحَانٌ) occurs once more in the Qur'an without the definite article (at 56:89) which fact provides a further example of doubling but without diluting the quality of uniqueness which attaches to its *alif lām rā*/الر form in sūrah 55. Thus, *alif lām rā* / الر is both doubled in the sūrah and the doubled *rā* / ر is itself doubled within sūrah 55. Beyond these two cases, there is no doubled *rā* / ر in sūrah 55.

15 See Segment 11.

16 We will see the same provision facilitate later inclusion of the remaining two letters shown to be null in the **Writ Set**: *mīm* / م and *rā* / ر.

Part 7: Doubling and the dual in sūrah 55

The *implicit* **instance** of *the mysterious letters* in *rā* / ر at sūrah 55 is identified on the basis of the exceptional incidence of motifs of doubling and the dual which attach to that letter and to the core in which it comprises the only letter shown in the **Writ Set** to be null.

However, the qualities of doubling and the dual which identify this *implicit* **instance** infuse the entire sūrah to which it is attached, the facts of which we summarise below.

We do not use the dual in English much beyond *pair* to describe something which necessarily comes in twos (e.g. *a pair of scissors*), and the words *both*, *either*, and *neither*.

Arabic, on the other hand, routinely employs the dual to indicate two of something.

Sūrah 55 itself is the Qur'an's supreme expression of doubling and the dual, and the core expressions of that characteristic are listed below:

- While the dual is employed where the sense requires it across the whole of the Qur'an, it occurs in no sūrah as demonstrably, emphatically and intensively as in sūrah 55;
- Over eighty words in sūrah express the dual grammatically (while sūrah 55 consists of only 78 verses). No other portion of the Qur'an can begin to compare with such density and incidence of doubling and the dual;
- The refrain which punctuates the sūrah is: *Then which of the blessings of your Lord will you deny?* (Arabic: فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ). In this refrain both *your Lord* and *you deny* are in the dual: i.e. *your Lord* (*the Lord of you two*), and *you* (*two*) *deny.* Thus, this heavily-repeated dual phrase itself contains precisely two dual components. This refrain repeats throughout sūrah 55 more than does any other refrain in the Qur'an: a total of thirty-one times within this sūrah — and nowhere outside it.

While *The Almighty* (Arabic: ٱلرَّحۡمَٰنُ) is not itself in the dual, the final sound is typical of the dual (the *-ān* in *ar-raḥmān*), and that tone pulses throughout the sūrah with rhythmic, almost monotonous regularity, a fact one can verify by listening to the sūrah in Arabic.[17]

Thus, features which pertain to doubling and the dual infuse sūrah 55 as a whole, and this fact seals its identification as an *implicit* **instance**.

17 I counted over sixty such beats in this sūrah.

Part 8: Unambiguous identification of *qāf* as a proof of 'the Qur'an' (conclusion)

On the basis of the evidence presented to this point in the present segment, we replace the asterisk which in our diagram marked sūrah 55 with the letter of the *implicit* **instance** *rā* / ر (R).

The result is below:

Q---------R----------N-------§----------|

Presented another way:

- *qāf* / ق at sūrah 50: Q
- *rā* / ر at sūrah 55: R
- *nūn* / ن at sūrah 68: N

We suggest that the reader pause to consider this short sequence of letters.

The letters above form the core of the Arabic word *qur'ān* — or in English: Qur'an.

And this is the basis upon which the **Qur'an Set** is thus termed.

Not only do the three letters above comport in our diagram with the word *qur'ān* in terms of textual order, they are spaced in general proportion by those measures by which *qur'ān* is pronounced in Arabic — with a short *u* and a long *ā*.

This, at last, is exceptional evidence equal to the sixth question in need of resolution in our list:

6. Can we point to exceptional evidence which unambiguously identifies *qāf* / ق as a proof of 'the Qur'an' and thereby confirm the linchpin required for so much of this analysis?

Given Q-R-N as 'the Qur'an', the letter *qāf* / ق (Q) is — beyond question — a proof of 'the Qur'an'.

Additionally, the same point provides exceptional evidence equal to the requirement to confirm finally *ṭā sīn* / طس as [the proofs] of a Clear Writ, for were it not for the distinction between **ordinary variables** and **special variables** which **instance** #11 in *ṭā sīn* / طس identifies, 'a Clear Writ' — i.e. Q-R-N as 'the Qur'an' — would be simply unobtainable.

But it is exceptional evidence equal to the last question in need of resolution in our list also:

7. Can we point to exceptional evidence which confirms that portion *a* and portion *b* of the disconnected **formula** at **instance** #13 fit those logical processes described at Segment 31.vii and Segment 31.ix respectively in a way which is both exclusive to that portion and unavailable to the remaining one?

The identification of Q-R-N above also means that portion *a* and portion *b* of the disconnected **formula** at **instance** #13 fit their respective logical processes in a way which is both exclusive to them and unavailable to the other:

- Portion *a*: *the proofs of the Qur'an*
- Portion *b*: *[the proofs] of a Clear Writ*

It is impossible to switch the logical processes we assigned to each portion and reach this stage in our analysis.

Lastly, the remaining letter shown to be null in the **Writ Set** is finally accounted for.

41. Sūrah 73

We turn now to the inclusion of sūrah 73.

In this segment we will recognise sūrah 55 (R), sūrah 68 (N) and sūrah 73 (§) as **nodes** within the **Qur'an Set**, and consider the significance of the *segmentation* which results for the **Qur'an Set** as well as see on what basis sūrah 73 itself is an *implicit* **instance** of *the mysterious letters*.

> **Note:** it is my opinion that the Prophet recited *segments* of the **Qur'an Set**, both to warn unbelievers and to fortify himself and other believers, and that this practice is referred to in the Qur'an by the term *al sujūd* (see 48:29, 50:40, 68:42, 68:43). It is not necessary for the reader to accept this understanding at this point, or at any future one. I mention it only by way of introduction to consideration of the purpose of sūrah 73.

The visual representation of the proportions of physical, textual real estate between **instance** #29 (Q) at sūrah 50 and the end of the Qur'anic text marked by | is reproduced below:

Q----------R----------N-------§----------|

We will now consider the proportions which result in the light of verses from sūrah 73.

Again, we identify sūrah 73 an *implicit* **instance** of *the mysterious letters*. The basis for this identification is two-fold:

- The correspondence of the proportions it supplies with those of the *segmentation* which results in the **Qur'an Set** on the basis of **nodes**;
- The fact that the sources of the proportions it supplies comprises the opening and the closing segment of the sūrah thereby, in effect, locking between them the sūrah as a whole.

Key parts of the text are underlined.

The sūrah opens:

> 1 O thou one enwrapped!
> 2 Arise thou the night save a little,
> 3 (A half thereof, or take thou a little therefrom,
> 4 Or add thou thereto) and recite thou the Qur'an distinctly.
> (73:1-4)

The sūrah closes:

> Thy Lord knows that thou standest nearly two-thirds of the night, or a half of it, or a third of it, as does a number of those with thee. And God determines the night and the day. He knew that you will not calculate it, and has turned towards you: — so recite what is made easy of the Qur'an. He knows that there will be some sick among you, and others travelling in the earth in search of the bounty of God, and others fighting in the cause of God: — so recite what is made easy thereof, and uphold the duty, and render the purity, and lend to God a goodly loan. And what good you send ahead for your souls — you will find it with God, better and greater in reward. And ask forgiveness of God; God is forgiving and merciful.
> (73:20)

We now consider the correspondences between with the divisions identified above and the proportions which result from *segmentation* of the Qur'an Set:

1. *[...]the night* (73:2)
We begin with the inference (based on points 2 through to 10 below) that 'the night' at 73:2 in which 'the Qur'an' is to be recited distinctly (see 73:4) corresponds with 'the [entire] Qur'an' as identified in this analysis of *the mysterious letters* — namely, all those sūrahs which extend from Q to |.

Q----------R----------N-------§----------|

2. *[...]the night save a little* (73:2)
From R to | is a little less than 'the [entire] Qur'an'.

R----------N-------§----------|

3. *A half thereof* (73:3)
From R to § is half of 'the [entire] Qur'an'.

R----------N-------§

4. *[...]or take thou a little therefrom* (73:3)
From N to | is a little less than the half from R to § (see 3).

N-------§----------|

5. *Or add thou thereto* (73:4)
From Q to N is a little more than from either R to § (see 3) or from N to | (see 4).

Q----------R----------N

6. *[...]thou standest nearly two-thirds of the night* (73:20)
From Q to § is nearly two-thirds of 'the [entire] Qur'an'.

Q----------R----------N-------§

[...]or a half of it (73:20)
(i.e. portion 3)

7. *or a third of it* (73:20)
From § to | is about a third of 'the [entire] Qur'an'.

§----------|

8. *or a third of it* (73:20)
From R to N is also about a third of 'the [entire] Qur'an'.

R----------N

The word rendered *made easy* at 73:20 is, in the Arabic, the verb *tayassara*. This (form V) verb has the primary connotation of *to be* (*made*) *easy*, but also has the sense of *to be prepared* (i.e. *by another for ease of use*).

This form V verb occurs twice only in the Qur'an, both times in this verse — which fact provides yet another example of doubling and the dual.

This doubled statement makes provision for times, surely, when it is simply not possible to read the longer portions identified in the sūrah; rather, one is to read what is *made easy* (i.e. *prepared, made ready*).

Q----------R----------N-------§----------|

Looking again at the diagram, what is *made easy* must refer to the two final segments: between Q and R on the one hand, and between N and § on the other — both of which segments exist as a result of the inclusion of the two *implicit* **instances**: R at sūrah 55 and sūrah 73 itself, marked by §.

For the reasons listed above, these two segments are *prepared*; but they are also *made easy* in the sense that they are shorter.

9. *[...]recite what is made easy of the Qur'an* (73:20)

Q----------R

10. *[...]recite what is made easy thereof* (73:20)

N-------§

The ten divisions by *segment* listed above represent every possible variation of a single unbroken reading by *segment* from sūrah 50 through to the end of the text intersected by the **nodes** identified in this analysis.

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While we take the evidence presented above as sufficient for the purposes of confirming sūrah 55 and sūrah 73 as both *implicit* **instances** and **nodes**, we find further confirmation in the segment which follows.

42. Doubling and the dual at all key points in the Qur'an Set

We can complete our general consideration of the **Qur'an Set** by reflecting that motifs of doubling and the dual attach to all those junctures in it that we have considered above:

- Q: the **value** of which is a "fusion" of the **values** of two **sets**: the **Writ Set** and the **Remembrance Set**, which letter itself receives those two **values** in a two-step process;

- R: derived from the doubled *rā* / ر as signalled by *alif lām rā* / الر — itself uniquely associated with doubling and the dual — in a sūrah the substance of which is supremely expressive of doubling and the dual;
- N: which **instance** attaches to the only doubled oath in *the mysterious letters* and which duplicates the **value** of Q (itself the "fusion" of the **values** of two sets);
- §: the substance of which occurs in two places in the sūrah — at its beginning and at its end — and in which the proportion *half* is cited twice, and the imperative to *recite what is made easy* is issued twice.

But what of |, the end point of that portion of the text we identify as 'the Qur'an' within the framework of *the mysterious letters*?

Surely, given those features of doubling and the dual which attach to the junctures in the **Qur'an Set** listed above, should not doubling or the dual ring out at its end point also?

We produce below, in full, the final two sūrahs in the Qur'an:

Say thou: "I seek refuge in the Lord of the Daybreak
"From the evil of what He created;
"And from the evil of darkness when it gathers;
"And from the evil of the blowers on knots;
"And from the evil of an envier when he envies."
(113:1-5)

Say thou: "I seek refuge in the Lord of mankind,
"The King of mankind,
"The God of mankind,
"From the evil of the retreating whisperer
"Who whispers in the breasts of mankind;
"From the *jinna* and mankind."
(114:1-6)

> **Note**: the expression *I seek refuge in the Lord[...]* (Arabic: أَعُوذُ بِرَبِّ) occurs nowhere else in the Qur'an.

This, then, completes our general presentation of the **Qur'an Set**.

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While *sūrah* has come to mean a *chapter of the Qur'an* by dint of usage, its meaning is broader than that, as any good dictionary will confirm, and indicates *interlocking segments* or *layers such as go to make up a single standing structure* (such as a wall).

With both that thought and the features which result from *segmentation* in mind, we conclude the main portion of this Solution to *the mysterious letters* of the Qur'an with the following:

> If they say: "He has invented it," then say thou: "Then bring ten sūrahs the like thereof, invented; and call to whom you can, besides God, if you be truthful."
> (11:13)

Final evidence & conclusion

I do not intend here to speculate widely on the import of the **values** this Solution identifies.

I will, however, repeat my own view that the ten possible readings of 'the Qur'an' actuated by the *segmentation* which results from the intersection by **nodes** of the **Qur'an Set** — and as articulated by sūrah 73 — constitute ready-made blocks intended as night vigils for the spiritual fortification of believers and for preaching and warning.[1]

I also think that the Islamic tradition in the first two units of the ritual prayer, as practiced today, of reciting short sūrahs from the latter portions of the Qur'an after *al fātiḥah* is an unwitting re-enactment of this original function in vestigial form.

And while the main examination of this Solution is complete, I am pleased to present three final items of evidence. These both bring our analysis full circle and form its end point.

Final evidence

Our journey began with recognition both of the letters which comprise *the mysterious letters* as **symbols** and of the fact that those letters form a subset of the Arabic alphabet, and on what basis they do so.

This brings us to our first point: we first met the expression *the Writ about which there is no doubt* (Arabic: ٱلْكِتَٰبُ لَا رَيْبَ فِيهِ) at the outset of our journey through the **Writ Set** where it forms part of the *axiom*-**statement** which attaches to the first **symbol** in the *alif lām* / ال sector and establishes that **value** which attaches to all **instances** in the **Writ Set**:

> 1 *alif lām mīm*
> 2 That is the Writ about which there is no doubt[...]
> (2:1-2)

We met *the Writ about which there is no doubt* again at Segment 34 where it forms part of the unique expression at **instance** #18, the final **symbol** in the *alif lām* / ال sector:

> 1 *alif lām mīm*
> 2 The revelation of the Writ about which there is no doubt, from the Lord of All Creation.
> (32:1-2)

However, the expression *the Writ about which there is no doubt* occurs once more in the Qur'an. That verse reads:

1 I explore the subject of warning fully in my book *The God Protocol*.

> And *this Qur'an* is not such as could be invented by other than God; but it is *a confirmation of what is before it*, and *an exposition of* the Writ about which there is no doubt, *from the Lord of All Creation*.
> (10:37)

Strictly within the terms of the broader analysis here, in which 'this Qur'an' is what we term the **Qur'an Set**, we can say the following:

- That 'this Qur'an' is 'a confirmation of what is before it' since it comprises within itself the **values** of both the **Writ Set** and the **Remembrance Set**, both of which precede it in a linear reading of the text;
- That 'this Qur'an' is 'an exposition of the Writ about which there is no doubt', given that 'the Writ about which there is no doubt' is *al fātiḥah* (i.e. sūrah 1), and 'this Qur'an' develops its themes — which fact is confirmed further by the expression 'the Lord of All Creation' which itself features in *al fātiḥah* (at verse 1:2);
- That 'this Qur'an' was — at least in our view — used originally to expand upon *al fātiḥah* in those readings which we identify here by means of *segmentation*, and from which segments portions are still used many times each day, after recitation of *al fātiḥah*, in that ritual associated with the Islamic religion, in what we regard as an unwitting re-enactment of the original application in vestigial form.

However, there is a further, yet more comprehensive, and even *definitive,* sense in which 'this Qur'an' is 'an exposition of the Writ about which there is no doubt' (i.e. sūrah 1).

All letters which participate in *the mysterious letters* are present in the **Qur'an Set**: either through the "fusion" of those **values** which attach to them at *qāf* / ق, or through the presence of *qāf* / ق and *nūn* / ن within the **set** itself. By these means 'this Qur'an' comprises within itself everything which pertains to all fourteen letters which feature in *the mysterious letters*.

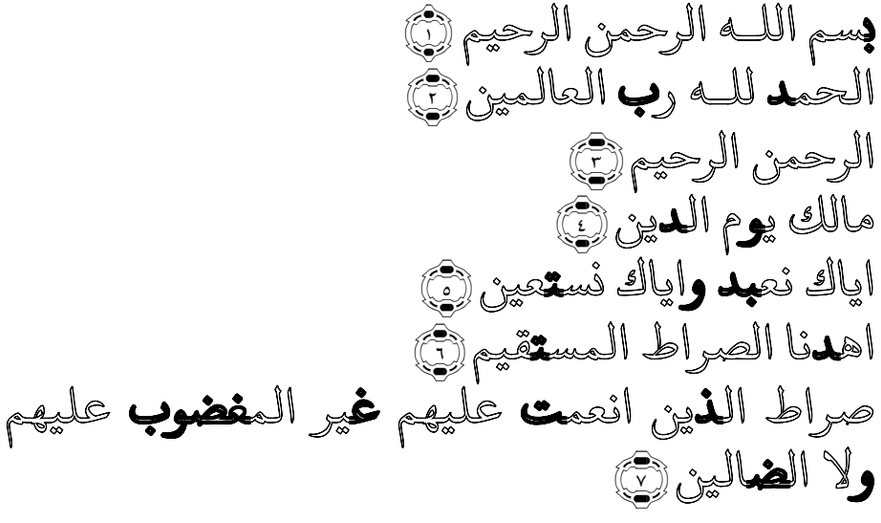
With this awareness in mind, let us consider further the sense in which 'this Qur'an' is 'an exposition of the Writ about which there is no doubt'.

Certainly, it is true that sūrahs 50-114 expand upon the import of 'the Writ about which there is no doubt' which is *al fātiḥah* (i.e. sūrah 1), and serve to expand upon that doctrine of which sūrah 1 forms the essence.

But what about in that sense in which we present 'this Qur'an' above: as an entity which comprises within it all letters which feature in *the mysterious letters*? In that sense is 'this Qur'an' an exposition of *al fātiḥah*? Is there a sense in which all letters which feature across *the mysterious letters*, and are comprised *in toto* within 'this Qur'an', are an exposition of — i.e. a widening and expansion upon — the contents of *al fātiḥah* itself?

We find that there is. And to see why requires only that we briefly consider *al fātiḥah* from the point of view of those letters which participate in *the mysterious letters*.

Sūrah 1 (*al fātiḥah*) is presented in Arabic below. We have used unadorned script to facilitate our point with all letters which participate in *the mysterious letters* in outline and those which do not in black.



Simply put: the letters which participate in *the mysterious letters* not only feature in *al fātiḥah*, they do so copiously.[2] And — importantly — no letter which features in *the mysterious letters* is absent from *al fātiḥah*.

But more than that: the number of letters which participate in *the mysterious letters* is, as we know, fourteen; meanwhile, the number of letters which feature in *al fātiḥah* and which do not participate in *the mysterious letters* is seven.

This means that the number of letters which participate in *the mysterious letters* is precisely twice the number of those which do not that feature in *al fātiḥah*. Thus, the motif of doubling and the dual which we have seen attach to the *sequence* of *the mysterious*

2 Certainly, most of the fourteen letters which participate in *the mysterious letters* are among those which occur most frequently in the Qur'anic text as a whole. Nevertheless, in *al fātiḥah* there is more than a 7:1 ratio between the incidence of those letters which participate in *the mysterious letters* and those which do not. While I am not among those who regard complex correspondences between abstruse numerical aspects of the Qur'anic text as principal proofs, I would be curious to know if there exists any similarly-sized portion of the Qur'an in which all letters which participate in *the mysterious letters* feature so densely, and how the proportion of those letters which do so at *al fātiḥah* compares with their average incidence across the broader text. However, even without that data, it is possible that a new hermeneutic is in the offing, one in which words and / or phrases can be assessed on the basis of their **values** apropos *the mysterious letters*. It is possible also that further investigations will provide the type of derivative data such as result from particular applications of gematria. Properly established and applied, such a field of study may open up degrees of access to the Qur'anic text the significance of which no one, myself included, can conceive of today.

letters in process of our analysis finds further expression in that sūrah which both serves to preface the entire Qur'an and is itself the **value** of the **Writ Set**.

We are now at our second point: one finds that the number of letters which comprise all **instances** in the *sequence* in the **Writ Set** totals 55 — the number of that sūrah which supplies the first *implicit* **instance** in the **Qur'an Set**.

Moreover, one finds that the number of letters which comprise all **instances** in the *sequence* in the **Remembrance Set**, when added to 55, results in 73 — the number of that sūrah which supplies the second *implicit* **instance** in the **Qur'an Set**.

These facts not only serve to provide further confirmation of our identification of these two *implicit* **instances** themselves, but also further confirm the correctness of regarding **instance** #24 as parenthetical to the *sequence*.

We are now at our final point: given that **instance** #24 is proven to be parenthetical to the *sequence*, the result is 29 **instances** of *the mysterious letters* — one less than the 30 we see on the page. But if one adds to that number the two *implicit* **instances** we identify in the **Qur'an Set**, the result is 31 **instances**.

This matches exactly the thirty-one times the most conspicuous and frequent refrain in the entire Qur'an rings out — and does so only within sūrah 55:

> *Then which of the blessings of your Lord will you deny?*[3]

With these facts in view, 'this Qur'an' is confirmed truly to be what verse 10:37 claims for it:

> And this Qur'an is not such as could be invented by other than God; but it is a confirmation of what is before it, and an exposition of the Writ about which there is no doubt, from the Lord of All Creation.
> (10:37)

Conclusion

Another man may be equal to the task of conveying the facts which comprise this analysis using means acceptable to those who reject anything which is not digestible in terms a distracted child can grasp. I, however, am not.

3 All occurrences are at 55:13, 55:16, 55:18, 55:21, 55:23, 55:25, 55:28, 55:30, 55:32, 55:34, 55:36, 55:38, 55:40, 55:42, 55:45, 55:47, 55:49, 55:51, 55:53, 55:55, 55:57, 55:59, 55:61, 55:63, 55:65, 55:67, 55:69, 55:71, 55:73, 55:75 and 55:77.

As I say in the Introduction: *if a solution to the mysterious letters were susceptible to the type of facile summary people today expect every topic worth knowing to submit to, this enigma would have been resolved long ago. But it isn't. It is difficult. It has eluded men for so long precisely because it is difficult. And while I will consider any completed examples of how this Solution may be explained more simply than I have done, what follows is the best of which I am capable at this time, and that is all we have.*

What I could do, I have done. I can do no more. Can I prove that every facet of this analysis bears the imprint of the intention of God at every point of interpretation I put upon it? No, I cannot.

What I can do is extend Ockham's razor: the simplest *consistent* and *complete* solution is likely the correct one.

The Traditionalist has many suggestions for the meaning of *the mysterious letters*. None is by any means complete, and the question of consistency does not even arise. The reader may care to peruse the summary of his efforts which follows in the addenda section.

Rashad Khalifa's application of the number nineteen to the corpus of the Qur'an is, in my view, unjustified.[4] Whether or not I am correct in that view, the fact is that it does not allow him to complete his numerical exposition of *the mysterious letters* without adapting one of the **instances** to fit his model, and so his model is neither consistent with the contents of the Qur'an and nor is it complete.

While the fact may bring one who has mastered its contents a wry smile, the analysis presented here is the simplest consistent and complete solution to *the mysterious letters*.[5]

It is, therefore, (at least, according to our extension of Ockham's razor), likely to be correct.

And I do not claim this Solution to be correct in the sense that a perfect syllogism is correct; I claim it to be correct *beyond a reasonable doubt*. The reader who has followed this analysis to its conclusion, and understood the evidence it presents, must form an assessment of that claim for himself.

4 One of my notes in *The Qur'an: A Complete Revelation* to the verse from which Rashad Khalifa derives a universal application of the number nineteen to the contents of the Qur'an reads: This expression, which I render outside the present instance *the companions of the Fire* (Arabic: *aṣḥāb al nār*), occurs a total of 20 times (2:39, 2:81, 2:217, 2:257, 2:275, 3:116, 5:29, 7:36, 7:44, 7:47, 7:50, 10:27, 13:5, 39:8, 40:6, 40:43, 58:17, 59:20, 64:10, 74:31) and in all cases outside the one under discussion at 74:31 unquestionably references those who are to suffer in Hell (see also note to 74:30 above). In the absence of explicit evidence to the contrary, a reasonable man must assume that what is meant in each of the remaining 19 instances is what is meant here also. However, we do have explicit evidence in the words 'Over it are nineteen'. I take this as recognition of the distinction between the meaning of *aṣḥāb al nār* in those cases and its meaning here; thus, the fact that there are nineteen cases different to the present one is allowed for by the text. This provides also a reasonable answer to what is referenced by the number nineteen here (which itself has served as the catalyst for so much generative and speculative output of a mathematical nature beginning with Rashad Khalifa), namely: all other cases of *aṣḥāb al nār*. Thus understood, the number nineteen found at 74:30 merely indicates the number of the remaining cases *aṣḥāb al nār* is found meaning something other than what it means here, which fact also provides a parity bit supportive of the Qur'an's claim to be complete and preserved.

5 My inability to present it more simply is both acknowledged and regrettable, while the bases upon which it can be "falsified" are supplied.

Now that we have completed our analysis, I will draw together a summary of some of the things which this Solution — taken to be correct beyond a reasonable doubt — implies.

Firstly, it puts the Traditionalist Muslim's claim that the means by which the Qur'an is to be understood is the application to it of that literature called the *ḥadīṯh* under new pressure. His insistence upon this premise has not yielded him any notable progress on the subject of *al ḥurūf al muqaṭṭaʿāt* in more than a millennium whereas it is now solved beyond a reasonable doubt by someone who rejects his entire hermeneutic process as specious. For a Traditionalist Muslim to accept this Solution requires him also to acknowledge that he now knows something which (according to him) Muḥammad himself did not know.

Both points have myriad implications for the Traditionalist-Muslim worldview, and I leave people who labour within that worldview to work out what those implications are.

Secondly, a stock put-down on the part of the Traditionalist Muslim to non-Arabs who challenge his assumptions and assertions is the claim that one cannot understand the Qur'an unless he is a native speaker of Arabic.[6] The question now arises: why is it that those who cite their command of Arabic as a defining qualification have proven incapable of solving the problem of *al ḥurūf al muqaṭṭaʿāt*?

And this question acquires a particular resonance when one considers the Qur'an's mention of *Arabic* in the following places:

> 1 *ḥā mīm*
> 2 A revelation from the Almighty, the Merciful,
> 3 A Writ the proofs whereof are set out and detailed, an Arabic recitation for people who know,
> 4 As a bearer of glad tidings and a warner; but most of them turn away, so they hear not.
> (41:1-4)

> 1 *ḥā mīm*
> 2 By the Clear Writ!
> 3 We have made it an Arabic recitation, that you might use reason,
> 4 And it is in the foundation of the Writ, with Us, exalted and wise.
> (43:1-4)

> 1 *alif lām rā* Those are the proofs of the Clear Writ.
> 2 We have sent it down as an Arabic recitation, that you might use reason.
> (12:1-2)

6 There are other stock put-downs for critics of his dogma who speak Arabic natively, of course, the details of which need not detain us. However, the reality is that no one today is a native speaker of the Arabic of the Qur'an; Arabic speakers natively speak dialects which bear varying degrees of resemblance to Classical Arabic, and then learn Modern Standard Arabic (a form of Arabic related to, but less exacting grammatically than, Classical Arabic) to some degree of proficiency, the result of which operates as a *lingua franca* between educated Arabs. While the parallel is not exact, the function of MSA is generally comparable to how Latin operated in Christian Europe.

If those who claim monopoly rights over the Qur'an are exclusively equipped with the language skills required to understand it, why is it that they have failed for over a millennium to do what a native speaker of English has done without either their oversight or their method? One is tempted to conclude that their command of the 'Arabic recitation' is deficient, or that they are not 'people who know', or that they are unable to 'use reason' — or some combination of all three.[7] Whatever the precise case, such men are precluded from claiming mastery of their subject on any sort of exclusive basis. And given the situation as it now stands, it would be more appropriate for them to modify their claims — at least until they can develop a solution to *al ḥurūf al muqaṭṭaʿāt* superior to that presented here.

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For my part, I am not antagonistic to Islamic civilisation. I have great appreciation for its architecture, for its historical achievements in many fields, and for the manners of its finer people. I support its women whose respect for themselves extends to dressing in accordance with their value as women, rather than succumbing to the blandishments of decadent and insidious influences.

I am simply opposed to dogma dressed up as decency — especially when it can maintain its position only by means of propaganda, name-calling, shaming language, threats and violence. I grew up in the West; we have those features there in abundance.

My principal interest is not now, and never has been, to convince the generality of cultural Muslims of anything.[8] My sole focus remains what it was when I began this project: to provide proof to the ruling elite of this time equal to the task of executing *the God protocol* against them — after which point the judgments of God may become binding.

The details pursuant to that project are set out in my book *The God Protocol*, which may be accessed in full and for free at quranite.com in pdf and audio formats.

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Given that this Solution to *the mysterious letters*, preserved in the scripture God imparted to Prophet Muḥammad and intended as a warning to all mankind, is correct beyond a reasonable doubt, the analysis above is an authentication of the contents of the Qur'an and, therefore, of that protocol which the Qur'an contains — which protocol I invoke against the ruling elites of today in their capacity as the spiritual and political heirs of Pharaoh and his ilk.

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7 Or even that 'Arabic' simply does not mean in the Qur'an what Arabs say it does.

8 Those Muslims of today possessed of the same fervour and talent for classification, systematisation, and legal extrapolation which characterised so many of the past, will find much to occupy them in both portions of this book.

Addenda to

Solution to the Mysterious Letters

of the Qur'an

Summary of Arabic letters

Name	Isolated	Initial	Medial	Final
alif	ا	ا	ـا	ـا
bā	ب	بـ	ـبـ	ـب
tā	ت	تـ	ـتـ	ـت
<u>th</u>ā	ث	ثـ	ـثـ	ـث
jīm	ج	جـ	ـجـ	ـج
ḥā	ح	حـ	ـحـ	ـح
<u>kh</u>ā	خ	خـ	ـخـ	ـخ
dāl	د	د	ـد	ـد
<u>dh</u>āl	ذ	ذ	ـذ	ـذ
rā	ر	ر	ـر	ـر
zāy	ز	ز	ـز	ـز
sīn	س	سـ	ـسـ	ـس
<u>sh</u>īn	ش	شـ	ـشـ	ـش
ṣād	ص	صـ	ـصـ	ـص
ḍād	ض	ضـ	ـضـ	ـض
ṭā	ط	طـ	ـطـ	ـط
ẓā	ظ	ظـ	ـظـ	ـظ
ʿayn	ع	عـ	ـعـ	ـع
<u>gh</u>ayn	غ	غـ	ـغـ	ـغ
fā	ف	فـ	ـفـ	ـف

Name	Isolated	Initial	Medial	Final
qāf	ق	قـ	ـقـ	ـق
kāf	ك	كـ	ـكـ	ـك
lām	ل	لـ	ـلـ	ـل
mīm	م	مـ	ـمـ	ـم
nūn	ن	نـ	ـنـ	ـن
hā	ه	هـ	ـهـ	ـه
wāw	و	و	ـو	ـو
yā	ي	يـ	ـيـ	ـي

Summary of previous theories

After a brief list of the characteristics of *al ḥurūf al muqaṭṭaʿāt*, what follows summarises the attempts by Muslims of various stripes to make sense of these letters in the Qur'an.

This text is taken wholesale — **complete with most typographical errors found in the original** — from the Wikipedia entry on this subject as of December 2015. I regret that all numbered references in this section were no longer available at the time of publication.

- مقطعات or *al ḥurūf al muqaṭṭaʿāt* are unique letter combinations that appear in the beginning of 29 suras (chapters) of the Qur'an.
- Of the 28 letters of the Arabic alphabet, exactly one half appear as muqatta'at, either singly or in combinations of two, three, four or five letters. The fourteen letters are alif, ḥa, ra, sin, ṣad, ṭa, ʿain, qaf, kaf, lam, mim, nun, ha, ya.
- Certain co-occurrence restrictions are observable in these letters; for instance, alif is invariably followed by lam. The substantial majority of the combinations begin either alif lam or ha mim.
- In all but 3 of the 29 cases, these letters are almost immediately followed by mention of the Qur'anic revelation itself (the exceptions are suras 29, 30, and 68); and some argue that even these three cases should be included, since mention of the revelation is made later on in the sura. More specifically, one may note that in 8 cases the following verse begins "These are the signs...", and in another 5 it begins "The successive revelation..."; another 3 begin "By the Qur'an...", and another 2 "By the Book..."
- The suras that contain these letters are: sura 2, sura 3, sura 7, sura 10, sura 11, sura 12, sura 13, sura 14, sura 15, sura 19,sura 20, sura 26, sura 27, sura 28, sura 29, sura 30, sura 31, sura 32, sura 36, sura 38, sura 40, sura 41, sura 42, sura 43,sura 44, sura 45, sura 46, sura 50, sura 68.
- lam and mim are conjoined and both are written with prolongation sign/mark. One letter is written in two styles. [Refer 19:01 and 20:01] Letter 20:01 is used only in the beginning and middle of a word and that in 19:01 is not used as such. الم is also the first ayah of Sura 3, 29, 30, 31 and 32 [total 6].
- Tomes have been written over the centuries on the possible meanings and probable significance of these 'mystical letters' as they are sometimes called. Opinions have been numerous but a consensus elusive. There is no reliable report of Muhammad having used such expressions in his ordinary speech, or his having shed light on its usage in the Qur'an. And, more importantly, none of his Companions seemed to have asked him about it. This apparent lack of inquisitiveness is cited as proof that such abbreviations were well known to the Arabs of the time and were in vogue long before the advent of Islam.
- One opinion is that these letters stand for words or phrases related to God and His Attributes. The Companions Ibn Abbas and Ibn Mas'ud are said to have favored this view, as cited by Abu Hayyan Al Gharnati in his Bahr Al Muhit. As plausible as it may sound, this opinion does not find favor among other classical commentators, because the possible combinations of letters are virtually infinite and the Attributes they represent seem to be chosen arbitrarily. For example, the translator Maulana Muhammad Ali translates these letters in his editions of the Holy Qur'an as follows:
- Alif (ا): an abbreviation for Ana (أنا, I am)Ḥā (ح): an abbreviation for Al-Ḥamīd (الحميد, the Praised),Rā (ر): an abbreviation for the Seeing (راءي / رأى / رؤيا / يرى بصير /)Sīn (س): as either an abbreviation for Man or an abbreviation for As-Samī' (السميع, the Hearing), Ṣād (ص): an abbreviation for As-Ṣādiq (الصادق, the Truthful), Ṭā (ط): as either an abbreviation for the Benignant or an interjection equivalent to O (in dialect),ʿ*Ayn* (ع): an abbreviation for Al-'Alīm (العليم, the Knowing),Qāf (ق): an abbreviation for Al-Qādir (القادر, the Almighty),Kāf (ك): an abbreviation for Al-Kāfi (كافي, the Sufficient), Lām (ل): an abbreviation for Allāh (الله, using the second letter), Mīm (م): as either an abbreviation for Al-'Alīm (العليم, the Knowing, using the ending letter) or for Al-Majīd (المجيد, the Glorious), Nūn (ن): a word meaning Inkstand, Hā (ه): as either an abbreviation for Al-Hādīy (الهادي, the Guide) or an abbreviation for Man (in dialect), andYā (ي): an interjection equivalent to O.
- Fakhr al-Din al-Razi, a classical commentator of the Qur'an, has noted some twenty opinions regarding these letters, and mentions multiple opinions that these letters present the names of the Surahs as appointed by God. In addition, he mentions that Arabs would name things after such letters (for example, 'eye' as 'ع', clouds as 'غ', and whale as 'ن').
- Amin Ahsan Islahi, a renowned exegete of the Qur'an, has mentioned that since Arabs once used such letters in their poetry, it was only appropriate for the Qur'an to use that same style. He agrees with Razi and mentions that since these letters are names for Surahs, they are proper nouns. As such, they do not necessarily refer to other matters. At the same time, he cites research from Hamiduddin Farahi, a Quranic scholar from the Indian subcontinent, on how these letters must be appropriately chosen according to the content and theme of the surahs. Farahi links these letters back to the Abjad-ordered Arabic Alphabet, and Hebrew Alphabet, as well as Classical Akkadian philology, in the sense that all of these make use of alphanumerical correspondence, as in Greek and Latin (use of the letter "V" for "5", etc.). He also suggests that letters not only represented phonetic sounds but also had symbolic meanings, and Qur'an perhaps uses the same meanings when choosing the letters for surahs. For instance, in support of his opinion, he presents the letter Nun (ن), which symbolizes fish and Surah Nun mentions Prophet Jonah as 'companion of the fish'. Similarly, the letter Ta or Tuay (ط) represents a serpent and all the Surahs that begin with this letter mention the story of Prophet Moses and serpents.[3]
- The Hebrew Theory[4] refers to imports from the Torah. The two-letter group transliterated as A-L in Hebrew reading would be El (pronounced like "ale"). This was used to avoid saying out loud the four letters Y-H-W-H (see Masoretic Text), the proper name of God. The Hebrew origin of AL is more likely than an Aramaic origin "EL" as a part word for God in Aramaic. Elijah is an affirmation of faith "My God is Yah" The suffix –M for a Hebrew speaker could be Malchut "kingdom",Masoretic, the definitive version of the Tanakh, milameaning "word".

The suffix –R would be ruach – "spirit". Ta would logically be "Torah", though ta-ha could be the Hebrew letters ת֫ח (techiyat hameitim) stand for "resurrection of the dead". Sad would be shebichtav, "written". Ha is likely to be the prestigious word hashem, which combines another Jewish word for God wit the name of Mohammed's tribe.

- Abbreviations from Aramaic or Greek are also possible. Luxenberg [5] argues that 20% of the Quran is better read in Aramaic. The letters Ta-Ha could mean "marvel" or "be amazed!" in Aramaic. The single letter Taf could be "Theodotion", a six-volume bible, and Ha could be "hallelujah".[6] The kaf-ha-ya-ayn-sad in Maryam is more likely to be be from Greek, and start with kyrios ("Lord").
- In 1973, it was proposed that the letters are the remnants of abbreviations for the Bismillah.[7] In 1996, Keith Massey proposed new evidence for an older theory that the "Mystery Letters" were the initials or monograms of the scribes who originally transcribed the suras .[8] As evidence for this, he demonstrated that the letters themselves occur in a specific order, suggesting a hierarchy of importance. A recent PhD thesis by Ahsan ur Rehman entitled "Morpho Phonemic Patterns in the Prefixed Chapters of the Qur'an: A Stylistic Approach" claims that there are phonological, syntactic and semantic links between the prefixed letters and the text of the chapters: accepted as twelfth theory of Muqatta'at.The article: A stylistic study of the consonant Ṣād (ص) in three Qur'anic chapters:Ṣād (38), Maryam (19) and Al A'rāf (7) provides substantial linguistic evidence to the claim made in the doctoral thesis. His Ms thesis is also on the same topic that covers six ALM chapters of the Qur'an "Morpho Phonemic templates in the Prefixed Chapters of the Qur'an", aik baab ka urdu iqtabass
- In 1974, an Egyptian biochemist named Rashad Khalifa claimed to have discovered a mathematical code in the Qur'an based on these initials and the number 19,[9] which is mentioned in Sura 74:30[10] of the Qur'an. According to his claims, these initials, which prefix 29 chapters of the Qur'an, occur throughout their respective chapters in multiples of nineteen. He has noted other mathematical phenomena throughout the Qur'an, all related to what he describes as the "mathematical miracle of the Qur'an." Some of his findings relating to Sura (Chapters) with initials (Muqatta'ats) are: 1. Between the first initialed sura (Sura 2) and the last initialed sura (Sura 68) there are 38 = 19 x 2 un-initialed suras.[11] 2. Between the first and last initialed sura there are 19 sets of alternating "initialed" and "uninitialed" suras.[11] This view isn't however widely accepted due to the controversy around Rashad Khalifa's claim of messengership and the notion that the Qur'an in its current written form should be tweaked in certain places in order to come to this conclusion. For example, according to Rashad Khalifa, the initial Muqatta'at Nun (ن) in Sura 68 should be written as 'Nun Waw Nun' (نۏن)

Further research turned up another list of theories. It comes from the studying-islam.org website. While it rehearses some of the views seen above, it adds much new material.

As above, all opinions, expressions and (mis-)use of the English language in the section which follows originate with the source.

- A large number of scholarly books have been written over the centuries on the possible meanings and probable significance of these disjointed letters the muqatta'at. Opinions have been numerous but without a final conclusion. There is no reliable report of Hazrat Muhammad SWA having used such expressions in his ordinary speech, or his having thrown light on its usage in the Qur'an. And, more importantly, none of his Companions seemed to have asked him about it. This apparent lack of inquisitiveness is cited as proof that such abbreviations were well known to the Arabs of the time and were in vogue long before the advent of Islam. However the use of such letters faded away from Arabic literature with the passage of time.
- These letters- the muqatta'at fall into the category of 'mutashabihat' and what Qur'an says about 'mutashabihat in surah Aal-e-Imran verse 5-7: " Nothing in the earth or the heavens is hidden from Allah, It is He Who shapes you in the wombs of your mothers as He wills. There is no deity but He, the All-Mighty, the All-Wise. It is He who sent down this Book for you. There are two kinds of verses in this Book: muhkamat': they are the essence of the Book, and others, 'mutashabihat'. Those who are perverse of heart, always go after the 'mutashabihat' in pursuit of mischief and try to interpret them arbitrarily, whereas, in fact none save Allah knows their real meaning. In contrast to them, those who possess sound knowledge, say, :We believe in them because all of them are from our Lord". And the fact is that only the people of insight can learn lessons from such things".[1]
- There is not a single saheeh(authentic) hadith that could provide the meanings, details or explanations of these disjointed letters- the muqatta'at. "Allah knows the best" could only be the most proper refrence regarding these letters. However there is a saheeh hadith in which Allah's Rasool SWA says ' I don't say that alif, laam, meem ia single word but alif is a letter, laam is a letter and meem is aletter, and there is a 'naikee' (good-deed) to recite one letter and each naikee (good-deed) is rewarded ten times'.[2
- Allāh states clearly in the text that the Qur'ān is, 'A Book whereof the Verses are explained in detail – a Qur'ān in Arabic for people who know.' (Sūrat al-Fuilat /ha meem sejda – 41:3). The Qur'ān is referred to as a 'clear proof' (6:157) 'a manifest light' (4:174; 42:52) and it has been 'fully explained to mankind' (17:89; 18:54; 39:27) readers are also encouraged to 'think deeply' (47:24) about the text. In this particular verse, the Arabic verb 'تدبر' is used: it means 'to consider, reflect or meditate upon'. In other words, although Allāh has stated categorically that the Qur'ān is a comprehensively revealed, unambiguous text, readers are encouraged to reflect on it. Hence, scholars have put forward a number of views regarding the significance of the muqatta'at, their co-occurrence and placement.

[3] Traditional scholars have their opinions to account for their(muqatta'at) meaning as follows:[4]

Opinion-1:

- These letters contain the names of Allah SWT. Contradicting this opinion, scholars say that as per saheeh hadith there are 99 names of Allah SWT and those names have no relevance with these letters.
- Hazrat Ibn Abbas RA has said that in these muqatta'at the Ism-e-Azam is hidden and 'alif laam meem' is an Ism-e-Azam. (Tafseer Ibn Kathir)

Opinion-2:

- These letters when joined together with different combinations they emerge as Allah's name. For example when alif, laam,meem and ha, meem are joined with noon, it makes Al-Rahman. It makes sense in this case but no second name can be made with any other set of combinations.

Opinion-3:

- These are the name of Rasool Allah SWA, while referring to 'Ta-ha' and 'ya-seen'. However this can also not be taken as very correct, because Rasool Allah SWA himself told his names as Muhammad, Ahmad, Mahi and Hashir (Saheeh Bukhari).

Opinion-4:

- These letters represent different names of Qur'an. Whereas Qur'an has itself named as Al-kitab, Kitab-e-Mubeen, Qur'an, Qur'an majeed, Qur'an kareem, Qur'an azeem, Firqan, Al-zikr, Al-hadith and Ahsanul hadith.

Opinion-5:

- These letters are the names of different surahs. To some extent it appears to be correct as 'Suad', Quaf, Taha, Yaseen are also the names of surahs. Sura 'Al-Qalam' is also called surah 'noon'.
- Abdul Rehman bin Zaid bin Aslam is also of this opinion. Allama Abul Qasim Mehmood bin Umar Zamhashiri in his tafseer has written that a number of scholars are also in agreement with this opinion. (Tafseer Ibn Kathir)

Opinion-6:

- These letters refer to entire Islamic system. For example, 'alif' stands for Allah, 'laam' stands for Jibraeel (Gabriel) and 'meem' stands for Muhammad SWA. But this logic does not seem to be applicable to other letters.

Opinion-7:

- These letters are challenges to infidels that you people also start your writings and literature with such letters but look and realize the difference between your literature and Qur'an and that you and all your companions together can not present even a single sura like in Qur'an. Imam Bezavi stands with this opinion. But this opinion does not seem to be logical because when the meanings of these letters are not clear then how these letters could be termed as challenge.

Opinion-8:

- By counting and summing up the numerical values, through the science of numerology, of these letters the time for the doomsday and the age of the humanity can be determined. This opinion also does not hold ground, as at the first instance to have faith on numerology is against shariah, and secondly the humans can never, whatsoever, determine the time the day of judgment will occur. Even Rasool Allah SWA was told about the timings of this day by Allah SWT.

Opinion-9:

- These letters stand for words or phrases related to Allah and His attributes and only the prophet Hazrat Muhammad SWA knows their meanings and details. It means that these letters depict the private conversations between Allah SWT and Hazrat Muhammad SWA. For this opinion it can be said that 'Allah knows the best'.

Opinion-10:

- These letters are based upon hard facts and are the secrets of Allah SWT. It is not possible for the mankind to explore their realities and factualness. In these such attributes of Allah SWT are hidden which are beyond human perceptions.

Opinion-11:

- These letters were used to attract the attention of the prophet and later his audience. (Marhoom Dr. Israr Ahmad of Tanzeem-e-Islami was of this view.)

Opinion-12:

- Imam Fakhar uddin Al Razi (1149 – 1209) opined that Arabs used to name things after such letters (for example, 'money' as 'ع', clouds as 'ع', and fish as 'ن'.)[5]

Opinion -13:

- These letters are the abbreviations of the names of 'katib-e-wahi' (the companions of Rasool Allah SWA to whom he SWA used to dictates the 'wahi' – the Qur'anic revelations.
- This opinion is also presumptuous and have no authentic basis. There were not less than 42 'katib-e-wahi' whereas there are only 14 different muqatta'at. Moreover the Qur'an was dictated by the prophet and the 'katibs' wrote under his direct supervision of Hazrat Muhammad SWA and they had no more connection with the text nor there was any reason to permanently relate the text with their names.

Modern Research

- One suggestion offered by an Qur'anic scholar Dr. Hashim Amir Ali (1903 – 1987) From Hyderabad India deserves consideration. According to him: "A simple explanation, but one which has not been offered by a single commentator, is that each and every one of these 29 openings, without exception, are vocatives or forms of address to the Prophet similar to "Ta Ha!" (S. 20), "Ya –Sin!" (S. 36), "O thou, who is ordained!" (S. 73) or "O thou, on whom has fallen the mantle!" (S. 74): their general sense can be conveyed by replacing them with "O Muhammad!'' The following facts go to prove or support the above thesis:
- (a) Every one of these 9 instances occur in the beginnings of the Surahs and have, in fact, been referred to in early commentaries as al-Fawatih, or 'openings' of the Surahs. It is therefore, logical to regard them as forms of address. This assumption is confirmed by the fact that the text which follows the 'Fawatih' in each of the 29 cases, without exception, is couched in the second person, singular.

- (b) Only with one or two exceptions the immediately following words consist of one or more of the following four reassuring statements so often addressed to the Prophet in the Qur'an:
- i. That the Qur'anic message is Truth manifest
- ii. That the Addressee is ordained by the Divine and not by any other agency;
- iii. That the righteous will accept the Message: the Addressee must not consider his mission in vain and
- iv. That failure to convince the hard-hearted must not daunt the Addressee.
- (c) The fact that these letter-openings do not affect the meaning of the text that follows supports the thesis that they are mere vocatives.
- (a) The thesis is also supported by the fact that, by far the majority of the Surahs beginning with such openings, 25 out of 29, were revealed during the period when ostracized by people, the Prophet was sorely in need of reassurance.
- This solution does not offer the actual words or meanings which these letters in each case represent. But that is of secondary or even negligible importance. Vocation, particles, forms of address, terms of esteem or appreciation, sobriquets, aliases all these need have no specific meaning attached to them. Since they do not affect the sense of the message that follows. It is enough to know that they are only forms of address to Muhammad varying according to the circumstances and contents of the message. Perhaps Muhammad himself understood the words which the letters in each case represented but was too modest to repeat them to the scribes; perhaps he merely felt their appreciative import but was too sincere to replace the feeling with words. In any case this solution does away with the innumerable far-fetched conjectures each of which has been discountenanced by the exponents of others and have together contradicted the claim of the Qur'an that its contents are clear and explicit to all who have approach to it.(The message of Quran -1974-by Dr Hasim Amir Ali).
- In 1974, an Egyptian biochemist named Rashad Khalifa claimed to have discovered a mathematical code in the Qur'an based on these initials and the number 19, which is mentioned in Sura 74:30 ("the hell fire 'saqar' is guarded by 19 angels") of the Quran. According to his claims, these initials, which prefix 29 chapters of the Qur'an, occur throughout their respective chapters in multiples of nineteen. He has noted other mathematical phenomena throughout the Quran, all related to what he describes as the "mathematical miracle of the Qur'an."
- Amin Ahsan Islahi (1904-1997), a renowned exegete of the Quran, has mentioned that since Arabs once used such letters in their poetry, it was only appropriate for Quran to use that same style. He agrees with Razi and mentions that since these letters are names for Surahs, they are proper nouns. As such, they do not necessarily refer to other matters. At the same time, he cites research from Hamiduddin Farahi (1863-1930), a Quranic scholar from the Indian subcontinent, on how these letters must be appropriately chosen according to the content and theme of the surahs. Farahi links these letters back to Hebrew alphabet and suggests that those letters not only represented phonetic sounds but also had symbolic meanings, and Quran perhaps uses the same meanings when choosing the letters for surahs. For instance, in support of his opinion, he presents the letter Nun (ن), which symbolizes fish and Surah Nun mentions Prophet Younus 'companion of the fish'. Similarly, the letter Ta or Tuay (ط) represents a serpent and all the Surahs that begin with this letter mention the story of Prophet Musa and the serpents.[6]
- Western scholars have only occasionally attempted to explain them. In 1996, Keith Massey[7] proposed new evidence for an older theory that the muqatta'at the "Mystery Letters" were the initials or monograms of the scribes who originally transcribed the suras . As evidence for this, he demonstrated that these letters themselves occur in a specific order, suggesting a hierarchy of importance. This idea has not yet gained wide acceptance. Other explanations have similarly failed to satisfactorily explain these letters.[8]
- Ibn Kathir in his 'tafseer' while commenting upon these muqatta'at says: 'If Hazrat Muhammad SWA has described some meanings to these letters, then it is final and unquestionable. If Rasool Allah SWA has not explained any meanings to these letters then we should also refrain in giving any meanings to these letters and will have to believe that these are the letters from Allah SWT.
- For us as mulims and true believers it should be our firm belief that these letters the muqatta'at are revealed from Allah SWT, further neither these letters are extraneously nor carelessly introduced in Qur'an, but are based upon absolute realities. It should be particularly noted that it is neither obligatory for us to know the meanings and details of these letters nor it is a matter of shariah.

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